

THE
INTERLINEAR
GREEK-
ENGLISH
NEW
TESTAMENT

With Lexicon and Synonyms

COMPANION TEXTS FOR NEW TESTAMENT STUDIES

- A Critical Lexicon and Concordance to the English-Greek New Testament (Bullinger)
- A Dictionary of New Testament Greek Synonyms (Berry)
- A Grammar of Septuagint Greek (Conybeare and Stock)
- A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Bauer, Arndt, Gingrich, and Danker)
- A Greek Grammar of the New Testament and Other Early Christian Literature (Blass and Debrunner, Funk)
- A Linguistic Key to the Greek New Testament (Riencker, Rogers)
- A Reader's Greek-English Lexicon of the New Testament (Kubo)
- A Shorter Lexicon of the Greek New Testament (Gingrich)
- An Index to Bauer, Arndt, Gingrich Greek Lexicon (Alsop)
- Do It Yourself Hebrew and Greek (Goodrick)
- Greek-English Lexicon to the New Testament (Greenfield, Green)
- Greek-English Lexicon of the New Testament (Thayer)
- New Testament Greek Primer (Marshall)
- The Analytical Greek Lexicon Revised (Moulton)
- The Englishman's Greek Concordance of the New Testament (Wigram)
- The Englishman's Greek New Testament (Newberry)
- The Greek New Testament Slidaverb Conjugation Chart (Peterson)
- The Interlinear Greek-English New Testament (Berry)
- The Interlinear Greek-English New Testament (Marshall)
- The New International Dictionary of New Testament Theology (Brown)
- The NIV Interlinear Greek-English New Testament (Marshall)
- The RSV Interlinear Greek-English New Testament (Marshall)
- The Zondervan Parallel New Testament in Greek and English (Marshall)

THE
INTERLINEAR
GREEK-
ENGLISH
NEW
TESTAMENT
With Lexicon and Synonyms

GEORGE RICKER BERRY

Order From--THE EYE OPENER PUBLISHERS
P.O. BOX 7944, EUGENE, OREGON 97401

All rights reserved

Regency Reference Library is an imprint of Zondervan
Publishing House, 1415 Lake Drive, S.E.,
Grand Rapids, Michigan 49506

ISBN 0-310-21170-0

Printed in the United States of America

85 86 87 88 89 90 / 34 33 32 31 30 29

The Value of HEBREW and GREEK to Clergymen

1. Without *some* knowledge of Hebrew and Greek, you cannot understand the critical commentaries on the Scriptures, and a commentary that is *not* critical is of doubtful value.

2. Without *some* knowledge of Hebrew and Greek, you cannot satisfy yourself or those who look to you for help as to the changes which you will find in the Revised Old and New Testaments.

3. Without *some* knowledge of Hebrew and Greek, you cannot appreciate the critical discussions, now so frequent, relating to the books of the Old and New Testaments.

4. Without *some* knowledge of Hebrew and Greek, you cannot be certain, in a single instance, that in your sermon based on a Scripture text, you are presenting the correct teaching of that text.

5. Without *some* knowledge of Hebrew and Greek, you cannot be an independent student, or a reliable interpreter of the word of God.

6. As much knowledge of Hebrew can be secured, with the same method, under the same circumstances, by the same pupil, in *one* year, with the aid of the Interlinear Old Testament, as can be gained of Latin in three years. Greek, though somewhat more difficult, may be readily acquired within a brief period with the aid of the Interlinear New Testament (which contains a lexicon) and an elementary Greek grammar.

7. The Hebrew language has, in all, about 7,000 words, and of these 1,000 occur in the Old Testament over 25 times each.

8. The Hebrew grammar has but *one* form for the Relative pronoun in all cases, numbers and genders; but *three* forms for the Demonstrative pronoun. The possible verbal forms are about 300 as compared with the 1,200 found in Greek. It has practically no declension.

9. Within ten years the average man wastes more time in fruitless reading and indifferent talk, than would be used in acquiring a good working knowledge of Hebrew and Greek that in turn would impart to his teaching that quality of independence and of reliability which so greatly enhances one's power as a teacher.

10. There is not *one* minister in *ten* who might not if he but *would*, find time and opportunity for such study of Hebrew and Greek as would enable him to make a thoroughly practical use of it in his work as a Bible-preacher and Bible-teacher.

INTRODUCTION

THERE are many ways scarcely needing mention in which the Interlinear New Testament may prove its value, not the least of which is the facility with which it enables one, even if rusty in his Greek, to put his finger on the original Greek word or phrase, and at the same instant upon a literal rendering. To many it will repay its cost in the time saved from turning to a Greek dictionary. Of course it becomes a necessary adjunct to every complete working library.

The ever-growing interest in New Testament study makes it desirable that the general reader, who would be well informed on current topics, should have some acquaintance with the relation of the standard English version to the original text, while a still more intimate knowledge on the part of the clergyman and the Bible Class teacher would seem almost imperative. Toward this end no aid is likely to be more helpful than the Interlinear New Testament.

This work is intended therefore to help the English reader of the New Testament, who may desire to refer to the actual words used in the Greek text. It has not been framed to teach people Greek, though it may be used to good advantage for that purpose.

The Interlinear Translation brings to view certain points of interest that no other translation has ever pretended to give. Take for instance the word 'master.' This word 'master' is used in the Authorized Version to translate *six* different Greek words, all bearing different shades of meaning. The word 'judgment' in the Authorized Version stands for *eight* different Greek words in the original; and so of many others. Of particles, 'but' represents *twelve* different words; 'by,' *eleven*; 'for,' *eighteen*; 'in,' *fifteen*; 'of,' *thirteen*; and 'on,' *nine*.

We do not intend to imply that a given Greek word can be, or that it is desirable that it should be, translated in all places by the same English word. On the other hand, one should be able to ascertain, on occasion, just what the facts are; and it is an interesting feature of the Interlinear New Testament that in the margin appears the English word of the Authorized Version; in the text appears the Greek original of that particular word; and immediately under it, the English word that is its nearest literal equivalent.

We give the Greek Text, with an interlinear translation as literal as may be to be useful; and in the margin the Authorized Version, divided into paragraphs to correspond to the Greek text.

This work also gives in its notes not only the various readings of *six* different

INTRODUCTION

editors of the Greek Testament, but also these variations in *English* whenever the sense is affected thereby, but without attempting to present in every case all the minute shades of meaning which a Greek scholar will attach to them. Many of these variations may be thought to be of no great importance, descending even to the different spelling of the same word ; but from this they rise to variations of the greatest importance. All are of interest, because they concern the word of God, and are here made available to the English reader, to whom we furnish in this volume all he may require both as to the *text* of the New Testament, and for its word-for-word *translation*.

THE GREEK TEXT.

The Greek Text is that of Stephens, 1550, which has long been in common use ; but as the edition of Elzevir, 1624, is the one often called the Received Text, or Textus Receptus, because of the words, "Textum . . . ab omnibus receptum," occurring in the preface, we give the readings of this Elzevir edition in the notes, and mark them E. It is the text commonly reprinted on the Continent. In the main they are one and the same ; and either of them may be referred to as the Textus Receptus.

There are a number of minute variations between the editors which we do not attempt to present. In all these cases we have followed the majority of modern editors. With them we have also added the final *ν* to the third person singular and plural in *α* ; third singular in *ε* ; in datives plural in *α*, &c. For *οὐτω* we have given *οὕτως*, and *αὐτοῖ* where some have *αὐτοῦ*.

As to the *form* of the Greek text a few words are needed.

1. PARAGRAPHS.—We were disappointed in finding nothing like *authority* for where a paragraph ought to be. Ancient manuscripts were no help : they have few or no paragraphs. The editors all differed, each making paragraphs according to his own judgment. We were therefore obliged, after referring to the best examples, to form paragraphs for ourselves. We are anxious that our readers should remember that the paragraphs have *no authority*, which they might have had if the ancient manuscripts had agreed in the placing of them.

2. PARENTHESES.—Most of the editors have placed here and there parentheses in their Greek texts. These we have disregarded, seeing that there are no such things in the early Greek copies. We have placed them in the English where we deemed them necessary to preserve the sense, but not being in the Greek they also have no authority.

3. INVERTED COMMAS.—Some editors mark with inverted commas the words that are spoken, and others in a similar way mark the quotations from the Old Testament. But in some places it is doubtful where these quotations close, and it was thought best to omit them. These also, being absent from the ancient Greek copies, have no authority.

4. POINTS.—There is no authority anywhere for the punctuation. There are few or no points in the ancient copies, and editors naturally differ in their system of pointing. We have been obliged to punctuate for ourselves as we judged

INTRODUCTION

best. We have not attempted to note the difference in the punctuation of the various editors, except in places where it materially alters the sense.

5. CAPITALS.—The only remark needed here is in reference to the names of God, of Christ, and of the Holy Spirit. The greatest difficulty is touching the word 'Spirit.' In some places it is very difficult to say whether the Holy Spirit as a person or the spirit of the Christian is referred to (see Rom. viii. 9); and if sometimes a small letter and sometimes a capital had been placed to the word *πνεῦμα*, in the Greek, persons would naturally have concluded that the question was thus indisputably settled. It was therefore judged best to put a small π everywhere. In the English we have been obliged to put a capital S when the Holy Spirit was referred to and so have retained it wherever we thought this was the case; but in some places it is really doubtful, and becomes a question for the spiritual judgment of the reader. The Greek will not help in the difficulty, because in the earliest copies every letter was a capital. In the other names we have followed the usage of modern editors; putting in the Greek a capital to Jesus but a small letter for Christ, and a small letter for Lord and for God.

6. VERSES.—In a few places it is doubtful where the verses should commence. In these cases we have followed Bruder's "Greek Concordance," though that work does not in all cases agree with itself.

THE INTERLINEAR TRANSLATION.

1. The plan. The Greek words have always been kept in their right order, and where the interlinear English would not make sense in the same order, the words have been numbered to show how they must be read. Thus, "And related to ¹them ²also ³those ⁴who ⁵had ⁶seen [it]" (Luke viii. 36) are numbered so as to read "And those also who had seen [it] related to them."

To prevent this numbering, and transposition in reading, being increased unnecessarily, a few words are often made into a phrase. This has been done at the commencement of each sentence, where needed, two or more words being joined with a *low* hyphen. Thus, instead of

¹Ἐγένετο δὲ
It came to pass and

we have printed

¹Ἐγένετο-δὲ.
And it came to pass.

The words in brackets [] are what have been added in the English to complete the sense where there is no word in the Greek to correspond to the words added.

Where a Greek word occurs which the English idiom requires should *not* be translated, the word stands alone with no English word under it: as *οὕτως*, 'that,' in Mark xii. 7; and *οὐ* in verse 14, where there are *two* negatives, which, if both were translated, would in English destroy one another; and so of *μή*, where it simply marks the sentence as a question.

In a few places we have been obliged to put a double translation, mostly because of the double negatives used in the Greek, where they do not immediately follow one another, and so could not be translated by such strengthened expres-

INTRODUCTION

sions as 'not at all,' 'in no wise,' &c. In such cases we have placed a *literal* translation below the one required in English. Thus—

οὐδέν.
anything.
(*lit.* nothing.)

2. Points of grammar. *The Aorist.* This tense of the Greek verb has been at all times the most difficult to deal with, being translated, in the Authorized version (and by others), sometimes by the *present*, sometimes by the *past*, sometimes by the *future*, and sometimes by the *perfect*. Grammarians say that, in the main, it is the *indefinite past*, and we have endeavored, as far as may be, to keep it to this, avoiding, except in a few places, the translation of it as a perfect. We all know what stress is often laid—and rightly so—upon the word 'have.' If I say, 'he *has* cleansed me,' it is more than saying 'he cleansed me.' The former expression indicates the *perfect*, and implies a continuance of the act, or its effects, to the present time; whereas the latter speaks of an act at some time in the past, without anything being implied as to its continuance.

For this reason it appeared unadvisable to translate the aorist as the perfect, except in a few places where the true sense would otherwise have been destroyed. It is true that the English idiom requires it elsewhere, but it was thought best to preserve the above distinction. An extreme case will illustrate this point. In 1 Corinthians v. 9 occurs the word *ἔγραψα*, 'I wrote;' and in verse 11 the same word precisely—'I wrote;' but the Authorized Version (and others) put for the latter 'I have written.' It is there accompanied with the word 'now'—'now I have written.' This is needed for good English; we have put 'I wrote' in both places, but have placed a comma after the word 'now' to make it read more smoothly. We preserve this uniformity for the sake of literalness, always remembering the fact of the Authorized Version being in proximity, which will make all plain in such instances.

In a few places we have translated the aorist as a *present* where the sense demanded it. As, for instance, *ἔγνω*, in 2 Timothy ii. 19: "The Lord *knows* those that are his," instead of "the Lord *knew*," &c.

The Imperfect. This is mostly translated as 'I was writing,' or 'I wrote.' But there are a few places where this tense is said to have a different meaning. This will be best illustrated by the much-disputed passage in Romans ix. 3: "For *I could wish* that myself were accursed from Christ for my brethren." Here the word for 'I could wish' is in the imperfect. If the learned were agreed as to a translation we should have kept to the same, but while some translate 'I could wish,' as a *conditional present*, others give 'I could have wished' as a *conditional past*. We have thought it best to keep the sense of the simple imperfect as referred by Winer to this passage. "*I felt a wish*, and should do so still, could it be gratified . . ." (a conditional clause being understood)." We have put "I was wishing."

The Perfect. This we have kept as uniform as we could, implying an act perfected, but continuing to the present in itself or its consequences. In a few

INTRODUCTION

places we have translated it as a *present*: as in Matthew xii. 47, in the sense of 'they have stood and still are standing.'

The Subjunctive. In this mood perhaps we have deviated further from ordinary practice than in any other, but we have endeavored, as far as practicable, to keep it distinct from both the English *imperative* and the Greek *future*. Thus in Romans xiii. 9 for οὐ φονεύσεις (future indicative) we have, 'thou shalt not commit murder;' but in James ii. 11, for μὴ φονεύῃς (aorist subjunctive) 'thou mayest not commit murder.'

THE PRONOUNS. At times it is important to know whether the pronouns are emphatic or not. ἐγὼ γράφω and γράφω are both 'I write;' but where the ἐγὼ is put in the Greek, it makes the pronoun emphatic. This however is somewhat due to the writer's style, and in John's Gospel and Epistles, it has been judged that, from his peculiar style of composition, he puts in the pronouns where emphasis is not always intended. John ix. 27 gives a good example of the same verb with and without the pronoun in the Greek: "Why again do ye wish to hear? do ye also wish to become his disciples?"

COMPOUND WORDS. It was found impracticable to translate these uniformly throughout. For instance, if γνῶσις be translated 'knowledge,' it might be thought that ἐπίγνωσις should be 'full knowledge,' &c.: but on referring to a Concordance it will be seen that the latter word cannot be intensified in all places, and then to translate it by 'knowledge' in some places, and 'full knowledge' in others looks too much like interpretation. We have therefore translated both words by 'knowledge.' In the few places however where one of each of such words occurs in the same sentence, some distinction was imperative.

THE NOTES.

The references to the notes are marked thus in the text *"αἰροῦ"*: the mark" showing how far the variation extends. In a few places a note occurs *within* a note. If words are to be omitted or transposed by some editors but not by others, these latter may want to alter a word in the sentence. In such cases *omit* shows the termination of the *inner* note. Thus " " " See notes " and " Matthew v. 44.

This mark — stands for *omit*; and + for *add*; but in some places all the editors do *not* actually omit, some putting the word in brackets as *doubtful*. In that case it is put thus, "*—αἰροῦ* [L] TTr"; which means that Lachmann marks the word as *doubtful*, and Tischendorf and Tregelles *omit* it. In some cases, *all* mark a word as doubtful, and then it could be put either thus, δὲ [LTTr], or [δὲ] LTTr; we have adopted the latter plan. In some places the editors mark *part* of a word as doubtful, mostly in compound words. See for instance [ἐκ]διδάσκουσιν read by TrA in Luke xi. 49.

It will be seen by this that the marks [] applied to the Greek or the editors in the notes always refer to readings which the editors point out as doubtful. They must not be confounded with the same marks in the English text and notes, which always point out that there is *no* corresponding word in the Greek.

INTRODUCTION

In some places where a word is added by the editors, another English word is added in the note to show the *connection* of the new word. Thus in Luke xv. 2, the word 'both' is added; but it falls between the words 'the' and 'Pharisees,' therefore it is put thus in the note "+ τε both (the) LITrA" to show that it must be read 'both the Pharisees.' Slight variations in the use of the parenthesis occur in the course of the work, but we trust the meaning intended will in all cases be plain to the student.

Where long pieces are to be omitted they are marked in the text where they commence and where they end, but in the notes the first word or two only and the last are named with . . . between. Thus in Luke ix. 55, note 'stands, — καὶ εἶπεν (verse 55) . . . σώσαι (verse 56) LITrA;—ὁ γὰρ . . . σώσαι G. The four editors omit the whole twenty words; but G omits only the last twelve. In Luke xxiv. 10, note 'is thus, ' + ἡ the [. . .], implying that *some* word must be added.

We have endeavored to make the notes as plain as possible for the English reader. One point still needs to be explained. For instance, in Luke vii. 22 occur the words "and answering 'Jesus said;" but a note omits the word 'Jesus,' and then it must be read (as stated in the note) "and answering he said." This is because the word εἶπεν (as already explained) stands for both 'he said,' and 'said.' Also in verse 27 occur the words ἐγὼ ἀποστέλλω, 'I send,' but a note omits the word ἐγὼ, 'I,' and then ἀποστέλλω is to be read 'I send,' but without emphasis on the 'I'

THE MONEY AND MEASURES OF THE NEW TESTAMENT.

1. MONEY. It was deemed better not to attempt to *translate* the sums of money named in the New Testament, as we have no corresponding pieces to those then in use. We have therefore used the Greek words untranslated, and give a list of them here. It is not without interest and instruction to know the approximate value of money and the extent of the measures used. For instance, in Revelation vi. 6 we read of "a measure of wheat for a penny" in the Authorized Version; but this leaves the reader in doubt as to how far it speaks of scarcity and dearness. We want at least to know the value of the 'penny,' and the capacity of the 'measure.'

The following lists, it is hoped, will be useful; but approximate values only can now be arrived at.

GREEK.	AUTHORIZED VERSION	IN THIS WORK	APPROXIMATE VALUE
λεπτόν	mite	lepton	\$ 0.00187½
κοδράντης	farthing	kodrantēs	0.00375
ἀσσάριον	farthing	assarion	0.015
δηνάριον	penny	denarius	0.16
δραχμή	piece of silver	drachma	0.16
δίδραχμον	tribute money	didrachma	0.32

INTRODUCTION

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
			\$
στατήρ	piece of money	stater	00.64
μνά	pound	mina	15.75
τάλαντον	talent	talent	943.66
ἀργύριον	piece of silver.	This is the common word for silver and money, as <i>l'argent</i> in French. In different places it would represent wholly different coins.	

2. MEASURES OF CAPACITY.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE.	
			Gallon.	Pint.
ξίστης	pot (liquid measure)	vessels*	0	1
χοῖνιξ	measure (dry ")	choenix	0	2
μόδιος	bushel (dry ")	corn measure*	2	0
σάτον	measure (dry ")	seah	2	1
βάτος	measure (liquid ")	bath	7	4
μετρητής	firkin (liquid ")	metretes	8	4
κόρος	measure (dry ")	cor	64	1

It is judged that those marked * are referred to as measures independent of their capacity: such as "washing of vessels," &c.

3. LONG MEASURE. Here the names already in use were near enough to be retained.

			Feet.	Inches.
πῆχυς	cubit	cubit	1	6 to 9
ἔργον	fathom	fathom	6	0
στάδιον	furlong	furlong	606	9
μίλιον	mile	mile	4854	0
ὁδὸς σαββάτου	sabbath day's journey	6 furlongs		

THE
INTERLINEAR
GREEK-
ENGLISH
NEW
TESTAMENT

With Lexicon and Synonyms

LIST OF SIGNS AND EDITIONS USED

E Elzevir, 1624.

G Griesbach, 1805.

L Lachmann, 1842-1850.

T Tischendorf, Eighth Edition, 1865-1872

Tr Tregelles, 1857-1872.

A Alford, vol. i. 1868 ; vol. ii. 1871 ; vol. iii. 1865 ; vol. iv. 1862, 1870

W Wordsworth, 1870.

+ signifies *an addition*.

— „ *an omission*.

[] „ in the interlinear translation, that there is *no Greek word* corresponding to the English.

[] signifies in the notes that an editor marks the reading as *doubtful*.

' „ how far the variation in the Greek text extends.

Text Rec refers to *both* Stephens 1550 and **E**.

***ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.†**
THE 'ACCORDING TO *MATTHEW 'HOLY 'GLAD 'TIDINGS

ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ ^bΔαβίδ,[‡] υἱοῦ
BOOK of [the] generation of Jesus Christ; son of David, son
'Αβραάμ.
of Abraham.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ Ἰσαάκ.δὲ ἐγέννησεν τὸν
Abraham begat Isaac; and Isaac begat

Ἰακώβ Ἰακώβ.δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
Jacob; and Jacob begat Judas and ²brethren

αὐτοῦ. 3 Ἰούδας.δὲ ἐγέννησεν τὸν Φαρίσ καὶ τὸν Ζαρὰ ἐκ
'his; and Judas begat Phares and Zara of

τῆς Θαμάρ. Φαρίσ.δὲ ἐγέννησεν τὸν Ἑσρώμ Ἑσρώμ.δὲ
Thamar; and Phares begat Esrom; and Esrom.δὲ

ἐγέννησεν τὸν Ἀράμ. 4 Ἀράμ.δὲ ἐγέννησεν τὸν Ἀμιναδάβ.[‡]
begat Aram; and Aram begat Aminadab;

Ἀμιναδάβ.δὲ ἐγέννησεν τὸν Ναασσών. Ναασσών.δὲ ἐγέννη-
and Aminadab begat Naasson; and Naasson be-

σεν τὸν Σαλμών. 5 Σαλμών.δὲ ἐγέννησεν τὸν ^bΒοὺζ[‡] ἐκ τῆς
g. t Salomon; and Salomon begat Booz of

Ῥαχάβ. ^bΒοὺζ[‡].δὲ ἐγέννησεν τὸν Ὠβηδ[‡] ἐκ τῆς Ῥούθ ^cὨβηδ[‡]
Rachab; and Booz begat Obed of Ruth; ²Obed

δὲ ἐγέννησεν τὸν Ἰεσσαί. 6 Ἰεσσαί.δὲ ἐγέννησεν τὸν ^bΔαβίδ[‡]
'and begat Jesse; and Jesse begat David

τὸν βασιλέα. ^bΔαβίδ[‡].δὲ ὁ βασιλεὺς[‡] ἐγέννησεν τὸν ^cΣολο-
the king. And David the king begat Solo-

μῶντα[‡] ἐκ τῆς τοῦ Οὐρίου. 7 Σολομῶν.δὲ ἐγέν-
mon of the [one who had been wife] of Urias; and Solomon be-

νησεν τὸν Ῥοβοάμ. Ῥοβοάμ.δὲ ἐγέννησεν τὸν Ἀβιά. Ἀβιά
gat Roboam; and Roboam begat Abia; ²Abia

δὲ ἐγέννησεν τὸν Ἀσά. 8 Ἀσά.δὲ ἐγέννησεν τὸν Ἰωσαφάτ.
'and begat Asa; and Asa begat Josaphat;

Ἰωσαφάτ.δὲ ἐγέννησεν τὸν Ἰωράμ. Ἰωράμ.δὲ ἐγέννησεν τὸν
and Josaphat begat Joram; and Joram begat

Ὀζίας. 9 Ὀζίας.δὲ ἐγέννησεν τὸν Ἰωάθαμ. Ἰωάθαμ.δὲ
Ozias; and Ozias begat Joatham; and Joatham

ἐγέννησεν τὸν Ἀχάζ. Ἀχάζ.δὲ ἐγέννησεν τὸν ^kἘζεκιάν.[‡]
begat Achaz; and Achaz begat Ezekias;

10 Ἐζεκιάν.δὲ ἐγέννησεν τὸν Μανασσῆ. Μανασσῆ.δὲ ἐγέν-
and Ezekias begat Manasses; and Manasses be-

νησεν τὸν Ἀμών. Ἀμών.δὲ ἐγέννησεν τὸν Ἰωσίαν.[‡]
gat Amon; and Amon begat Josias;

11 Ἰωσίας.δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς
and Josias begat Jechonias and ²brethren

αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ
'his, at [the time] of the carrying away of Babylon. And after

* Εὐαγγέλιον κατὰ Ματθαῖον (Matth. GW) GLTRW; [Evang.] κατὰ Ματθ. A; κατὰ Ματθ. T.
b Δαυίδ GW; Δαυεὶδ LTTA. c Ἀμιναδάβ A. d Βοὺς LTR; Βοὺς TA. e Ἰωβηδ LTTA.
f — ὁ βασιλεὺς LTTA. g Σολομῶνα OTTAW. h Ἀσάφ LTTA. i Ὀζείαν LTTA.
j Ὀζείας LTTA. k Ἐζεκιάν L. l Ἐζεκιὰς L. m Ἀμώς LTTA. n Ἰωσίαν LTTA.
o Ἰωσίας LTTA.

they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoe; and Sadoe begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

την μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησεν τὸν Σαλα-
the carrying away of Babylon, Jechonias begat Salathiel.
θιήλ· Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ· 13 Ζοροβά-
thiel; and Salathiel begat Zorobabel;
βελ δὲ ἐγέννησεν τὸν Ἀβιοῦδ· Ἀβιοῦδ δὲ ἐγέννησεν τὸν
bel 'and begat Abiud; and Abiud begat
'Ελιακίμ· Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ· 14 Ἀζώρ δὲ
Eliakim; and Eliakim begat Azor; and Azor
ἐγέννησεν τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχείμ
begat Sadoe; and Sadoe begat Achim; and Achim
δὲ ἐγέννησεν τὸν Ἐλιοῦδ· 15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεά-
'and begat Eliud; and Eliud begat Elea-
ζαρ· Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθάν δὲ ἐγέν-
zar; and Eleazar begat Matthan; and Matthan bo-
νησεν τὸν Ἰακώβ· 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν
gat Jacob; and Jacob begat Joseph the
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.
husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

17 Πασαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβίδ
So all the generations from Abraham to David [were]
γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας
"generations 'fourteen; and from David until the carrying away
Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας
of Babylon, "generations 'fourteen; and from the carrying away
Βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες.
of Babylon to the Christ, "generations 'fourteen.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γέννησις οὕτως ἦν. Μνη-
Now of Jesus Christ the birth thus was, "Having
στευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας πρὶν ἢ Ἰωσήφ, πρὶν ἢ
"been betrothed for his mother Mary to Joseph, before
συνελθεῖν αὐτοὺς εὗρεθ' ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
"came together they she was found to be with child of [the] Spirit
ἀγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων
"Holy. But Joseph her husband, "righteous being, and not willing
αὐτὴν παραδειγματίσαι, ἐβουλήθη ἰλάσθαι ἀπολῦσαι αὐτήν.
her to expose publicly, purposed secretly to put away her.
20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος κυρίου
And "these things when he had pondered, behold, an angel of [the] Lord
κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβίδ, μὴ
in a dream appeared to him, saying, Joseph, son of David, "not
φοβηθῆς παραλαβεῖν Μαρὶαμ τὴν γυναῖκά σου· τὸ γὰρ ἐν
"fear to take to [the] Mary thy wife, for that which in
αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. 21 τέξεται δὲ υἱόν,
her is begotten of [the] Spirit is "Holy. And she shall bring forth a son,
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν
and thou shalt call his name Jesus; for he shall save
λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον
"people his from their sins. Now this all
γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου
came to pass, that might be fulfilled that which was spoken by the Lord
διὰ τοῦ προφήτου, λέγοντος, 23 Ἴδου ἡ παρθένος ἐν
through the prophet, saying, Behold, the virgin with
γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα
"child shall be, and shall bring forth a son, and they shall call "name

ἡ γενεὰ begets a.
ΠΕΤΤΑΥ. — γὰρ
LITTAΥ.

ἡ Μαθθάν LITTA. ἡ Δαβὶδ GW; Δαυεὶδ LITTA. — Ἰησοῦ Tr. ἡ γέννησις
for LITTA. δειγματίσαι LITTA. ἡ ἰλάσθαι L. — τοῦ (read [the])

αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον, Μεθ' ἡμῶν
 'his Emmanuel, which is, being interpreted, 'With 'us
 ὁ θεός. 24 Διεγερθεῖς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίη-
 'God. And 'having 'been 'aroused 'Joseph from the sleep, did
 ἡσεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν
 as had ordered him the angel of [the] Lord, and took to [him]
 τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ
 his wife, and knew not her until
 ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν
 she brought forth 'son 'her the firstborn; and he called
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 his name Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας,
 Now Jesus having been born in Bethlehem of Judaea,
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγιοι ἀπὸ ἀνατολῶν
 in [the] days of Herod the king, behold, magi from [the] east
 παρεγένυντο εἰς Ἱερουσόλυμα, 2 λέγοντες, Ποῦ ἐστὶν ὁ τεχ-
 arrived at Jerusalem, saying, Where is he who has
 θείς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα
 been born King of the Jews? for we saw his star
 ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας
 in the east, and are come to do homage to him. 'Having 'heard
 δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα
 'but 'Herod 'the 'king he was troubled, and all Jerusalem
 μετ' αὐτοῦ 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ
 with him. And having gathered together all the chief priests and
 γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ χριστὸς
 scribes of the people, he inquired of them where the Christ
 γεννᾶται. 5 Οἱ δὲ εἰπόν· Ἐν Βηθλεὲμ τῆς Ἰουδαίας.
 should be born. And they said to him, In Bethlehem of Judaea.
 οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, 6 Καὶ σὺ Βηθλεὲμ,
 for thus it has been written by the prophet, And thou, Bethlehem,
 γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ
 land of Juda, in no wise least art among the governors of Juda, 'out
 σοῦ γὰρ ἰξελεύσεται ἡγοούμενος, ὅστις ποιμανεῖ τὸν λαόν μου
 'of 'thou 'for shall go forth a leader, who shall shepherd my people
 τὸν Ἰσραὴλ. 7 Τότε Ἡρώδης λάθρα καλίσας τοὺς μάγους,
 Israel. Then Herod, 'secretly 'having called the magi,
 ἠκριβώσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·
 inquired accurately of them the time of the 'appearing 'star.
 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἀκρι-
 And having sent them to Bethlehem, he said, Having gone, accu-
 βῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὑρητε,
 rately inquire for the little child; and when ye shall have found [him]
 ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ.
 bring word back to me, that I also having come may do homage to him.
 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ
 And they having heard the king, went away; and behold, the
 ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἐλθὼν
 star, which they saw in the east, went before them, until having come
 ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα,
 it stood over where was the little child. And having seen the star,
 ἐχόρυσαν χαρὰν μεγάλην σφόδρα· 11 καὶ ἐλθόντες εἰς
 they rejoiced [with] joy 'great 'exceedingly. And having come into

call his name Emman-
 uel, which being in-
 terpreted is, God with
 us. 24 Then Joseph be-
 ing raised from sleep
 did as the angel of the
 Lord had bidden him,
 and took unto him his
 wife: 25 and knew
 her not till she had
 brought forth her
 firstborn son: and he
 called his name JE-
 SUS.

II. Now when Jesus
 was born in Bethlehem
 of Judaea in the days of
 Herod the king, be-
 hold, there came wise
 men from the east to
 Jerusalem, 2 saying,
 Where is he that is born
 King of the Jews? for
 we have seen his star
 in the east, and are
 come to worship him.
 3 When Herod the king
 had heard these things,
 he was troubled, and
 all Jerusalem with
 him. 4 And when he
 had gathered all the
 chief priests and
 scribes of the people
 together, he demanded
 of them where Christ
 should be born. 5 And
 they said unto him, In
 Bethlehem of Judaea:
 for thus it is written
 by the prophet, 6 And
 thou Bethlehem, in the
 land of Juda, art not
 the least among the
 princes of Juda: for
 out of thee shall come
 a Governor, that shall
 rule my people Israel.
 7 Then Herod, when he
 had privily called the
 wise men, inquired of
 them diligently what
 time the star appeared.
 8 And he sent them to
 Bethlehem, and said,
 Go and search dili-
 gently for the young
 child; and when ye
 have found him, bring
 me word again, that I
 may come and worship
 him also. 9 When they
 had heard the king,
 they departed; and,
 lo, the star, which they
 saw in the east, went
 before them, till it
 came and stood over
 where the young child
 was. 10 When they saw
 the star, they rejoiced
 with exceeding great
 joy. 11 And when they

α — ὁ Λ. β ἐγερθεῖς having risen LITTA. γ — ὁ Τ. δ — τὸν (read αὐτὸν) LITTA.
 ε — αὐτῆς τὸν πρωτότοκον LITTA. ς ὁ βασιλεὺς Ἡρώδης LITTA. ζ εἶπαν Τ. η λάθρα ι
 ἐξετάσατε ἀκριβῶς LITTA. θ ἐστάθη LITTA.

were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

τὴν οἰκίαν, ἔδρυν" τὸ παιδίον μετὰ Μαρίας τῆς-μητρὸς-αὐτοῦ, the house, they found the little child with Mary his mother, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς and having fallen down did homage to him: and having opened θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ ἄβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' frankincense and myrrh. And having been divinely instructed in ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ a dream not to return to Herod, by another way ἀνεχώρησαν εἰς τὴν-χώραν-αὐτῶν. they withdrew into their own country.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

13 Ἀναχωρησάντων-δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου Now having withdrawn they, behold, an angel of [the] Lord φαίνεται κατ' ὄναρ" τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν-μητέρα-αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, the little child and his mother, and flee into Egypt, καὶ ἔσθι ἐκεῖ ἕως ἀνεῖπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ and be there until I shall tell thee; for Herod is about to seek the παιδίον, τοῦ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἐγερθεὶς παρέλαβεν little child, to destroy him. And he having risen took with [him] τὸ παιδίον καὶ τὴν-μητέρα-αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς the little child and his mother by night, and withdrew into Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα Egypt, and was there until the death of Herod: that πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ might be fulfilled that which was spoken by the Lord through the προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν-υἱόν-μου. prophet, saying, Out of Egypt have I called my son. 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, Then Herod, having seen that he was mocked by the magi, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς was enraged greatly, and having sent he put to death all the παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς-ὁρίοις-αὐτῆς, ἀπὸ boys that [were] in Bethlehem and in all its borders, from διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβω- two years old and under, according to the time which he had accurately σεν παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν inquired from the magi. Then was fulfilled that which was spoken οὗτο· Ἱερεμίου τοῦ προφήτου, λέγοντος, 18 Φωνὴ ἐν Ῥαμᾷ by Jeremias the prophet, saying, A voice in Rama ἠκούσθη, ῥηῆνος καὶ κλαυθμὸς καὶ ἔδυρμος πολὺς, Ῥαχὴλ was heard, lamentation and weeping and mourning great, Rachel κλαίονσα τὰ τέκνα-αὐτῆς, καὶ οὐκ ἠθέληεν παρακληθῆναι, weeping [for] her children. and not would be comforted, ὅτι οὐκ-εἰσίν. because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise, and take the young child and his mother, and go

19 Τελευτήσαντος-δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου But having died Herod, behold, an angel of [the] Lord κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων, Ἐγερ- in a dream appears to Joseph in Egypt, saying, Having θεὶς παράλαβε τὸ παιδίον καὶ τὴν-μητέρα-αὐτοῦ, καὶ πορεύου risen take with [thee] the little child and his mother, and go

ἰεῖδον they saw ΟΛΤΓΑΩ. " κατ' ὄναρ ἐφάνη in a dream appeared L; κατ' ὄναρ φαίνεται Tr. = τοῦ (read [the]) ΛΤΓΑΩ. ° διὰ through ΛΤΓΑΩ. P = θρήνος καὶ ΛΤΓΑ. ἡ ἠέλησεν L. ' φαίνεται κατ' ὄναρ ΛΤΓΑ.

εις γῆν Ἰσραὴλ· τεθνήκασιν· γὰρ οἱ ζητοῦντες τὴν ψυχὴν
 into [the] land of Israel: for they have died who were seeking the life
 τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ
 of the little child. And he having risen took with [him] the little child and
 τὴν μητέρα αὐτοῦ, καὶ ἦλθεν¹ εἰς γῆν Ἰσραὴλ. 22 ἀκούσας
 his mother, and came into [the] land of Israel. ² Having heard
 δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου
 but that Archelaus reigns over Judæa instead of Herod
 τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν·³
 his father, he was afraid there to go; ³ having been divinely
 θεὸς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
 instructed and in a dream, he withdrew into the parts of Galilee:
 23 καὶ ἐλθὼν κατέκτισεν εἰς πόλιν λεγομένην Ναζαρέτ·⁴
 and having come he dwelt in a city called Nazareth:
 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι
 so that should be fulfilled that which was spoken by the prophets, that
 Ναζωραῖος κληθήσεται.
 a Nazarean shall he be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ
 Now in those days comes John the
 βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2^α καὶ λέγων,
 Baptist, proclaiming in the wilderness of Judæa, and saying,
 Μετανοεῖτε· ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Ὁ δὲ τος γάρ
 Repent, for has drawn near the kingdom of the heavens. For this
 ἐστὶν ὁ ῥηθείς ὑπὸ Ἡσαΐου τοῦ προφήτου, λέγοντος,
 is he who was spoken of by Esaias the prophet, saying,
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυ-
 [The] voice of one crying in the wilderness, Prepare the way of [the]
 ρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης
 Lord, straight make his paths. And himself John
 εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερ-
 had his raiment of hair of a camel, and a girdle of
 ματίνην περὶ τὴν ὀσφίν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες
 leather about his loins, and the food of him was locusts
 καὶ μέλι ἄγριον.
 and honey wild.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ
 Then went out to him Jerusalem, and all
 Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· 6 καὶ ἐβαπτί-
 Judæa, and all the country around the Jordan, and were bap-
 ζοντο^α ἐν τῷ Ἰορδάνῳ^β ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ-
 tized in the Jordan by him, confessing sins
 τίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
 their But having seen many of the Pharisees and Saddu-
 καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς,
 cees coming to his baptism, he said to them,
 Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-
 Offspring of vipers, who forewarned you to flee from the com-
 λούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετα-
 ing wrath? Produce therefore fruits worthy of repent-
 νοίας· 9 καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν
 ance: and think not to say within yourselves, [For] father we have

into the land of Israel, for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 and think not to say within yourselves, We have Abraham to our fa-

* εἰσῆλθεν entered LTTA. † — ἐπὶ (read τῆς Ἰου. over Judæa) LTTA. ‡ τοῦ πατρὸς αὐτοῦ Ἡρώδου LTTA. § Ναζαρέτ LTT W. || — καὶ LTT JA. ¶ διὰ through ETT AW. † ἦν αὐτοῦ LTTA. * + [πάντες] all L. † + ποταμῷ river LTTA. ‡ — αὐτοῦ (read the baptism) LTTA. † καρπὸν ἀξίον fruit worthy OLTTAW.

there: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

ἐν ᾧ Ἀβραάμῃ· λέγω γὰρ ὑμῖν, ὅτι ἔνναται ὁ θεὸς ἐκ τῶν λίθων
Abraham: for I say to you, that able is God from stones
τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10 ἤδη δὲ καὶ ἡ ἀξίνη
these to raise up children to Abraham. But already also the axe
πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ
to the root of the trees is applied: every therefore tree not
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
producing fruit good is cut down and into the fire is cast.
11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ
I indeed baptize you with water to repentance; but he who
ὀπίσω μου ἐρχόμενος ισχυρότερός μου ἐστίν, ὃς οὐκ εἰμὶ
after me [is] coming mightier than I is, of whom I am not
ικανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν
fit the sandals to bear: he you will baptize with the
πνεύματι ἁγίῳ καὶ πυρὶ. 12 ὃ δὲ τὸ πλῦνον ἐν τῇ χειρὶ
Spirit Holy and with fire. Of whom the winnowing fan [is] in hand
αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναρξί
his, and he will thoroughly purge his floor, and will gather
τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει
his wheat into the granary, but the chaff he will burn up
πυρὶ ἀσβέστῳ.
with fire unquenchable.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν
Then comes Jesus from Galilee to the
Ἰορδάνην πρὸς τὸν Ἰωάννην, ταῦ βαπτισθῆναι ὑπ' αὐτοῦ.
Jordan to John, to be baptized by him.
14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω
But John was hindering him, saying, I need have
ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 Ἀποκριθεὶς
by thee to be baptized, and thou comest to me? Answering
δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι· οὕτως γὰρ
but Jesus said to him, Suffer [it] now; for thus
πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε
becoming it is to us to fulfil all righteousness. Then
ἀφίησιν αὐτόν. 16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη
he suffers him. And having been baptized Jesus went up
εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ, ἀνέψχθησαν αὐτῷ οἱ
immediately from the water: and behold, were opened to him the
οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ
heavens, and he saw the Spirit of God descending as
περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ, φωνὴ
a dove, and coming upon him: and lo, a voice
ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-
out of the heavens, saying, This is my Son the be-
πηγός, ἐν ᾧ εὐδόκησα.
loved, in whom I have found delight.

IV. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungry.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ-
Then Jesus was led up into the wilderness by the Spi-
ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας
rit — to be tempted by the devil. And having fasted
ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον
days forty and nights forty, afterwards

• — καὶ LTTAW. ἰ ὑμᾶς βαπτίζω LTTW. • + αὐτοῦ (read his granary) LTW. ἡ — Ἰωάννης (read he was hindering) LTTAW. ἰ αὐτῷ L. ἰ βαπτισθεὶς δὲ LTTAW. ἰ εὐθὺς ἀνέβη LTTW. ἰ ἀνέψχθησαν L. — αὐτῷ [LT. — τὸ (read [the]) τῇ]. • — τοῦ τῇ[Α]. • — καὶ LT [τῇ]. ἰ εὐδόκησα T. • — ὁ Α. • τεσσαράκοντα TTA. ἰ τεσσαράκοντα νύκτας T; νύκτας τεσσαρ. TTA.

ἐπεινάσεν. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ
he hungered. And having come to him the tempter said, If
υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι τοῦτο ἄρτοι γένωνται.
"Son 'thou 'art of God, speak that these stones 'loaves 'may 'become.
4 Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ
But he answering said, It has been written, Not by bread alone
ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ
shall 'live 'man, but by every word going out through
στόματος θεοῦ. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
[the] mouth of God. Then 'takes 'him 'the 'devil to
τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερυγίον τοῦ
the holy city, and sets him upon the edge of the
ιεροῦ, 6 καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυ-
temple, and says to him, If "Son 'thou 'art of God, cast thy-
τὸν κάτω· γέγραπται γάρ, "Οτι τοῖς ἀγγέλοις αὐτοῦ ἐν-
self down: for it has been written, To his angels 'ha
τελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν αρουσίων σε,
will give charge concerning thee, and in [their] hands shall they bear thee,
μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 7 Ἐφ' αὐτῷ
lest thou strike against a stone thy foot. 7 Ἐφ' αὐτῷ
ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν
'Jesus, Again it has been written, Thou shalt not tempt [the] Lord
θεόν σου. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς
'God 'thy. Again 'takes him 'the 'devil to
ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασι-
a mountain 'high 'exceedingly, and shews to him all the king-
λείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ λέγει αὐτῷ,
doms of the world and their glory, and says to him,
"Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς
"These 'things 'all to thee will I give if falling down thou wilt worship
μου. 10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε^d, σατανά·
me. Then 'says 'to 'him 'Jesus, Get thee away, Satan;
γέγραπται γάρ, (Κύριον τὸν θεόν σου προσκυνήσεις, καὶ
for it has been written, [The] Lord thy God shalt thou worship, and
αὐτῷ μόνῳ λατρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος·
him alone shalt thou serve. Then 'leaves 'him 'the 'devil,
καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διακονοῦν αὐτῷ.
and behold, angels came and ministered to him.

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀν-
But 'having 'heard 'Jesus that John was delivered up, he
εχώρησεν εἰς τὴν Γαλιλαίαν. 13 καὶ καταλιπὼν τὴν Ναζαρέτ,
withdrew into Galilee: and having left Nazareth,
ἔλθων κατέκνησεν εἰς Καπερναοὺμ τὴν παραθαλάσσιον,
having come he dwelt at Capernaum, which [is] on the sea-side,
ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, 14 ἵνα πληρωθῇ
in [the] borders of Zabulon and Nephthalim, that might be fulfilled
τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, 15 Ἢ γῆ
that which was spoken by Isaiah the prophet, saying, Land
Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ
of Zabulon, and land of Nephthalim, way of [the] sea, beyond the
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 οἱ λαοὶ οὗ καθήμενος
Jordan, Galilee of the nations, the people which was sitting

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Got thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 that it might be fulfilled which was spoken by Isaiah the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 the people which sat in dark-

† — αὐτῷ TTA. ‡ + αὐτῷ IO him LITTAW. * + ὁ LITTAW. † ἐν LTA. ‡ ἔστησεν set LITTA.
 a εἶπεν said L. b εἶπεν said LITTA. c ταῦτά σοι πάντα TTA. d + ὀπίσω μου behind me of L. w. — ὁ Ἰησοῦς TTAW † Ναζαράθ Nazareth L; Ναζαρέθ w; Ναζαρά Nazara TTA.
 ‡ Καπερναοὺμ LITTAW.

ness saw great light; and to them which sat in the region and shadow of death, light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

ἐν ἡσκότει εἶδε φῶς¹⁶ μέγα, καὶ τοῖς καθημένοις ἐν
in darkness has seen a 'light' great, and to those which were sitting in [the]
χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ
country and shadow of death, light has sprung up to them. From

τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε·
that time began Jesus to proclaim and to say, Repent;

ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
for has drawn near the kingdom of the heavens.

18 Περιπατῶν. δὲ ἰὸ Ἰησοῦς" παρὰ τὴν θάλασσαν τῆς Γαλι-
And walking Jesus by the sea of Gali-

λαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ
lee he saw two brothers. Simon who is called 'Peter, and

Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς
Andrew his brother, casting a large net into

τὴν θάλασσαν· ἦσαν· γὰρ ἁλιεῖς. 19 καὶ λέγει αὐτοῖς,^k Δεῦτε

ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. 20 Οἱ δὲ

εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ

προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν

τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ
of Zebadee and John his brother in the ship

μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα
with Zebedee their father mending nets

αὐτῶν· καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ

πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων

ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς

in their synagogues, and proclaiming the glad tidings of the
 βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν

kingdom, and healing every disease and every bodily weakness
ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συ-

among the people. And went out the fame of him into all Sy-
ρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

And they brought to him all who were ill,
ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, ^mκαὶ ⁿδαιμονιζο-

by various diseases and torments oppressed, and possessed by μένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἑθερά-

demons, and lunatics, and paralytics; and he
 πεισεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ

τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας

Galilee and Decay
καὶ πέραν τοῦ Ἰορδάνου.

and beyond the Jordan,

5 Ἰδὼν δὲ τοὺς ὄγλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαν-

But seeing the crowds, he went up into the mountain; and ¹having ²sat
 τος αὐτοῦ, ¹προσῆλθον¹¹ ²αὐτῷ¹ οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀνοί-

down he, came to him his disciples. And having

ἡ Γαλιλαία L; [ὁ Ἰησοῦς] Tr (— ὁ Ἰησοῦς TA) ἐν ὅλῃ τῇ Γαλιλαίᾳ
τὴν Γαλιλαίαν W. ^m — καὶ LTrA. ⁿ προσῆλθαν TTr. ^o — αὐτῷ L.

¹ σκοτία φῶς εἶδεν I.T.A; σκοῖται φῶς εἶδεν T.W. — ὁ Ἰησοῦς GLT.T.A.W. * + [ὁ Ἰησοῦς] JESUS L. ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν L; [ὁ Ἰησοῦς] Tt (— ὁ Ἰησοῦς T.A) ἐν ὅλῃ τῇ Γαλιλαίᾳ TT.A; ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν W. = — καὶ L.T.A. ² προσῆλθαν TTt. ° — αὐτῷ L.

ἔας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων, 3 Μακάριοι οἱ
opened his mouth he taught them, saying, Blessed [are] the
πτωχοὶ τῷ πνεύματι* ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
poor in spirit; for theirs is the kingdom of the heavens.

4 Ὑμαὶ καὶ οἱ πενθοῦντες* ὅτι αὐτοὶ παρακληθήσονται.
Blessed they who mourn; for they shall be comforted.

5 Μακάριοι οἱ πραεῖς* ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
Blessed the meek; for they shall inherit the earth.

6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην* ὅτι
Blessed they who hunger and thirst after righteousness; for
αὐτοὶ χορτασθήσονται. 7 Μακάριοι οἱ ἐλεήμονες* ὅτι αὐτοὶ
they shall be filled. Blessed the merciful; for they

ἐλεηθήσονται. 8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ* ὅτι αὐτοὶ τὸν
shall find mercy. Blessed the pure in heart; for they

θεὸν ὄψονται. 9 Μακάριοι οἱ εἰρηνοποιοί* ὅτι αὐτοὶ υἱοὶ θεοῦ
*God *shall see. Blessed the peacemakers; for they sons of God

κληθήσονται. 10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιο-
shall be called. Blessed they who have been persecuted on account of right-

σύνης* ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοι
eousness; for theirs is the kingdom of the heavens. Blessed

ἔστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἰπωσιν πᾶν
are ye when they shall reproach you, and shall persecute, and shall say every
πονηρὸν ῥῆμα* καθ' ὑμῶν ἡ ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 Χαί-
wicked word against you, lying, on account of me. Re-

rete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς*
rejoice and exult; for your reward [is] great in the heavens;

οὕτως γὰρ ἰδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.
for thus they persecuted the prophets who [were] before you.

13 Ὑμεῖς ἔστε τὸ ἅλας τῆς γῆς* ἐὰν δὲ τὸ ἅλας μωρανθῇ,
Ye are the salt of the earth: but if the salt become tasteless,

ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ ἔβλη-
with what shall it be salted? for nothing has its strength any longer, but to be

θῆναι* ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς
cast out, and to be trampled upon by men. Ye

ἔστε τὸ φῶς τοῦ κόσμου* οὐ δύναται πόλις κρυβῆναι ἐπ' ἀνῶ
are the light of the world, *cannot a city be hid on

ὄρους κειμένη. 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν
a mountain situated. Nor do they light a lamp and put it

ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς
under the corn measure, but upon the lampstand; and it shines for all who

ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν
[are] in the house. Thus let shine your light before

τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξά-
men, so that they may see your good works, and may

σωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
glorify your Father who [is] in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-
Think not that I came to abolish the law or the pro-

φήτας* οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ
phets: I came not to abolish, but to fulfil. For verily

λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰὼτα ἐν ἡ
I say to you, Until shall pass away the heaven and the earth, *iota one or

μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα
one title in no wise shall pass away from the law until all

opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever there-

* Verses 4, 5, transposed LTTA.

* — ῥῆμα (read [thing]) LTTA.

* — καὶ LTTA.

* — αὐτοὶ (read κληθῇ. they shall be called) [LTTA].

* — ψευδόμενοι L.

* βληθέν having been cast LTTA.

fore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from

γένηται. 19 ὃς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν come to pass. Whoever then shall break one of these commandments the ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κλη- least, and shall teach "so man, least shall θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὃς δ' ἂν ποιῇ καὶ be called in the kingdom of the heavens; but whoever shall practise and διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν shall teach [them], this [one] great shall be called in the kingdom of the οὐρανῶν. 20 λέγω γὰρ ὑμῖν, ὅτι ἐάν μὴ περισσεύσῃ ἡ δικαιο- heavens. For I say to you, That unless shall abound "right- σὺν ὑμῶν" πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ eousness [your above [that] of the scribes and Pharisees, in no wise εἰσελθete εἰς τὴν βασιλείαν τῶν οὐρανῶν. shall ye enter into the kingdom of the heavens.

21 Ἦκούσατε ὅτι ἑρρέθη τοῖς ἀρχαίοις. Οὐ φονεύσεις· Ye have heard that it was said to the ancients, Thou shalt not commit murder; ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 ἐγὼ δὲ but whoever shall commit murder, liable shall be to the judgment. But I λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἑικῇ" say to you, That every one who is angry with his brother lightly, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, liable shall be to the judgment: but whoever shall say to his brother, "Ρακά," ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, Raca, liable shall be to the Sanhedrim: but whoever shall say, Fool, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 Ἐάν οὖν προσ- liable shall be to the Gehenna of fire. If therefore thou φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς shalt offer thy gift at the altar, and there shalt remember ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν that thy brother has something against thee, leave there "gift σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλ- "thy before the altar, and go away, first be λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν reconciled to thy brother, and then having come offer "gift σου. 25 Ἰσθὲ εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἰ "thy. Be agreeing with thine adverse party quickly, whilst thou art "ἐν τῇ ὁδῷ μετ' αὐτοῦ, ἢ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ in the way with him, lest "thee "deliver "the "adverse "party to the κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν judge, and the judge thee deliver to the officer, and into prison βληθῇς. 26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, thou be cast. Verily I say to thee, In no wise shalt thou come out thence, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. until thou pay the last kodrantes.

27 Ἦκούσατε ὅτι ἑρρέθη τοῖς ἀρχαίοις. Οὐ μοιχεύ- Ye have heard that it was said to the ancients, Thou shalt not commit σεῖς· 28 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς adultery: but I say to you, that every one that looks upon a woman to τὸ ἐπιθυμῆσαι αὐτῆς, ἡδὴ ἐμοίχευσεν αὐτήν ἐν τῇ lust after her, already has committed adultery with her in καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς κανθαλίξει "heart "his. But if thine eye, the right, cause "to offend σε, ἐξέλε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι ἵνα "thee, pluck out it and cast [it] from thee: for it is profitable for thee that

" ὑμῶν ἡ δικαιοσύνη ΤΑ. " ἑρρέθη ΛΤ·ΑΥ. γ — εἰκῇ ΛΤ[ΤΑ]. δ — ῥακά Τ. ε — μετ' αὐτοῦ ἐν τῇ ὁδῷ ΛΤΤΑΥ. β — σε παραδῶ ΛΤ[Τρ]. ς — τοῖς ἀρχαίοις GLT·ΤΑΥ. δ αὐτήν ΛΤ·ΑΥ; — αὐτῆς Τ. ε αὐτοῦ Λ.

ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ
 should perish one of thy members, and not whole thy body be cast
 εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον
 into Gehenna. And if thy right hand cause to offend thee, cut off

αὐτήν καὶ βύλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται
 it and cast [it] from thee: for it is profitable for thee that should perish
 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ¹

31 Ἐρρήθη¹ δέ. ὅτι² ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 It was said also that whoever shall put away his wife,

ᾧ ὅτῳ αὐτῇ ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν
 let him give to her a lot of divorce: but I say to you, that whoever

ἀπολύσῃ³ τὴν γυναῖκα αὐτοῦ, παρεκτὺς λόγου πορνείας, ποιεῖ
 shall put away his wife, except on account of fornication, causes

αὐτὴν μοιχεῖσθαι⁴ καὶ ὃς ἂν⁵ ἀπολελυμένην⁶ γαμήσῃ,⁷
 her to commit adultery; and whoever her who has been put away shall marry,

μοιχεῖται.
 commits adultery.

33 Πάλιν ἠκούσατε, ὅτι ἔρρήθη¹ τοῖς ἀρχαίοις, Οὐκ ἐπιπο-
 Again, ye have heard that it was said to the ancients, Thou shalt not

κήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. 34 ἐγὼ
 forswear thyself, but thou shalt render to the Lord thine oaths. ²

δὲ λέγω ὑμῖν μὴ ὁμόσαι ὕλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
 but say to you not to swear at all, neither by the heaven, because [the] throne

ἐστὶν τοῦ θεοῦ. 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν
 it is of God; nor by the earth, because [the] footstool it is

ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν ταῦ
 of his feet: nor by Jerusalem, because [the] city it is of the

μεγάλου βασιλέως. 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι
 great King. Neither by thy head shalt thou swear, because

οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. ³ 37 ἔστω⁴
 thou art not able one hair white or black to make. ⁵ Let be

δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὺν τούτων ἐκ
 but your word, Yea, yea; Nay, nay; but what [is] more than these from

τοῦ πονηροῦ ἐστίν.
 evil is.

38 Ἐκούσατε ὅτι ἔρρήθη¹, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
 Ye have heard that it was said, Eye for eye, and

ὀδόντα ἀντὶ ὀδόντος. 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 tooth for tooth; but I say to you not to resist

πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα,²
 evil; but whosoever thee shall strike on thy right cheek,

στρέψον αὐτῷ καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντι σοι κρι-
 turn to him also the other; and to him who would with thee go

θῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον.³
 to law and thy tunic take, yield to him also [thy] cloak;

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.
 and whosoever thee will compel to go miles one, go with him two.

42 τῷ αἰτοῦντι σε δίδου⁴ καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί-
 To him who asks of thee give; and him that wishes from thee to bor-

σασθαι⁵ μὴ ἀποστραφῇς.
 row thou shalt not turn away from.

thee: for it is profit-
 able for thee that one
 of thy members should
 perish, and not that
 thy whole body should
 be cast into hell.
 30 And if thy right
 hand offend thee, cut
 it off, and cast it from
 thee: for it is profit-
 able for thee that one
 of thy members should
 perish, and not that thy
 whole body should be
 cast into hell.

31 It hath been said,
 Whosoever shall put
 away his wife, let him
 give her a writing of
 divorcement: 32 but I
 say unto you, That
 whoever shall put
 away his wife, saving
 for the cause of forni-
 cation, causeth her to
 commit adultery: and
 whosoever shall marry
 her that is divorced
 committeth adultery.

33 Again, ye have
 heard that it hath
 been said by them of
 old time, Thou shalt
 not forswear thyself,
 but shalt perform unto
 the Lord thine oaths:
 34 but I say unto you,
 Swear not at all; nei-
 ther by heaven; for it
 is God's throne: 35 nor
 by the earth; for it is
 his footstool: neither
 by Jerusalem; for it is
 the city of the great
 King. 36 Neither shalt
 thou swear by thy
 head, because thou
 canst not make one
 hair white or black.
 37 But let your commu-
 nication be, Yea, yea;
 Nay, nay: for what-
 soever is more than
 these cometh of evil.

38 Ye have heard
 that it hath been said,
 An eye for an eye, and
 a tooth for a tooth:
 39 but I say unto you,
 That ye resist not
 evil: but whosoever
 shall smite thee on
 thy right cheek, turn
 to him the other also.
 40 And if any man will
 sue thee at the law,
 and take away thy
 coat, let him have thy
 cloak also. 41 And
 whosoever shall com-
 pel thee to go a mile,
 go with him twain.
 42 Give to him that
 asketh thee, and from
 him that would bor-

¹ εἰς γέενναν ἀπέλθῃ into Gehenna go away LTTA. ² ἔρρήθη LTAW. ³ — ὅτι LTTA.
⁴ πᾶς ὁ ἀπολύων every one that puts away LTTA. ⁵ μοιχευθῆναι LTTA. ⁶ ὁ ὅς ὅς L.
⁷ γαμήσας has married L. ⁸ ποιῆσαι ἢ μέλαιναν LTTA. ⁹ ἔσται shall be LA. ¹⁰ ῥαπίζει εἰς
 strikes upon LTTA. ¹¹ σιαγόνα σου LTA; — σου (read the right cheek) T. ¹² δός LTTA.
¹³ δανίσασθαι T.

row of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

VI. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets,

43 Ἠκούσατε ὅτι ἐρρήθη, ἡ Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισούντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς. 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνυτέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 ἰὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, καὶ ἀδίκους. 46 ἰὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι ἰτὸ αὐτοῦ ποιοῦσιν; 47 καὶ ἰὰν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν; 48 ἔσσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν.

6 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοκασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοὺ δὲ ποιούντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτοῦς ἀποδώσει σοὶ ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσθω ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν

* ἐρρήθη LT AW. * — εὐλογεῖτε . . . μισούντας ὑμᾶς LTTA. * τοῖς μισοῦσιν ὑμᾶς GW. * — ἐπηρεάζοντων ὑμᾶς καὶ LTTA. * οὕτως SO LTTA. * ἔθνικοι heathen GLTTAW * τὸ αὐτὸ the same LTTAW. * ὡς AS LTTA. * ὁ οὐράνιος the heavenly LTTA. * + δὲ but T[]. * δικαιοσύνην righteousness GLTTAW. * — τοῖς T. * ἡ σου ἐλεημοσύνη ἡ T. * — αὐτοῖς LTTA. * — ἐν τῷ φανερῷ LTTAW. * προσεύχῃ, οὐκ ἔσσεσθε ὡς ye pray, ye shall not be as LTTA.

ther which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

σου τῷ ἐν τῷ κρυπτῷ·^a καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
thy who [is] in secret; and thy Father who sees in
^aκρυπτῷ^b ἀποδώσει σοι ἐν τῷ φανερῷ.^c
secret will render to thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου
Treasure not up for yourselves treasures upon the earth, where
σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπτει διαορίσσουσιν καὶ
moth and rust spoil, and where thieves dig through and
κλέπτουσιν. 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
steal: but treasure up for yourselves treasures in heaven,
ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπτει οὐ δι-
where neither moth nor rust spoils, and where thieves do not
ορύσσουσιν οὐδὲ κλέπτουσιν. 21 ὅπου γὰρ ἔστιν ὁ θησαυρὸς
dig through nor steal: for where is treasure
ὑμῶν,^d ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τοῦ
your, there will be also heart your. The lamp of the
σώματος ἔστιν ὁ ὀφθαλμός·^e ἐὰν ὅσιν ὁ ὀφθαλμός σου
body is the eye; if therefore thine eye
ἀπλοῦς ᾖ,^f ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. 23 ἐὰν δὲ ὁ
single be, whole thy body light will be. But if
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.
thine eye evil be, whole thy body dark will be.
εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν, τὸ σκότος πόσον;
If therefore the light that [is] in thee darkness is, the darkness how great

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day

24 Οὐδεὶς δύναται δυοὶ κυρίως δουλεύειν· ἢ γὰρ τὸν ἑνα
No one is able two lords to serve; for either the one
μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιῆξει, καὶ
he will hate, and the other he will love; or [the] one he will hold to, and
τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμ-
the other he will despise. Ye are not able God to serve and mam-
μωνῷ.^g 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν.
mon. Because of this I say to you, be not careful as to your life,
τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν,
what ye should eat and what ye should drink; nor as to your body
τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεόν ἔστιν τῆς τροφῆς καὶ
what ye should put on. Not the life more is than the food and
τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
the body than the raiment? Look at the birds of the
οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν
heaven, that they sow not, nor do they reap, nor do they gather
εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ
into granaries, and your Father the heavenly feeds them: not
ὕμεις μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μερι-
ye much are better than they? But which out of you by being
μῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα;
careful is able to add to his stature cubit one?
28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα
and about raiment why are ye careful? observe the lilies
τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ μνήθει· 29 λέ-
of the field, how they grow: they labour not nor do they spin: I
γω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε-
say but to you that not even Solomon in all his glory was
βάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον
clothed as one of these. But if the grass of the field, to day

^a κρυφαῖω LITTA. ^b — ἐν τῷ φανερῷ GLTTAW. ^c σου thy LITTA. ^d — καὶ L. ^e + σου thy L.
^f — οὖν T. ^g ἢ ὁ ὀφθαλμός σου ἀπλοῦς LTA. ^h μαμωνᾶ GLTTAW. ⁱ ἢ ὁ Ltr; — καὶ T.
— τί πίνητε T. ^j αὐξάνουσιν LITTA. ^k κοπιῶσιν LT; κοπιούσιν TA. ^l μνήθουσιν LITTA.

ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως
 "which is and to-morrow into an oven is cast, God thus
 ἀμφένουσιν, οὐ πολλῶ μάλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ
 arrays, [will he] not much rather you, O [ye] of little faith? not
 οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν. ἢ τί πῖωμεν,
 "therefore be careful, saying, What shall we eat? or what shall we drink?
 ἢ τί περιβαλόμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπι-
 or with what shall we be clothed? For all these things the nations seek
 ζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε
 after. For knows your Father the heavenly that ye have need
 τούτων ἀπάντων 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ
 of these things all. But seek ye first the kingdom
 θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
 of God and his righteousness, and these things all shall
 τεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὐριον·
 be added to you. Not therefore be careful for the morrow:
 ἡ γὰρ αὐριον μεριμνήσει ἑαυτῆς. ἄρκετόν τῃ
 for the morrow shall be careful about the [things] of itself. Sufficient to the
 ἡμέρα ἡ κακία αὐτῆς.
 day [is] the evil of it.

7 Μὴ κρίνετε, ἵνα μὴ κριθῇτε· 2 ἐν ᾧ γὰρ κρίματι κρίνετε,
 Judge not, that ye be not judged: "with what for judgment ye judge,
 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται.
 ye shall be judged; and with what measure ye mete, it shall be measured again
 ὑμῖν. 3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
 to you. But why lookest thou on the mote that [is] in the eye
 ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
 of thy brother, but the "in thine [own] eye beam perceivest not?
 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ
 Or how wilt thou say to thy brother, Suffer [that] I may cast out the
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ
 mote from thine eye: and behold, the beam [is] in
 ὀφθαλμῷ σου; 5 ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ
 thine [own] eye! hypocrite, cast out first the beam out of
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος
 thine [own] eye, and then thou wilt see clearly to cast out the mote
 ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
 out of the eye of thy brother.

6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν· μηδὲ βάλητε τοὺς
 Give not that which [is] holy to the dogs; nor cast
 μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε κατα-
 pearls your before the swine, lest they should
 πατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες
 trample upon them with their feet, and having turned
 ῥήξωσιν ὑμᾶς.
 they rend you.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε·
 Ask, and it shall be given to you: seek, and ye shall find;
 κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
 knock, and it shall be opened to you. For everyone that asks receives,
 καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.
 and he that seeks finds, and to him that knocks it shall be opened.

is, and to morrow is cast into the oven, shall he not much more clothe you? O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, What shall we be clothed? 32 For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

VII. Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or

* ἐπιζητοῦσιν LITTA. ° τὴν δικαιοσύνην καὶ τὴν βασιλείαν L; — τοῦ θεοῦ (read its righteousness) LT[A] P μεριμνήσετε E. ° — τὰ (omit the [things] of) LITTA.W. ° αὐτῆς A. * μετρηθήσεται it shall be measured OLTTAW. * ἐκ out of LTT. ° ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν LITTA. ° καταπατήσουσιν they shall trample upon LITTA. ° ἀνοίγεται it is opened LTT.

what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

9 ἢ τίς ἔστιν^a ἐξ ὑμῶν ἄνθρωπος, ὃν ἔάν^b αἰτήσῃ^c ὁ υἱὸς
Or what ^ais there of you ^bman who if ^cshould ask ^dson
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐάν ἰχθύν
^ehis bread, ^fa stone will he give him? ^gand if ^ha fish
αἰτήσῃ^c, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ
he should ask, ⁱa serpent will he give him? ^jIf therefore ye, ^kevil
ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω
^lbeing, know [how] ^mgifts ⁿgood to give to your children, how much
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ
^omore your Father who [is] in the heavens will give good things
τοῖς αἰτοῦσιν αὐτόν;
to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

12 Πάντα οὖν ὅσα ἂν^a θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
All things therefore whatever ye desire that ^bshould do ^cto you
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἔστιν ὁ
^dmen, ^eso also ^fye ^gdo to them: for this ^his the
νόμος καὶ οἱ προφῆται.
law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

13 Εἰσέλθετε^a διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη^b
Enter in through the narrow gate; for wide the gate
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
and broad the way that leads to destruction, and
πολλοὶ εἰσιν οἱ εἰσέρχόμενοι δι' αὐτῆς· 14 ὅτι^c στενὴ ἡ
many are they who enter through it: ^dfor narrow the
πύλη^e καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ
gate and straitened the way that leads to life, and
ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.
few are they who find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

15 Προσέχετε· ἡ δὲ^a ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται
But beware of the false prophets, who come
πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἑσθθεν· δὲ εἰσιν λύκοι ἔρ-
to you in raiment of sheep, but within are ^bwolves ^cra-
παγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι
pacious. By their fruits ye shall know them.
συλλέγουσιν ἀπὸ ἀκανθῶν ἵσταφυλὴν^d ἢ ἀπὸ τριβύλων σῦκα;
Do they gather from thorns a bunch of grapes, or from thistles figs?
17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ
So every ^etree ^fgood ^gfruits ^hgood produces, but the
σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται
corrupt tree ⁱfruits ^jbad produces. ^kCannot
δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν,^l οὐδὲ δένδρον σα-
^ma tree ⁿgood ^ofruits ^pevil produces, nor a tree ^qcor-
ρὸν καρποὺς καλοὺς ποιεῖν.^r 19 πᾶν^s δένδρον μὴ ποιοῦν
rupt ^tfruits ^ugood ^vproduce. Every tree not producing
καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 ἄραγε^w
^xfruit ^ygood is cut down and into fire is cast. Then surely
ἀπὸ^z τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς
Not every one who says to me, Lord, Lord, shall enter into
τὴν βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
the kingdom of the heavens, but he who does the will

^a — ἔστιν LTR [A]. ^b — ἐάν LTTA. ^c αἰτήσῃ shall ask LTTA. ^d ἢ καὶ ἰχθύν αἰτήσῃ or also a fish shall ask LTTA. ^e ἐάν T. ^f εἰσέλθετε LTTA. ^g — ἡ πύλη L[T]. ^h τί how GTR. ⁱ [ἡ πύλη] LT. ^j — δὲ but LT [TA]. ^k ἵσταφυλὴς grapes LTTA. ^l ἐνεγκὴν bear T. ^m + [οὖν] NOW L. ⁿ ἀρα γε LTA. ^o ἐκ L.

Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, "Ορα μηδενὶ εἶπης· ἀλλ' ὕπαγε, And "says "to "him "Jesus, See no one thou tell; but go σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσ- thyself shew to the priest, and offer the gift which "or- έταξεν ὁ Μωσῆς," εἰς μαρτύριον αὐτοῖς. dered "Moses for a testimony to them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him.

5 Ἐἰσελθόντι· δὲ εἰς τὴν Ἰησοῦ εἰς ἡ Καπερναοὺμ, προσῆλθεν And "having "entered "Jesus into Capernaum, "came

αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν 6 καὶ λέγων, Κύριε, αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν 6 καὶ λέγων, Κύριε, "to "him "a "centurion, beseeching him and saying, Lord, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασα- my servant is laid in the house paralytic, grievously tor- νιζόμενος. 7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἔλθων θερα- mented. And "says "to "him "Jesus, I having come will

πεύσω αὐτόν. 8 Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, heal him. And "answering "the "centurion said, Lord,

οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον I am not worthy that "my "under roof thou shouldst come, but only

εἰπὲ "λόγον," καὶ ἰαθήσεται ὁ παῖς μου. 9 καὶ γὰρ ἀν- speak a word, and shall be healed my servant. For also I

θρώπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· θρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας·

καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, and I say to this [one], Go, and he goes; and to another, Come,

καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ, and he comes; and to my bondman, Do this, and he does [it].

10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολου- And "having "heard "Jesus wondered, and said to those follow- οῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην ing, Verily I say to you, Not even in Israel so great

πίστιν εὑρόν. 11 λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν faith have I found. But I say to you, that many from east

καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ and west shall come, and shall recline [at table] with Abraham and

Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 12 οἱ δὲ υἱοὶ Isaac and Jacob in the kingdom of the heavens; but the sons

τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ of the kingdom shall be cast out into the darkness the outer: there

ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13 Καὶ εἶπεν shall be the weeping and the gnashing of the teeth. And "said

ὁ Ἰησοῦς τῷ ἑκατόνταρχῳ, Ὑπάγε, καὶ ὡς ἐπίστευσας "Jesus to the centurion, Go, and as thou hast believed

γενήθητω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἑν τῇ ὥρᾳ be it to thee. And was healed his servant in "hour

ἐκείνῃ. that.

14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν And "having "come "Jesus to the house of Peter, saw

τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, 15 καὶ his wife's mother laid and in a fever; and

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he

α ἀλλὰ ἐγὼ λέγω. δ προσένεγκον LITTAW. ε Μωσῆς LITTAW. εἰσελθόντος LITTAW. ζ αὐτῷ he GW; αὐτοῦ he LITTAW. η Καπερναοὺμ LITTAW. θ ἑκατόνταρχος T. ι — καὶ LITTAW. ι — ὁ Ἰησοῦς (read he says) LITTAW. κ ἀποκριθεὶς δὲ LITTAW. λ λόγῳ by a word LITTAW. μ + τασσόμενος placed L. ν + αὐτῷ him L. ς παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῇ Ἰσραὴλ with no one so great faith in Israel LITTAW. ζ ἐξελεύσονται shall go forth T. η ἑκατόνταρχος LITTAW. θ — καὶ LITTAW. ι — αὐτοῦ (read the servant) LITTAW. κ ἀπὸ τῆς ὥρας ἐκείνης from that hour L.

ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτοῖς.¹
he touched her hand, and left her the fever; and she arose and ministered to them.

touched her hand, and the fever left her: and she arose, and ministered unto them.

16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἰθεράπευσεν· 17 ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.
And evening being come, they brought to him possessed with demons many, and he cast out the spirits by a word, and all who were sick: 17 So that might be fulfilled that which was spoken by Esaias the prophet, saying, Himself the diseases of us took, and the diseases bore.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους¹ περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐάν ἀπέρχῃ. 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώκεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῖνῃ. 21 Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ² εἶπεν αὐτῷ, Κύριε, ἐπιτρέψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 Ὁ δὲ Ἰησοῦς³ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
And seeing Jesus great crowds around him, he commanded to depart to the other side. And having come to [him] one scribe said to him, Teacher, I will follow thee whithersoever thou mayst go. And says to him Jesus, The foxes have holes, and the birds of the heaven nests, but the Son of man hath not where the head he may lay. Another of his disciples said to him, Lord, allow me first to go and bury my father. 22 But Jesus said unto him, Follow me, and leave the dead to bury their own dead.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Master, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ⁴ ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστέ, ὀλιγόπιστοι; Τότε ἔγειρθεις ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;⁵
And having entered he into the ship, followed him his disciples. And lo, a tempest great arose in the sea, so that the ship was covered by the waves; but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us; we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

23 And when he was entered into a ship, his disciples followed him. 24 And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

¹ αὐτῷ to him LITTAW. ² ὄχλους a crowd L. ³ αὐτοῦ (read the disciples) LITTAW. ⁴ αὐτοῦ (read he said) T. ⁵ λέγει says LITTAW. ⁶ τὸ (read a ship) LITTAW. ⁷ οἱ μαθηταὶ [LITTAW. ⁸ αὐτοῦ LITTAW. ⁹ καὶ L. ¹⁰ αὐτῷ ὑπακούουσιν LITTAW.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

28 Καὶ ἔλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Gergesενων, ἔμετ ἑαυτῷ δύο δαιμονιζόμενοι ἐκ τῶν tombs coming, violent very, so that not was able any one παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοῦ, ἔκραζαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ; ἢ λῆθες ὡς πρότερον καὶ ἐπὶ τὴν πόλιν ἡμῶν; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλην χοίρων πολλῶν βοσκομένην. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπιτρέψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων. 33 καὶ ἰδοῦ, ὤρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. 34 οἱ δὲ βόσκοντες ἐφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. 35 καὶ ἰδοῦ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς τὴν συνάντησιν τοῦ Ἰησοῦ. καὶ ἰδόντες αὐτόν, παρεκάλουν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

IX. And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be for-

9 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2 καὶ ἰδοῦ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃ βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον, ἃ φέωνταί σου αἱ ἁμαρτίαι σου. 3 καὶ ἰδοῦ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, Ὡς ἡμεῖς ἐνθυμώμεθα πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν,

1 ἐλθόντος αὐτοῦ LITR. 2 Γερασηνῶν L; Γαδαρηνῶν Gadarenes TTR. 1 — Ἰησοῦ GLITR. 2 ἀποστείλον ἡμᾶς send us GLITR. 3 + [ὁ Ἰησοῦς] Jesus L. 4 ἀπῆλθον LTR. 5 τοῦ τ. 6 ἰνα L. 7 — τὸ (read a ship) LITR. 8 προσφέρουσιν they bring L. 9 ἀφίενται are forgiven LITR. 10 σου αἱ ἁμαρτίαι LITR. 11 εἶπαν LTR 12 εἰδὼς knowing LTR. 13 ἰναὶ GLTW. 14 — ὑμεῖς LITR.

ἡ ἀφίενται" σοὶ αἱ ἁμαρτίαι. ἢ εἰπεῖν, "Ἐγείραι" καὶ
 "Have 'been 'forgiven 'thee ['thy] 'sins, or to say, Arise and
 περιπάτει; 6 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀν-
 walk? But that ye may know that authority has the Son of
 θρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· τότε λέγει τῷ παρα-
 man on the earth to forgive sins: then he says to the para-
 λυτικῷ, Ἔγερθεῖς ἄρον σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν
 lytic, Having arisen, take up thy bed, and go to
 οἶκόν σου. 7 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ.
 'house 'thy. And having arisen he went away to his house.
 8 ἰδόντες δὲ οἱ ὄχλοι θαύμασαν, καὶ ἐδόξασαν τὸν θεόν,
 and 'having 'seen 'the 'crowds wondered, and glorified God,
 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
 who gave 'authority 'such to men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον
 And 'passing 'Jesus thence saw a man sitting
 ἐπὶ τῷ τελωνίῳ, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκο-
 at the tax-office, 'Matthow called, and says to him, Fol-
 λούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο
 low me. And having arisen he followed him. And it came to pass
 αὐτοῦ ἀνακειμένον ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι.
 at his reclining [at table] in the house, that behold, many tax-gatherers
 καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ
 and sinners having come were reclining [at table] with Jesus and
 τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον
 his disciples. And having seen [it] the Pharisees said
 τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρ-
 to his disciples, Why with the tax-gatherers and sin-
 τῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 Ὁ δὲ Ἰησοῦς ἀκούσας
 ners eats your teacher? But Jesus having heard
 εἶπεν αὐτοῖς, Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ,
 he said to them, 'Not 'need 'have 'they 'who 'are 'strong of a physician,
 ἀλλ' οἱ κακὸς ἔχοντες. 13 πορευθέντες δὲ μάθετε τί ἐστιν,
 but they who 'ill are. But having gone learn what is,
 ἢ ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλεῖσαι δικαίους,
 Mercy I desire, and not sacrifice: 'not 'for 'I came to call righteous
 ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.
 [ones], but sinners to repentance.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες,
 Then come near to him the disciples of John, saying,
 Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθη-
 Why 'we 'and 'the 'Pharisees 'do fast much, but 'disci-
 τῶν σου οὐ νηστεύουσιν; 15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ
 ples 'thy fast not? And 'said 'to 'them 'Jesus,
 δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
 Can the sons of the bridechamber mourn while with them
 ἐστὶν ὁ νυμφίος; ἔλευσονταὶ δὲ ἡμέραι ὅταν ἀπαρθῇ
 is the bridegroom? 'will 'come 'but 'days when will have been taken away
 ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. 16 οὐδεὶς δὲ
 from them the bridegroom, and then they will fast. But no one
 ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ·
 puts a piece of 'cloth 'unfulled on an old garment:

given thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house, 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what this meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment, for that which

ἡ ἀφίενται are forgiven LIT. σοὶ σου (read thy sins) GLTTRAW. ἔγεραι LITRAW. ἔγεραι αἰνεῖ LIT. ἡ ἐφοβήθησαν were afraid LITRA. Ματθαῖον LITRA. ἠκολούθει. ἡ ἀνακει- μένον αὐτοῦ L. — καὶ τ. ἡ ἔλεγον LITR. οὐδὲ τί LITRA. ἡ Ἰησοῦς LITRA. τ. — αὐτοῖς LITRA. ἀλλὰ LIT. ἡ ἔλεος LITRA. ἀλλὰ LITRAW. — εἰς μετάνοιαν GLTTRAW. Δι τί LITRA. — πολλά LIT.

is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 for she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24 he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And the same hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith

αἶρει γὰρ τὸ πλῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον
 'take away for 'its filling up from the garment, and a worse
 σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς
 rent takes place. Nor put they 'wine 'new into 'skins
 παλαιούσ'· εἰ δὲ μῆγε ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται,
 'old, otherwise 'are burst 'the 'skins, and the wine is poured out,
 καὶ οἱ ἀσκοὶ ὑπολοῦνται· ἅλλα βάλλουσιν οἶνον νέον εἰς
 and the skins will be destroyed; but they put 'wine 'new into
 ἀσκοὺς· καὶ ἀμφοτέρα συντηροῦται.
 'skins 'new, and both are preserved together.

18· Γαῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων^b ἐλθὼν^a
 'These things 'as 'he 'is speaking to them, behold, a ruler having come
 προσεκύνη αὐτῷ, λέγων, ὅτι^d ἡ θυγάτηρ μου ἄρτι ἐτελεύ-
 did homage to him, saying, My daughter just now has
 τησεν· ἀλλὰ ἐλθὼν ἐπίθεσ τὴν χειρά σου ἐπ' αὐτήν, καὶ
 died; but having come lay thy hand upon her, and
 ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἐκολούθησεν^e αὐτῷ
 she shall live. And having arisen Jesus followed him,
 καὶ οἱ μαθηταὶ αὐτοῦ.
 and his disciples.

20 Καὶ ἰδοὺ, γυνή· αἱμορροοῦσα δώδεκα ἔτη, προσελ-
 And behold, a woman having had a flux of blood twelve years, having
 θοῦσα ὕπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.
 come behind touched the border of his garment.

21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐάν μόνον ἄψωμαι τοῦ ἱματίου
 For 'he said within herself, If only I shall touch 'garment
 αὐτοῦ σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς· ἐπιστραφεὶς^f καὶ ἰδὼν
 'his I shall be cured. But Jesus having turned and having seen
 αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε.
 her he said, Be of good courage, daughter; thy faith hath cured thee.
 καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκεῖνης.
 And 'was 'cured 'the 'woman from that hour.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος,
 And 'having come 'Jesus into the house of the ruler,
 καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον,
 and having seen the flute-players and the crowd making a tumult,

24 ἔλεγεν αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον,
 says to them, Withdraw, 'not for 'is 'dead 'the 'damsel,
 ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη
 but sleeps. And they laughed at him. But when 'had 'been 'put 'out
 ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἤγερθη
 'the 'crowd, having entered he took hold of her hand, and 'arose
 τὸ κοράσιον. 26 καὶ ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν
 'the 'damsel. And 'went 'out 'this 'report into all
 γῆν ἐκείνην.
 land 'that.

27 Καὶ παράγοντι ἐκεῖθεν πρὸς Ἰησοῦ, ἐκολούθησαν αὐτῷ^f
 And 'passing on 'thence 'Jesus, 'followed 'him
 δύο τυφλοὶ, κρίζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ
 'two 'blind ['men], crying and saying, Have pity on us, Son
 Δαβίδ· 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον^g αὐτῷ οἱ
 of David. And having come into the house, came to him the

^a ἀπόλλυνται are destroyed LITR. ^b οἶνον νέον εἰς ἀσκοὺς βάλλουσιν L. ^c ἀμφοτέροι
 GLTTRAW. ^d + εἰς (read a certain ruler) GLTR. ^e προσελθὼν having come to [him] L; εἰσελθὼν
 having entered TAW. ^f — ὅτι T. ^g ἐκολούθει LITTA. ^h — Ἰησοῦς T. ⁱ στραφεὶς LITTA.
^a ἔλεγεν said LITTA. ^b — αὐτῷ L[Tr]. ^c υἱὸς Δαβίδ LITTA; υἱὲ Δαβὶδ GW. ^d προσῆλθαν LTR.

τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι
blind [men], and ²says ³to them ¹Jesus, Believe ye that I am able
²τοῦτο ποιῆσαι; Ἄγουσιν αὐτῷ, Ναί, κύριε. 29 Τότε ἥψατο
this to do? They say to him, Yea, Lord. Then he touched
τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενή-
their eyes, saying, According to your faith be
θήτω ὑμῖν. 30 Καὶ ἠνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ
it to you. And were opened their eyes; and
ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινω-
²strictly ³charged ⁴them ¹Jesus, saying, See ²no ³one ⁴let
σκέτω. 31 Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ
know [it]. But they having gone out made ²known ¹him in all
γῇ ἐκείνῃ.
¹land ²that.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ Πάν-
And as they were going out, behold, they brought to him a
θρωπον² κωφὸν δαιμονιζόμενον. 33 καὶ ἐκβληθέντος
man dumb, possessed by a demon. And ²having ³been ⁴cast ¹out
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ θαύμασαν οἱ ὄχλοι,
the ¹demon, ²spoke ³the ⁴dumb. And ²wondered ¹the ³crowds,
λέγοντες, ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῇ Ἰσραήλ. 34 Οἱ δὲ
saying, Never was it seen thus in Israel. But the
Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
Pharisees said, By the prince of the demons he casts out
τὰ δαιμόνια.
the demons.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,
And ²went ³about ¹Jesus ⁴the ⁵cities ⁶all and the villages,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐα-
teaching in their synagogues, and proclaiming the glad
γέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
tidings of the kingdom, and healing every disease and every
μαλακίαν ἐν τῷ λαῷ. 36 ἰδὼν δὲ τοὺς ὄχλους, ἐ-
bodily weakness among the people. And having seen the crowds he was
σπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελημένοι καὶ
moved with compassion for them, because they were wearied and
ἐρριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει
cast away as sheep not having a shepherd. Then he says
τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται
to his disciples, The ²indeed ³harvest [is] great, but the workmen
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως
[are] few; supplicate therefore the Lord of the harvest, that
ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
he may send out workmen into his harvest.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,
And having called to [him] ²twelve ¹disciples ³his
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε
he gave to them authority over ²spirits ¹unclean, so as
ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
to cast out them, and to heal every disease and every
ἰμαλακίαν.
bodily weakness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·
Now of the twelve apostles the names are these:

unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few: 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest,

X. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these: The

² ποιῆσαι τοῦτο L. ³ ἠνεψύχθησαν LIT. A. ⁴ ἐνεβριμήθη LIT. A. P — ἀνθρωπον (read [one]) B [IT. A]. ⁵ — ὅτι GLTIT. A. W. ⁶ — ἐν τῷ λαῷ GLTIT. A. W. ⁷ ἐσκυλμένοι harassed GLTIT. A. W. ⁸ ἐρριμμένοι L; ἐριμμένοι TIT. A. ⁹ ὥς Tt.

first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφός
first Simon who is called Peter, and Andrew brother
αὐτοῦ. Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφός
his; James the[son] of Zebedee, and John brother
αὐτοῦ. 3 Φίλιππος, καὶ Βαρθολομαῖος. Θωμᾶς, καὶ Ματθαῖος
his; Philip, and Bartholomew; Thomas, and Matthew
ὁ τελώνης. Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ
the tax-gatherer; James the[son] of Alphaeus, and Lebbaeus who
ἐπικληθεὶς Θαδδαῖος. 4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας
was surnamed Thaddaeus; Simon the Canaanite, and Judas
ἡ Ἰσκαριώτης, ὁ καὶ παραδόνς αὐτόν.
Iscariote, who also delivered up him.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας
These twelve sent forth Jesus, having charged

αὐτοὺς, λέγων, Εἰς ὁδὸν ἰθὺν μὴ ἀπέλθῃτε, καὶ εἰς
them, saying, Into [the] way of the Gentiles go not off, and into

πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε. 6 πορεύεσθε δὲ μᾶλλον
a city of [the] Samaritans enter not; but go rather

πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7 πο-
to the sheep the lost of [the] house of Israel. Go-

ρευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία
ing and proclaim, saying, Has drawn near the kingdom

τῶν οὐρανῶν. 8 ἀσθενούντας θεραπεύετε, λεπροὺς καθαρὶ-
of the heavens. Sick heal, lepers cleanse,

ζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε,
dead raise, demons cast out: gratuitously ye received,

δωρεὰν δότε. 9 Μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργυρον, μηδὲ
gratuitously impart. Provide not gold, nor silver, nor

χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πύραν εἰς ὁδόν, μηδὲ
money in your belts, nor provision-bag for [the] way, nor

δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον. ἄξιός γάρ ὁ
two tunics, nor sandals, nor a staff: for worthy the

ἐργάτης τῆς τροφῆς αὐτοῦ ἔστιν. 11 Εἰς ἡν δ' αἶ πόλιν ἢ
workman of his food is. And into whatever city or

κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ
village ye enter, inquire who in it worthy is, and there

μείνατε, ἕως ἂν ἐξέλθῃτε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν,
remain until ye go forth. But entering into the house,

ἀσπάσασθε αὐτήν. 13 καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἄξια, εἰλθέτω
salute it: and if indeed be the house worthy, let come

ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἄξια, ἡ εἰρήνη ὑμῶν
your peace upon it; but if it be not worthy, your peace

πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὅς ᾗ ἐὰν μὴ δεξῇται ὑμᾶς,
to you let return. And whoever will not receive you,

μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς
nor will hear your words, going forth of [that] house or

πόλεως ἐκείνης, ἐκτινάξατε τὸν κοινορτόν τῶν ποδῶν ὑμῶν.
city that, shake off the dust of your feet.

15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γὰρ Σοδόμων
Verily I say to you, More tolerable it shall be for [the] land of Sodom

καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ,
and of Gomorrah in day of judgment, than for that city. Lo,

* + καὶ and LIT. * Ματθαῖος LITTA. γ — Λεββαῖος ὁ ἐπικληθεὶς LIT; — ὁ ἐπικληθεὶς Θαδ-
δαῖος TA. * Καναθαῖος Cananæan LITTA. * + ὁ the EGLTAW. ὁ Ἰσκαριώτης L. * Σαμαριτῶν T.
δ νεκροὺς ἐγείρετε, λεπροὺς καθαρῖζετε GLITTAW. * ῥάβδους staves W. * — ἐστιν (read [is])
LIT A. * εἰλθάτω TIT. * ἂν LITTA. * +, ἐξω out LIT A. * + ἐκ (read from your feet) IT.
† Γομόρρας TTA.

ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε
I send forth you as sheep in [the] midst of wolves: be ye

οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραι.
therefore prudent as the serpents, and harmless as the doves.

17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδύσουσιν γὰρ ὑμᾶς
But beware of men; for they will deliver you

εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν
to sanhedrims, and in their synagogues they will scourge

ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε
you: and before governors also and kings ye shall be brought

ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
on account of me, for a testimony to them and to the nations.

19 ὅταν δὲ ἡ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί
But when they deliver up you, be not careful how or what

λαλήσητε· ἡ δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή-
ye should speak: for it shall be given you in that hour what ye shall

σετε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα
speak: for not ye are they who speak, but the Spirit

τοῦ πατρὸς ἡμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 Παραδώσει δὲ
of your Father which speaks in you. But will deliver up

ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐναν-
brother brother to death; and father child: and will

στήσουσιν· τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.
rise up children against parents, and will put to death them.

22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·
And ye will be hated by all on account of my name;

ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ
but he that endures to [the] end, he shall be saved. But when

διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς ἑτέραν· 24
they persecute you in this city, flee to another:

ἀμὴν· γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις
I say to you, In no wise will ye have completed the cities

τοῦ Ἰσραὴλ ἕως ἡνίκα ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ
of Israel until he come the Son of man. Not

ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ
is a disciple above the teacher, nor a bondman above

τὸν κύριον αὐτοῦ. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς
his lord. Sufficient for the disciple that he become as

ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν
his teacher, and the bondman as his lord. If the

οἰκοδεσπότην· Βεελζεβοῦλ ἐκάλεσαν, πόσῳ μᾶλλον
master of the house Beelzebub they called, how much more

τοὺς οἰκιακοὺς αὐτοῦ; 26 Μὴ οὖν φοβηθῆτε αὐτούς
those of his household? Not therefore ye should fear them;

οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται·
for nothing is covered which shall not be uncovered,

καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ
and hidden which shall not be known. What I tell you in the

σκοτία εἵπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε κη-
darkness speak in the light; and what in the ear ye hear pro-

ρῶζατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ φοβηθῆτε ἀπὸ
claim upon the housetops. And ye should not fear because of

as sheep in the midst of wolves: be ye there-

fore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver

you up to the councils, and they will scourge

you in their synagogues; 18 and ye shall

be brought before governors and kings for

my sake, for a testimony against them

and the Gentiles. 19 But when they deliver

you up, take no thought how or what

ye shall speak: for it shall be given you

in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your

Father which speaketh in you. 21 And the

brother shall deliver up the brother to death,

and the father the child: and the children

shall rise up against their parents,

and cause them to be put to death. 22 And

ye shall be hated of all men for my name's

sake: but he that endureth to the end shall

be saved. 23 But when they persecute you in

this city, flee ye into another: for verily I

say unto you, Ye shall not have gone over the

cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor

the servant above his lord. 25 It is enough

for the disciple that he be as his master, and

1 παραδῶσιν they shall have delivered LTR. 2 [δοθή. γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή.] L. 3 λαλήσητε ye should speak TRA. 4 τὴν ἑτέραν the next GTR. 5 + καὶ ἐν τῇ ἑτέρᾳ (καὶ ἐκ ταύτης) διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην and if in the next (and if from this) they persecute you, flee to another G[L]. 6 — τοῦ LTR. 7 — ἂν TA. 8 τῷ οἰκοδεσπότην L. 9 ἐπεκάλεσαν they have surnamed GTRAW. 10 τοῖς οἰκιακοῖς L. 11 μὴ φοβείσθε fear ye not GTRW.

which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth (I): I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man shall receive a righteous man's reward. 42 And who ever shall give to drink unto one of these little ones a cup of cold

τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενον
those who kill the body, but the soul are not able
ἀποκτείνει· φοβηθήτε· ὁ δὲ μᾶλλον τὸν δυνάμενον καὶ
to kill; but ye should fear rather him who is able both
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ. 29 οὐχὶ δύο στρουθία
soul and body to destroy in Gehenna. Not two sparrows
ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν
for an assarion are sold? and one of them shall not fall to the
γῆν ἀνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς
ground without your Father. But of you even the hairs of the
κεφαλῆς πᾶσαι ἡριθμημέναι εἰσιν. 31 μὴ οὖν φοβηθήτε·
head all numbered are. Not therefore ye should fear;
πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 Πᾶς οὖν ὅς-
than many sparrows better are ye. Every one therefore who so-
τις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
ever shall confess me before men, will confess
ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς
also I him before my Father who [is] in [the] heavens.
33 ὅστις ἐὰν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
But whosoever shall deny me before men,
ἀρνήσομαι αὐτὸν ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
will deny him also I before my Father who [is] in
οὐρανοῖς. 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
[the] heavens. Think not that I came to place peace on
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 35 ἦλθον
the earth: I came not to place peace, but a sword. I came
γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγα-
for to set at variance a man against his father, and a daugh-
τέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν-
ter against her mother, and a daughter-in-law against mother-
θερᾶς αὐτῆς. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ
And enemies of the man [shall be] household
αὐτοῦ. 37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν
his. He that loves father or mother above me is not
μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ
of me worthy; and he that loves son or daughter above me not
ἔστιν μου ἄξιος. 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
is of me worthy. And he that takes not his cross
καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος. 39 ὁ εὗρων,
and follows after me not is of me worthy. He that has found
τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν
his life shall lose it; and he that has lost
ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὕρησει αὐτήν. 40 Ὁ δεχόμενος
life his on account of me shall find it. He that receives
ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀπο-
you me receives; and he that me receives receives him who sent
στεῖλαντά με. 41 ὁ δεχόμενος προφῆτην εἰς ὄνομα προ-
me. He that receives a prophet in [the] name of a
φήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος
prophet [the] reward of a prophet shall receive; and he that receives
δίκαιον εἰς ὄνομα δικαίου μισθὸν δίκαιου
a righteous [man] in [the] name of a righteous [man] the reward of a righteous
λήψεται. 42 καὶ ὃς ἐάν ποτίσῃ ἕνα τῶν μικρῶν
[man] shall receive. And whoever shall give to drink to one little ones

* ἀποκτενόντων G; ἀποκτενόντων LTTA. † φοβείσθε fear ye TA. * [καὶ] L. * φοβείσθε fear ye LTTA. † + τοὺς the [T]A. † ἐὰν LTTA. * + τοῖς the [T]A. † λήψεται LTTA. † ἐάν LTTA.

τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ^{of these a cup of cold [water] only in [the] name of a disciple,}
ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. ^{verily I say to you, in no wise shall he lose his reward.}

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς ^{And it came to pass when [he] had [finished] [Jesus] commanding}
δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ ^{twelve [disciples] [his], he departed thence to teach and}
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. ^{to preach in their cities.}

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῇ δεσμοτηρίῳ τὰ ἔργα τοῦ ^{Now John having heard in the prison the works of the}
χριστοῦ, πέμψας ^{two} τῶν μαθητῶν αὐτοῦ, 3 εἶπεν αὐτῷ, ^{Christ, having sent two of his disciples, said to him,}
Σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀποκρι- ^{Art thou the coming [one], or another are we to look for? And [he] answered}
θεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννῳ ^{ing [Jesus] said to them, Having gone relate to John}
ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν, ^{what ye hear and see: blind receive sight, and}
καὶ κωφοὶ περιπατοῦσιν· λεπροὶ καθαρίζονται, ^{lame walk; lepers are cleansed, and deaf}
καὶ κωφοὶ ἀκούουσιν· νεκροὶ ἐγείρονται, ^{and the lame are raised, and the poor}
καὶ πτωχοὶ εὐαγγελίζονται· ^{are evangelized.}

6 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. ^{And blessed is, whoever shall not be offended in me.}

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ^{But as these were going [he] began [Jesus] to say to the}
ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον ^{crowds concerning John, What went ye out into the wilderness}
θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ ^{to look at? a reed by [the] wind shaken? But}
τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ὁματίοις ἡμφιεσ- ^{what went ye out to see? a man in soft garments arrayed?}
μένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις ^{Behold, those who the soft [garments] wear in the houses}
τῶν βασιλέων εἰσὶν· 9 ἀλλὰ τί ἐξήλθετε ἰδεῖν; προ- ^{of kings are. But what went ye out to see? a pro-}
φήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου· ^{phet? Yes, I say to you, and [one] more excellent than a prophet.}

10 οὗτος γάρ ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ^{For this is [he] concerning whom it has been written, Behold, I}
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατα- ^{send my messenger before thy face, who shall}
σκευάσει τὴν ὁδόν σου ἐμπροσθέν σου· 11 Ἀμὴν λέγω ὑμῖν, ^{prepare thy way before thee. Verily I say to you,}
οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου ^{there has not risen among [those] born of women a greater than John}
τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν ^{the Baptist. But he that [is] less in the kingdom of the}
οὐρανῶν μείζων αὐτοῦ ἐστιν· 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου ^{heavens greater than he is. But from the days of John}

water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

XI. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 and said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whose ever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the

^h διὰ by (his disciples) LTTAW. ⁱ [καὶ] LTr. ^k [καὶ] L. ^l + καὶ and [L]TTA. ^m ἀν LTr. ⁿ ἐξήλθετε LTTA. ^o — ὁματίοις (read [garments]) [L]TTA. ^p — εἰσὶν (read [are]) [L]. ^q προφήτην ἰδεῖν; (read But why went ye out? to see a prophet? TA. ^r — γὰρ for [LTA]. ^s [ἐγὼ] L. ^t καὶ (read and he shall prepare) L. ^v ἐστὶν αὐτοῦ A.

Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But wherunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιά-
the Baptist until now, the kingdom of the heavens is taken by
ζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ
violence, and [the] violent seize it. For all the

προφῆται καὶ ὁ νόμος ἕως Ἰωάννου. ¹προεφῆτευσαν. ²14 καὶ
prophets and the law ²until ³John ⁴prophesied. And

εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν ⁵Ἡλίας ⁶ὁ μέλλων ἔρχεσθαι.
if ye are willing to receive [it], he is Elias who is about to come.

15 ὁ ἔχων ὦτα ἰακούειν, ⁷ἀκουέτω. 16 Τίτι δὲ ὁμοιώσω
He that has ears to hear, let him hear. But to what shall I liken

τὴν γενεάν ταύτην; ὁμοία ἐστὶν ⁸παιδαρίοις ⁹ἐν ἀγοραῖς
this generation? ⁸like ⁹it is to little children in [the] markets

καθημένους, ¹⁰καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, ¹¹17 καὶ
sitting, and calling to their companions, and

λέγουσιν, ¹²Ἡδύσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἔθρηνησαμεν
saying, We piped to you, and ye did not dance; we mourned

ὑμῖν, ¹³καὶ οὐκ ἐκόψασθε. 18 Ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίειν
to you, and ye did not wail. For ¹⁴came ¹⁵John neither eating

μῆτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει. 19 ἦλθεν ὁ υἱὸς
nor drinking, and they say, A demon he has. ¹⁶Came ¹⁷the ¹⁸Son

τοῦ ἀνθρώπου ἐσθίειν καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ,
¹⁹of man eating and drinking, and they say, Behold,

ἄνθρωπος φάγος καὶ οἶνοπότης, τελωνῶν φίλος καὶ
a man a glutton and a wine bibber, of tax-gatherers a friend and

ἁμαρτωλῶν. καὶ ἰδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων ²⁰αὐτῆς.
of sinners. And ²¹was ²²justified ²³wisdom by ²⁴children ²⁵her.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο
Then he began to reproach the cities in which had taken place

αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαὶ
the most of his works of power, because they repented not. Woe

σοι, ²⁶Χοραζὶν ²⁷οὐαὶ σοι, ²⁸Βηθσαϊδάν ²⁹ὅτι εἰ ἐν Τύρῳ καὶ
to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and

Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,
Sidon had taken place the works of power which have taken place in you,

πάλα ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 Πλὴν λέγω
long ago in sackcloth and ashes they had repented. But I say

ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
to you, For Tyre and Sidon more tolerable shall it be in day of judgment

ἢ ὑμῖν. 23 Καὶ σύ, ³⁰Καπερναούμ, ³¹ἡ ἕως ³²τοῦ οὐρανοῦ
than for you. And thou, Capernaum, who to the heaven

ὑψωθεῖσα, ³³ἕως ἄδου ³⁴καταβιβασθήσῃ ³⁵ὅτι εἰ ἐν Σόδο-
hast been lifted up, to hades shalt be brought down: for if in Sod-

μοις ³⁶ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ³⁷ὅτι
om had taken place the works of power which have taken place in thee,

ἔμειναν ³⁸ἂν μέχρι τῆς σήμερον. 24 Πλὴν λέγω ὑμῖν, ὅτι
it had remained until to-day. But I say to you, that

γῇ ³⁹Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
for [the] land of Sodom more tolerable shall it be in day of judgment

ἢ σοί.
than for thee.

¹ ἐπροφῆτευσαν LTTA. ² Ἡλίας T. ³ — ἀκούειν T[Tr]A. ⁴ παιδίοις GLTT:AW.
⁵ καθημένοις ἐν ἀγορᾷ (market) L; καθημένοις ἐν ταῖς ἀγοραῖς TTrA. ⁶ ἂ ἀ προσφωνοῦντα τοῖς
ἐταίροις who calling to the companions (ἐτέροις read calling to the others TTr) (+ [αὐτῶν]
their A) λέγουσιν say LTTA. ⁷ — ὑμῖν LTTA. ⁸ ἔργων works TTr. ⁹ Χοραζὲν TTrA. ¹⁰ Βηθ-
σαϊδᾶ LTr. ¹¹ Καπερναοῦμ LTT:AW. ¹² μὴ LTTA, ἢ w. ¹³ — τοῦ LTTA. ¹⁴ ὑψωθήσῃ;
shalt thou be lifted up? LTTA; ὑψώθῃς w. ¹⁵ καταβήσῃ thou shalt descend LTrA.
¹⁶ ἐγενήθησαν LTTA. ¹⁷ ἐν σοὶ γενόμεναι Lw. ¹⁸ ἐμείνεν LTTA.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομο-
 At that time · answering Jesus said, I
 λογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
 thee, O Father, Lord of the heaven and the earth, that
 ῥάπεκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
 thou didst hide these things from wise and prudent, and didst reveal
 αὐτὰ νηπίοις. 26 ναί, ὁ πατήρ, ὅτι οὕτως ἔγενετο εὐδοκία
 them to babes. Yea, Father, for thus · it was well-pleasing
 ἐμπροσθέν σου. 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου.
 before thee. All things to me were delivered by my Father.
 καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ· οὐδὲ τὸν
 And no one knoweth the Son except the Father; nor the
 πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός, καὶ ὁ υἱὸς
 Father any one does know except the Son, and he to whomsoever
 βούληται ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με, πάντες
 any will the Son to reveal [him]. Come to me, all
 οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
 ye that labour and are burdened, and I will give rest
 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι
 Take my yoke upon you, and learn from me, for
 ἥρεσθαι εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν
 meek I am and lowly in heart; and ye shall find rest
 ταῖς ψυχαῖς ὑμῶν. 30 Ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον
 to your souls. For my yoke easy and burden

μου ελαφρόν ἐστιν.
 my light is.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι·
 At that time went Jesus on the Sabbath
 διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ
 through the corn-fields; and his disciples were hungry, and
 ἤρξαντο τίλλειν στάχρας καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαῖοι
 began to pluck [the] ears and to eat. But the Pharisees
 ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ
 having seen said to him, Behold, thy disciples are doing what
 οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ
 it is not lawful to do on sabbath. But he said to them, Not
 ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ
 ye have read what did David, when he hungered himself and
 οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ
 those with him? How he entered into the house of God, and
 τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὃ οὐκ ἔστιν ἡν
 the loaves of the presentation he ate, which not lawful it was
 αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;
 for him to eat, nor for those with him, but for the priests only?
 5 Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασι οἱ ἱερεῖς
 Or have ye not read in the law, that on the sabbaths the priests
 ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοι εἰσιν;
 in the temple the sabbath profane, and guiltless are?
 6 λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μέζων ἐστὶν ὡδε. 7 εἰ δὲ
 But I say to you, that than the temple a greater is here. But if
 ἐγνώκειτε τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν
 ye had known what is, Mercy I desire and not sacrifice, not

25 At that time Je-
 sus answered and said, I
 thank thee, O Fa-
 ther, Lord of heaven
 and earth, because
 thou hast hid these
 things from the wise
 and prudent, and hast
 revealed them unto
 babes. 26 Even so, Fa-
 ther: for so it seemed
 good in thy sight.
 27 All things are de-
 livered unto me of my
 Father: and no man
 knoweth the Son, but
 the Father; neither
 knoweth any man the
 Father, save the Son,
 and he to whomsoever
 the Son will reveal
 him. 28 Come unto
 me, all ye that labour
 and are heavy laden,
 and I will give you
 rest. 29 Take my yoke
 upon you, and learn of
 me; for I am meek and
 lowly in heart: and ye
 shall find rest unto
 your souls. 30 For my
 yoke is easy, and my
 burden is light.

XII. At that time
 Jesus went on the
 sabbath day through
 the corn; and his dis-
 ciples were an hun-
 dred, and began to pluck
 the ears of corn, and to
 eat. 2 But when the
 Pharisees saw it, they
 said unto him, Behold,
 thy disciples do that
 which is not lawful to
 do upon the sabbath
 day. 3 But he said un-
 to them, Have ye not
 read what David did,
 when he was an hun-
 gred, and they that
 were with him; 4 how
 he entered into the
 house of God, and did
 eat the shewbread,
 which was not lawful
 for him to eat, neither
 for them which were
 with him, but only for
 the priests? 5 Or have
 ye not read in the law,
 how that on the sab-
 bath days the priests
 in the temple profane
 the sabbath, and are
 blameless? 6 But I say
 unto you, That in this
 place is one greater
 than the temple. 7 But
 if ye had known what
 this meaneth, I will
 have mercy, and not
 sacrifice, ye would not

ῥάπεκρυψας LITTA. ἡ εὐδοκία ἐγένετο LT. ἡ πρᾶξις LITTA. ἡ σαββάτοις L. εἶπαν LITTA.
 ἡ Δαυεὶδ LITTA; Δαβὶδ GW. — αὐτὸς GLITTA. ἡ ἔφαγον LT. ἡ ὁ LITTA. ἡ μέζων
 LITTA. ἡ ἔλεος LITTA.

have condemned the
guiltless. 8 For the
Son of man is Lord
even of the sabbath
day.

κατεδικάσατε τοὺς ἀναίτιους· 8 κύριος· γὰρ ἐστὶν ^{καὶ} τοῦ
‘ye had condemned the guiltless. For Lord ‘is ‘also ‘of the
σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
‘sabbath the son of man.

9 And when he was
departed thence, he
went into their syna-
gogue: 10 and, behold,
there was a man which
had his hand withered.
And they asked him,
saying, Is it lawful to
heal on the sabbath
days? that they might
accuse him. 11 And he
said unto them, What
man shall there be
among you, that shall
have one sheep, and if
it fall into a pit on the
sabbath day, will
he not lay hold on it,
and lift it out? 12 How
much then is a man
better than a sheep?
Wherefore it is lawful
to do well on the sab-
bath days. 13 Then
saith he to the man,
Stretch forth thine
hand. And he stretch-
ed it forth; and it was
restored whole, like as
the other.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.
And having departed thence, he went into their synagogue.

10 καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν¹ χεῖρα ἔχων ξηράν²· καὶ
And behold, a man there was ‘the ‘hand ‘having withered. And
ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἔξεστιν τοῖς σαββάσιν
they asked him, saying, Is it lawful on the sabbaths
θεραπεύειν³? ἵνα κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς,
to heal? ‘that they might accuse him. But he said to them,

Τίς ἐστὶν⁴ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν,
What ‘shall ‘there ‘be of ‘you ‘man, who shall have ‘sheep ‘one,
καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σαββάσιν εἰς βόθυνον, οὐχὶ
and if ‘fall ‘this on the sabbaths into a pit, will not

κρατήσῃ αὐτὸ καὶ ἔγειρεῖ;⁵ 12 πόσῳ οὖν διαφέρει ἀν-
lay hold of it and will raise [it] up? How much then is ‘better ‘a

θρώπος πρόβατον; ὥστε ἔξεστιν τοῖς σαββάσιν⁶ καλῶς
‘man than a sheep? So that it is lawful on the sabbaths ‘well

ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά
‘to ‘do. Then he says to the man, Stretch out ‘hand

σου.⁷ Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη⁸ ὡς ἡ
‘thy. And he stretched [it] out, and it was restored sound as the

ἄλλη.
other.

14 Then the Pharisees
went out, and held a
council against him,
how they might de-
stroy him. 15 But
when Jesus knew it,
he withdrew him self
from thence: and
great multitudes fol-
lowed him, and he
healed them all; 16 and
charged them that
they should not make
him known: 17 that
it might be fulfilled
which was spoken by
Esaias the prophet,
saying, 18 Behold my
servant, whom I have
chosen; my beloved, in
whom my soul is well
pleased: I will put my
spirit upon him, and
he shall shew judg-
ment to the Gentiles.
19 He shall not strive,
nor cry; neither shall
any man hear his voice
in the streets. 20 A
bruised reed shall he
not break, and smok-
ing flax shall he not
quench, till he send
forth judgment unto
victory. 21 And in his
name shall the Gen-
tiles trust.

14 Ὅι δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελ-
But the Pharisees ‘a ‘council ‘held ‘against ‘him ‘having

θόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς γνοὺς
‘gone out how him they might destroy. But Jesus having known

ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι⁹ πολλοί,
withdrew thence, and followed him ‘crowds ‘great,

καὶ ἐθεράπευσεν αὐτοὺς πάντας· 16 καὶ ἐπετίμησεν αὐτοῖς
and he healed them all, and strictly charged them

ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν· 17 ὅπως¹⁰ πλη-
that ‘not ‘publicly known ‘him ‘they ‘should ‘make. So that might

ρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,
be fulfilled that which was spoken by Esaias the prophet, saying,

18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα,¹¹ ὁ ἀγαπητός μου¹² εἰς
Behold my servant whom I have chosen, my beloved in

ὃν¹³ πνεύμά μου ἐπ’ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· 19 οὐκ ἐρίσει
whom ‘has ‘found ‘delight ‘my ‘soul. I will put my Spirit upon
him, and judgment to the nations he shall declare. He shall not strive

οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τῆν
nor cry out, nor shall hear ‘any ‘one in the streets

φωνῇ αὐτοῦ. 20 κάλαμον συντετριμμένον οὐ κατεάξει, καὶ
his voice. A ‘reed ‘bruised he shall not break, and

λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν
‘flax ‘smoking he shall not quench, until he bring forth ‘unto ‘victory ‘the

κρίσιν. 21 καὶ ἐν¹⁴ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.
‘judgment. And in his name [the] nations shall hope.

1 — καὶ GLTTAW. 2 — ἦν τὴν LTTA. 3 θεραπεῦσαι; T. 4 — ἐστὶν Tr. 5 — ἐγείρει he raises [it] up L. 6 σαββάτοις L. 7 σου τὴν χεῖρα LTTA. 8 ἀποκατεστάθη LTTAW. 9 ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ LTTAW. 10 — ὄχλοι (read πολλοί many) LT[Tr]. 11 ἵνα that LTTA. 12 ἠρέτισα Tr. 13 ἐν φ Tr; — εἰς L. 14 ὑπόστη- σεν TT.

15 — ἐν (read [on]) GLTTAW.

22 Τότε ἡ προσήνεχθη αὐτῷ ὁ δαιμονιζόμενος, τυφλὸς
 Then was brought to him one possessed by a demon, blind
 καὶ κωφός· καὶ ἰεράτευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ
 and dumb, and he healed him, so that the blind and
 κωφὸν καὶ λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες
 dumb both spake and saw. And were amazed all
 οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ;
 the crowds and said, This is the son of David?
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει
 But the Pharisees having heard said, This [man] casts not out
 τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.
 the demons except by Beelzebub prince of the demons.
 25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς,
 But knowing Jesus their thoughts he said to them,
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημιοῦται· καὶ
 Every kingdom divided against itself is brought to desolation, and
 πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.
 every city or house divided against itself shall not stand.
 26 καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἑμε-
 And if Satan Satan casts out, against himself he was
 ρίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ
 divided. How then will stand his kingdom? And if I
 ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι
 by Beelzebub cast out the demons, your sons by whom
 ἐκβάλλουσιν; διὰ τοῦτο αὐτοῖς ὑμῶν ἔσονται κριταί.
 do they cast out? on account of this they of you shall be judges.
 28 εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα
 But if I by [the] Spirit of God cast out the demons, then
 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται
 has come upon you the kingdom of God. Or how is able
 τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη
 anyone to enter into the house of the strong [man] and
 αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δέσῃ τὸν ἰσχυρόν;
 his to plunder, unless first he bind the strong [man]?
 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ μὴ ὢν μετ' ἐμοῦ
 and then his house he will plunder. He who is not with me
 κατ' ἐμοῦ ἐστίν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
 against me is; and he who gathers not with me scatters.
 31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία
 Because of this. I say to you, Every sin and blasphemy
 ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασ-
 shall be forgiven to men; but the concerning the Spirit blas-
 φημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 καὶ ὅς ἂν εἴπῃ
 phemy shall not be forgiven to men. And whoever speaks
 λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·
 a word against the Son of man, it shall be forgiven him;
 ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφε-
 but whoever speaks against the Spirit the Holy, it shall not
 θήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.
 be forgiven him, neither in this age nor in the coming
 αἰ. 33 ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν
 [one]. Either make the tree good and fruit

22 Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the Son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devil. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whoever speaketh a word against the Son of man, it shall be forgiven him: but whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and his fruit

ἡ προσήνεχεν they brought L. ὁ δαιμονιζόμενον τυφλὸν καὶ κωφόν L. — τυφλὸν καὶ
 LTTA. — καὶ LTTA. Δαυὶδ GW; Δαυεὶδ LTTA. — ὁ Ἰησοῦς LTTA. ὁ κριταὶ
 ἔσονται ὑμῶν LTTA. ἐν πνεύματι θεοῦ ἐγὼ GLTTAW. ἀρπάσαι to seize upon LTTA.
 ἀρπάσει he will seize upon L; διαρπάσῃ he might plunder T. + [ὑμῖν] to you A.
 — τοῖς ἀνθρώποις LTT[A]. ἐὰν LTTAW. οὐ μὴ ἀφεθῇ in nowise shall it be forgiven L.

good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν
its good, or make the tree corrupt and fruit
αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.
its corrupt: for from the fruit the tree is known.

34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ
Offspring of vipers, how are ye able good things to speak, wicked

ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα
being? for out of the abundance of the heart the mouth

λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
speaks. The good man out of the good treasure

τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος
of the heart puts forth the good things; and the wicked man

ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 λέγω δὲ
out of the wicked treasure puts forth wicked things. But I say

ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον δ' ἂν καλῇσωσιν οἱ ἄνθρωποι,
to you, that every word idle whatsoever may speak men,

ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ
they shall render of it an account in day of judgment. By

γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου
for thy words thou shalt be justified, and by thy words

καταδικασθήσῃ.

thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return

38 Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρι-
Then answered some of the scribes and Phari-

σαῖων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.
sees, saying, Teacher, we wish from thee a sign to see.

39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοι-
But he answering said to them, A generation wicked and adul-

χαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ,
terous a sign seeks for, and a sign shall not be given to it,

εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 Ὡς περ γὰρ ἦν Ἰωνᾶς
except the sign of Jonas the prophet. For even as was Jonas

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως
in the belly of the great fish three days and three nights, thus

ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
shall be the Son of man in the heart of the earth three

ἡμέρας καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευῖται ἀναστήσονται
days and three nights. Men Ninevites shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρίνουσιν αὐτήν·
in the judgment with this generation, and shall condemn it;

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ, πλείον
for they repented at the proclamation of Jonas; and behold, more

Ἰωνᾶ ὧδε. 42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει
than Jonas here. A queen of [the] south shall rise up in the judgment

μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν
with this generation, and shall condemn it; for she came

ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Ὁλομῶντος·
from the ends of the earth to hear the wisdom of Solomon;

καὶ ἰδοὺ, πλείον Ὁλομῶντος ὧδε. 43 Ὅταν δὲ τὸ ἀκάθαρτον
and behold, more than Solomon here. But when the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
spirit is gone out from the man, he goes through waterless

τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει. 44 τότε λέγει,
places, seeking rest, and finds not [it]. Then he says,

ε — τῆς καρδίας GLTTAW. h — τὰ LTRW. i — ἐάν (read which) LITRA. k λαλήσουσιν shall speak TTRA. l — αὐτῷ him LITRA. m — καὶ Φαρισαίων L. n Νινευῖται TTRA.

o Σολομῶνος GLTTAW.

Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον
 I will return to my house, whence I came out. And having come
 εὐρίσκει σχολάζοντα, ἑσσωρμένον καὶ κεκοσμημένον. 45 τότε
 he finds [it] unoccupied, swept and adorned. Then
 πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἐπτά ἕτερα πνεύματα
 he goes and takes with himself seven other spirits
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται
 more wicked than himself and entering in they dwell there; and becomes
 τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως
 the last of that man worse than the first. Thus
 ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
 It shall be also to this generation the wicked.

46 Ἐτι· δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοῦ, ἡ μήτηρ
 But while yet he was speaking to the crowds, behold, [his] mother
 καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λα-
 and his brethren were standing without, seeking to him to
 λῆσαι. 47 εἰπεν δὲ τις αὐτῷ, Ἰδοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί
 speak. Then said one to him, Behold, thy mother and brethren
 σου ἔξω ἐσθήκασιν; ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀπο-
 thy without are standing, seeking to thee to speak. But he an-
 κριθεὶς εἶπεν τῷ· εἰπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου;
 answering said to him who spoke to him, Who is my mother?
 καὶ τίνας εἰσὶν οἱ ἀδελφοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα
 and who are my brethren? And stretching out his hand
 αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ εἶπεν, Ἰδοῦ, ἡ μήτηρ μου καὶ
 his to his disciples he said, Behold, my mother and
 οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ
 my brethren. For whosoever shall do the will
 πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ
 of my Father who [is] in [the] heavens, he my brother and
 ἀδελφή καὶ μήτηρ ἐστίν.
 sister and mother is.

13 Ἐν· δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ
 And in that day having gone forth Jesus from
 τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν
 the house sat down by the sea. And were gathered together
 πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμ-
 to him crowds great, so that he into the ship having
 βάνα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.
 entered sat down, and all the crowd on the shore stood.
 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοῦ,
 And he spoke to them many things in parables, saying, Behold,
 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν
 went out the sower to sow. And as he sowed
 ἄμην ἐπεσεν παρὰ τὴν ὁδόν, καὶ ἤλθεν τὰ πετεινά καὶ
 some fell by the way, and came the birds and
 κατέφαγεν αὐτά. 5 ἄλλα δὲ ἐπεσεν ἐπὶ τὰ πετρώδη, ὅπου
 devoured them. And some fell upon the rocky places, where
 οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ
 they had not earth much, and immediately sprang up because of not
 εἶχειν βάθος· γῆς. 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη,
 having depth of earth; and [the] sun having risen they were scorched,

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

XIII. The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 and when the sun was up, they were scorched; and because

α εἰς τὸν οἶκόν μου ἐπιστρέψω LTTA. * + καὶ and [L]T. *— δὲ but LTTA. * [αὐτοῦ] L.
 • Verse 17 in [.] T. * λέγοντι LTTA. * — αὐτοῦ (read [his] hand) T. * ποιῇ A. * — δὲ
 and LTTA. * ἐκ out of LT; — ἀπὸ (read ἐξελ. having gone out of) Tr. * — τὸ (read a
 ship) LTTA. * ἤλθον LTr; ἐλθόντα having come A. * — καὶ A. * + τῆς L

they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and

καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 ἄλλα δὲ ἐπέσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά. τὰς θόρνους, καὶ ἔγrew ἐπὶ τὰς θόρνους καὶ ἀπέπνιξαν αὐτά. 8 ἄλλα δὲ ἐπέσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα ἀκούειν ἀκούετω. ears to hear let him hear.

10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσιν. 14 καὶ ἀναπληροῦται ἐν αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέγουσα, Ἀκοῦ ἰδοὺτε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσίν ἀκούσωσιν, καὶ τῇ καρδίᾳ συν-εἶδωσιν, καὶ ἐπιστρέψωσιν καὶ ἰάσωμαι αὐτούς. 16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσιν· καὶ τὰ ὦτα ῥυμῶν, ὅτι ἀκούουσιν. 17 ἀμὴν· γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. and to hear what ye hear, and heard not.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειροντος. 19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ ὅταν αὐτὸς ἀκούσῃ τὸν λόγον τοῦ βασιλείας καὶ μὴ

18 Hear ye therefore the parable of the sower. 19 When any one hears the word of the kingdom, and not [it]

ἔπνιξαν T. ἔ — ἀκούειν T[Tr]A. ἡ + αὐτοῦ (read his disciples) L. ἰ εἶπαν TTrA. δ διὰ τί LTrA. ἡ — αὐτοῖς T. ἡ — ἐπ' (read αὐτοῖς in them) GLTTTrAW. ἡ + [αὐτῶν] (read their ears) L. ὁ ἰάσεται I shall heal LTrA. P — ὡμῶν L[Tr]A. ἡ ἀκούουσιν LTrA. ἡ — γὰρ for T. ἡ εἶδαν LTr; ἰδαν T. ὁ σπειρωντος LTrA.

συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον
understands, comes the wicked one and catches away that which was sown
ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.
in his heart. This is he who by the way was sown.

20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
And he who upon the rocky places was sown, this is he who the word
ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ
hears and immediately with joy receives it; no

ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ
has but root in himself, but temporary is; but having risen

θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν-
tribulation or persecution on account of the word, immediately he is

δαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν
offended. And he who among the thorns was sown, this is

ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος· τούτου
he who the word hears, and the care of this life

καὶ ἡ ἀπάτη τοῦ πλούτου· συμπνίγει τὸν λόγον, καὶ ἄκαρπος
and the deceit of riches choke the word, and unfruitful

γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός
it becomes. But he who on the ground the good was sown, this

ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιόν· ὃς δὲ καρ-
is he who the word hears and understands; who indeed brings

ποφάρει, καὶ ποιεῖ ὅ· μὲν ἑκατόν, ὅ· δὲ ἑξήκοντα, ὅ· δὲ
forth fruit, and produces one a hundred, another sixty, another

τριάκοντα.
thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοίω-
Another parable put he before them, saying, has become

θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν
like the kingdom of the heavens to a man sowing good

σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῇ καθεύδειν τοὺς ἀνθρώ-
seed in his field; but while slept the men

πῶς ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐσπείρεν ζιζάνια ἀνά μέσον
came his enemy and sowed darnel in the midst

τοῦ σίτου, καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος,
of the wheat, and went away. And when sprouted the blade,

καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελ-
and fruit produced, then appeared also the darnel. Having come

θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,
to him and the bondmen of the master of the house said to him, Sir,

οὐκ καλὸν σπέρμα ἐσπείρας ἐν τῷ σὺ ἀγρῷ; πόθεν οὖν
not good seed didst thou sow in thy field? whence then

ἔχει τὰ ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπος
has it the darnel? And he said to them, An enemy a man

τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι· εἶπον αὐτῷ, Θέλεις οὖν
this did. And the bondmen said to him, Wilt thou then

ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ εἶφη, Οὐ·
[that] having gone forth we should gather them? But he said, No;

μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν
lest gathering the darnel, ye should uproot with them the

σίτον. 30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ·
wheat. Suffer to grow together both until the harvest;

understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, and by he is offended. 22 He is also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in

τ — τουτον (read of life, LITRA. * — συμπνίγει TA. * καλὴν γῆν LITRA. * συνιόν LITRA. * ὁ LT. * σπείραντι [who] sowed LITRA. * ἐπέσπειρεν sowed over LITRA.
* ἐσπείρες Tr. * — τα GLITRAW. * — δοῦλοι (read οἱ δὲ and they) A. * αὐτῷ λέγου-
sin say to him LITRA; λέγουσιν αὐτῷ T. * φησιν says LITRA. * ἕως until LITRA.

the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

καὶ ἐν ἡμέρᾳ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ ἑῷ δέσμας· τοὺς δὲ κατακαῦσαι αὐτὰ· τὸν δὲ σῖτον συναγάγετε εἰς τὴν

ἀποθήκην μου.

my granary.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπεύρεν ἐν τῇ ἀγρῷ αὐτοῦ· 32 ὃ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστίν. καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

branches of it.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμύθη ὅλον.

in 3 of meal 3eabs 3three, until 2was 2leavened 1all.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

from [the] foundation of [the] world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 the enemy that sowed them is the devil; the harvest is the end of

36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν· 37 ὁ Ἰησοῦς καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. 38 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 39 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ δὲ ἐχθρός ὁ σπείρας αὐτὰ ἐστίν ὁ διάβολος· ὁ δὲ θερισμός συν-

who sowed them is the devil; and the harvest [the] com-

1 — τῷ GLIT:AW. 1 — εἰς (read [in]) [Tr]A. 2 συναγάγετε LTr. 3 κατασκηνοῦν LTr:A. 4 οὐδὲν nothing LTr:A. 5 + Ἡσαίου Isaiah T. 6 — κόσμου LTr:A. 7 — ὁ Ἰησοῦς (read he went) LTr:A. 8 προσήλθον LTr. 9 διασάφισον explain LTr. 10 — αὐτοῖς LTr:A. 11 ἐστὶν ὁ σπείρας αὐτὰ L.

τέλεια τοῦ αἰῶνος ἐστίν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.
pletion of the age is, and the harvest men angels are.

40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τοῦτου.
As therefore is gathered the darnel, and in fire is consumed, thus it shall be in the completion of this age.

41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ,
shall send forth the Son of man his angels,

καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα
and they shall gather out of his kingdom all the offences

καὶ τοὺς ποιῶντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς
and those who practise lawlessness, and they shall cast them

εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
into the furnace of the fire: there shall be the weeping and the

βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς
gnashing of the teeth. Then the righteous shall shine forth as

ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα
the sun in the kingdom of their Father. He that has ears

ἀκούειν· ἀκουέτω.
to hear let him hear.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ
Again like is the kingdom of the heavens to treasure

κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἐκρύψεν,
hid in the field, which having found a man hid,

καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει
and for the joy of it goes and all things as many as he has

πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
he sells, and buys that field.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
Again like is the kingdom of the heavens to a man

ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· 46 ὃς εὐρὼν ἕνα
a merchant, seeking beautiful pearls; who having found one

πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα
very precious pearl, having gone away has sold all things as many as

εἶχεν, καὶ ἠγόρασεν αὐτόν.
he had, and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ
Again like is the kingdom of the heavens to a dragnet

βληθεῖσθ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-
cast into the sea, and of every kind gathering

γοῦσθ· 48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν
together; which when it was filled having drawn up on the

αἰγιαλόν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγεϊα,
shore, and having sat down they collected the good into vessels,

τὰ δὲ σαπρὰ ἐξέβαλον. 49 οὕτως ἔσται ἐν τῇ συντελείᾳ
the corrupt out they cast. Thus shall it be in the completion

τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς
of the age: shall go out the angels, and shall separate the

πονηροὺς ἐκ μέσου τῶν δικαίων, 50 καὶ βαλοῦσιν αὐτοὺς
wicked from [the] midst of the righteous, and shall cast them

εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
into the furnace of the fire: there shall be the weeping and the

βρυγμὸς τῶν ὀδόντων.
gnashing of the teeth.

the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world: 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

τ — τοῦ (read of [the]) LTTA. * καίεται is burned GTrA. * — τούτου (read the age) LTT[A].
† — ἀκούειν [LTT] Tr[A]. * — πάλιν [LTT] TrA. * πωλεῖ πάντα ὅσα ἔχει LTTA. * εὐρὼν δὲ GLTTA.
* + αὐτήν it L[A]. * καὶ ἐπὶ τὸν αἰγιαλὸν L; ἐπὶ τὸν αἰγιαλὸν [καὶ] A. * ἄγγη TTrA.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

51 λέγει αὐτοῖς ὁ Ἰησοῦς, " ²Says ²to ²them ²Jesus, Have ye understood ²these ²things ²all? ²They say to him, Yea, Lord. And he said to them, Because of ²τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν ²των this every scribe disciplined into the kingdom of the οὐρανῶν ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει heavens ²like ²is ²to a man a master of a house, who puts forth ²ἐκ τοῦ θησαυροῦ αὐτοῦ ²καὶ νέα καὶ παλαιά. out of his treasure [things] new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς And it came to pass when ²had ²finished ²Jesus ²parables ταύτας, μετήρην ἐκεῖθεν· 54 καὶ ἔλθων εἰς τὴν πατρίδα ²these, he withdrew thence; and having come into ²country αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήτ- ²his ["own], he taught them in their synagogue, so that ²were τεσθαι ²αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ ²astonished ²they and said, Whence to this [man] this wisdom and αἱ δυνάμεις· 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; ²the works of power? ²not ²this ²is ²the ²of ²the ²carpenter ²son? [Is] ²οὐχὶ ²ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ ²not his mother called Mary, and his brethren ²Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; 56 καὶ αἱ ²James and Joses and Simon and Judas? and ²ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ²his ²sisters ²not ²all ²with ²us ²are? whence then to this ταῦτα πάντα; 57 Καὶ ἐσκανδαλίζονται ἐν αὐτῷ. Ὁ δὲ ²[man] ²these ²things ²all? And they were offended in him. But Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἐστὶν προφήτης ἄτιμος εἰ μὴ ²Jesus said unto them, ²not ²is ²a ²prophet without honour except ἐν τῇ πατρίδι αὐτοῦ ²καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ²in his [own] country and in his [own] house. And ²not ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. ²he ²did there ²works ²of ²power ²many because of their unbelief.

XIV. At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he had put him to death,

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης At that time heard Herod the tetrarch τὴν ἀκοὴν Ἰησοῦ, 2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν the fame of Jesus, and said to his servants, This is Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ John the Baptist: he is risen from the dead, and διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ because of this the works of power operate in him. For Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν ²καὶ ἔθετο Herod having seized John bound him and put ἐν φυλακῇ, ²διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου ²[him] in prison, on account of Herodias the wife ²Philip τοῦ ἀδελφοῦ αὐτοῦ. 4 Ἐλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, ²Οὐκ ²of ²his ²brother. For ²said ²to ²him ²John, ²Not ἐξεστὶν σοὶ ἔχειν αὐτήν. 5 Καὶ θέλων αὐτὸν ἀποκτείνειν, ²it ²is lawful for thee to have her. And wishing ²him ²to ²kill,

8 — λέγει αὐτοῖς ὁ Ἰησοῦς LTTA. ^h — κύριε LTTA. ⁱ λέγει says L. ^k ἐν τῇ βασιλείᾳ in the kingdom L; τῇ βασιλείᾳ to the kingdom OTTA. ^l ἐκπλήσσεσθαι LTTA.W. ^m οὐχ LTTA. ⁿ Ἰωσήφ Joseph LTTA. ^o + ἰδίᾳ own T. ^p — αὐτοῦ (read [his]) LTTA. ^q τετράρχης T. ^r — αὐτὸν T. ^s ἐν τῇ (— τῇ T) φυλακῇ ἀπέθετο in the prison put [him] aside LTTA. ^t — Φιλίππου [T]A. ^v ὁ (— ὁ T) Ἰωάννης αὐτῷ LT.

ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφῆτην αὐτὸν εἶχον.
he feared the multitude, because as a prophet him they held.

6 ἡ γενεσίῳ δὲ ἀγομένῳ τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ
But a birthday being celebrated of Herod, danced the daughter

τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ. 7 ὅθεν
of Herodias in the midst, and pleased Herod; Whereupon

μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσῃται. 8 Ἡ δὲ
with oath he promised to her to give whatever she should ask. But she

προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥδε
being urged on by her mother, Give me, she says, here

ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ
upon a dish the head of John the Baptist. And

ἔλυθη ὁ βασιλεὺς διὰ τὸ τοὺς ὅρκους καὶ τοὺς
was grievously the king; but on account of the oaths and those who

συνανακειμένους ἐκέλευσεν δοθῆναι. 10 καὶ πέμψας
reclined with [him at table] he commanded [it] to be given. And having sent

ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη
he beheaded John in the prison. And was brought

ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ καὶ ἦν
his head on a dish, and was given to the damsel, and she

εἶκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
brought [it] to her mother. And having come his disciples

ἔλαβον τὸ ῥῶμα, καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν
took the body, and buried it; and having come told

τῷ Ἰησοῦ. 13 καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν
[it] to Jesus. And having heard Jesus withdrew thence

ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.
by ship to a desert place apart.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ἐπὶ τῷ
And having heard [of it] the crowds followed him on foot

ἀπὸ τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν
from the cities. And having gone out Jesus saw great

ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, καὶ ἐθεράπευσεν
a crowd, and was moved with compassion toward them, and healed

τοὺς ἀρρώστους αὐτῶν. 15 Ὁψίας δὲ γενόμενης προσῆλθον
their infirm. And evening having come came

αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος,
to him his disciples, saying, Desert is the place,

καὶ ἡ ὥρα ἤδη παρήλθεν. ἀπόλυσον τοὺς ὄχλους, ἵνα
and the time already is gone by: dismiss the crowds, that

ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.
having gone into the villages they may buy for themselves meat.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν.
But Jesus said to them, No need they have to go away:

δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν
give to them ye to eat. But they say to him, We have not

ὥδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύες. 18 Ὁ δὲ εἶπεν, Φέρετε
here except five loaves and two fishes. And he said, Bring

μοι αὐτοὺς ὧδε. 19 Καὶ κελεύσας τοὺς ὄχλους ἀνα-
to me them here. And having commanded the crowds to re-

κλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους
cline on the grass, and having taken the five loaves

he feared the multi-
tude, because they
counted him as a proph-

phet. 6 But when
Herod's birthday was
kept, the daughter of

Herodias danced be-
fore them, and pleased
Herod. 7 Whereupon

he promised with an oath
to give her whatsoever
she would ask. 8 And

she, being before in-
structed of her mother,
said, Give me here

John Baptist's head
in a charger. 9 And the
king was sorry: never-

theless for the oath's
sake, and them which
sat with him at meat,

he commanded it to be
given her. 10 And he
sent, and beheaded

John in the prison.
11 And his head was
brought in a charger,

and given to the dam-
sel: and she brought
it to her mother.

12 And his disciples
came, and took up the
body, and buried it,

and went and told
Jesus. 13 When Jesus
heard of it, he departed

thence by ship into a
desert place apart.

And when the people
had heard thereof, they
followed him on foot

out of the cities. 14 And
Jesus went forth, and
saw a great multitude,

and was moved with
compassion toward
them, and he healed

their sick. 15 And
when it was evening,
his disciples came to

him, saying, This is a
desert place, and the
time is now past; send

the multitude away,
that they may go into
the villages, and buy

themselves victuals.
16 But Jesus said unto
them, They need not

depart; give ye them
to eat. 17 And they
say unto him, We

have here but five
loaves, and two fishes.
18 He said, Bring them

hither to me. 19 And
he commanded the
multitude to sit down

on the grass, and took
the five loaves, and the

γενεσίῳ δὲ γενομένῳ LITTA. * ἂν LITTA. † λυπηθεὶς being grieved LITTA. — δὲ but LITTA. — τὸν LITTA. ‡ πῶμα corpse LITTA. § αὐτόν him LITTA. ¶ ἀκούσας δὲ LITTA.

¶ περὶ T. — ὁ Ἰησοῦς (read he saw) LITTA. § αὐτοῖς GLTTAAW. † προσῆλθον LITTA. — αὐτοῦ (read the disciples) LITTA. ‡ παρήλθεν ἦδη T. † οὖν therefore T [A].

— Ἰησοῦς (read he said) T. — ὧδε αὐτοὺς LITTA. — τοῦ χόρτου LITTA. — καὶ GLTTAAW.

two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children

καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν· καὶ οἱ δύο ἰχθύες, ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἑχορτάσθησαν· καὶ ἦσαν τὰ περισσεύοντων κλασμάτων, δώδεκα κοφίνους πλήρεις. 21 οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων. 22 Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητάς· αὐτοῦ εἰσὶν εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, εἰς ὃ ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψι- ας δὲ γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης. 26 ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἐστίν· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 εὐθέως δὲ ἐλάλησεν αὐ- τοῖς ὁ Ἰησοῦς, λέγων, Θαρσείτε, ἐγώ εἰμι, μὴ φοβεῖσθε. 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἕξός σε ἔλθειν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ κατὰ βὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπά- τησεν ἐπὶ τὰ ὕδατα, ἔλθειν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταπον- τίζεσθαι ἔκραξεν, λέγων, Κύριε, σῶσόν με. 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβε αὐτοῦ, καὶ λέγει

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, C

εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, εἰς ὃ ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψι- ας δὲ γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης. 26 ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἐστίν· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 εὐθέως δὲ ἐλάλησεν αὐ- τοῖς ὁ Ἰησοῦς, λέγων, Θαρσείτε, ἐγώ εἰμι, μὴ φοβεῖσθε. 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἕξός σε ἔλθειν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ κατὰ βὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπά- τησεν ἐπὶ τὰ ὕδατα, ἔλθειν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταπον- τίζεσθαι ἔκραξεν, λέγων, Κύριε, σῶσόν με. 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβε αὐτοῦ, καὶ λέγει

1. ἡ εὐλόγησεν LTR. 2. παιδίων καὶ γυναικῶν L. 3. — εὐθέως T. 4. — ὁ Ἰησοῦς (read he compelled) GLTTRAW. 5. — αὐτοῦ (read the disciples) GTTRAW. 6. — τὸ (read a ship) Tr. 7. σταδίων πολλοὺς ἀπὸ τῆς γῆς ἀπέχον many stadia from the land was distant Tr. 8. ἦλθεν LTR. 9. — ὁ Ἰησοῦς (read he went) GLTTRAW. 10. τὴν θάλασσαν LTR. 11. οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν L; ἰδόντες δὲ αὐτὸν T. 12. τῆς θαλάσσης LTR. 13. εὐθέως LTR. 14. ὁ Ἰησοῦς αὐτοῖς L, — ὁ Ἰησοῦς T; αὐτοῖς [ὁ Ἰησοῦς] A. 15. ὁ Πέτρος εἶπεν αὐτῷ L. 16. ἔλθειν πρὸς σε LTR. 17. — ὁ LTR. 18. καὶ ἦλθεν and he went T. 19. — ἰσχυρὸν T.

αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; 32 Καὶ ἔμβάντων¹ to him, O [thou] of little faith, why didst thou doubt? And ²having² entered αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. 33 οἱ δὲ ἐν τῷ³ they into the ship ⁴ceased⁴ the ⁵wind. And those in the πλοῖῳ⁵ ἐλθόντες⁶ προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς⁷ ship⁷ having come worshipped him, saying, Truly θεοῦ υἱὸς εἶ.⁸

⁹not⁹ God's Son thou art!

thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 Καὶ διαπερίσαντες ἦλθον¹ ἔλθον² τὴν γῆν³ τὴν γῆν⁴ τὴν Γεννησαρέτ.⁵ And having passed over they came to the land of Gennesaret.

35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέ- And having recognized him the men of that place sent στείλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ to all that country round, and brought to him πάντας τοὺς κακῶς ἔχοντας. 36 καὶ παρεκάλουν αὐτὸν ἵνα all those who were ill; and besought him that μόνον ἄψυνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. καὶ only they might touch the border of his garment; and ὅσοι ἤψαντο διεσώθησαν. as many as touched were cured.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ¹ ἀπὸ Ἱεροσολύμων Then come to Jesus the ²from² Jerusalem

γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, 2 ³Διατί³ οἱ μαθηταὶ scribes and Pharisees, saying, Why disciples

σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ thy transgress the tradition of the elders? not

γὰρ νίπτονται τὰς χεῖρας αὐτῶν¹ ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ for they wash their hands when bread they eat. But he

ἀποκριθεὶς εἶπεν αὐτοῖς, ²Διατί² καὶ ὑμεῖς παραβαίνετε τὴν answering said to them, Why also ye transgress the

ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 Ὁ γὰρ commandment of God on account of your tradition? For

θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα σου καὶ τὴν God commanded, saying, Honour thy father and

μητέρα καὶ ὁ καταλογὼν πατέρα ἢ μητέρα, θανάτῳ τε- mother; and, He who speaks evil of father or mother, by death let

λευτάτω. 5 ὑμεῖς δὲ λέγετε, Ὅς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ him die. But ye say, Whoever shall say to father or

μητρί, Δῶρον, δὲ ἂν ἐξ ἐμοῦ ὠφεληθῇς, καὶ¹ mother, [It is] a gift whatever by me thou mightest be profited—; and

οὐ μὴ τιμήσῃ² τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ. in no wise honour his father or his mother:

6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παρά- and ye made void the commandment of God on account of tra-

δοσιν ὑμῶν. 7 Ὑποκριταί, καλῶς ³προεφήτευσεν³ περὶ ὑμῶν dition³ your. Hypocrites! well prophesied concerning you

Ἡσαίας, λέγων, 8 Ἐγγίξει μοι⁴ ὁ λαὸς οὗτος τῷ στόματι Esaias, saying, Draws near to me this people with mouth

αὐτῶν, καὶ τοῖς χεῖλεσιν με τιμᾷ. ἡ δὲ καρδία αὐτῶν πόρῳ their, and with the lips me it honours; but their heart far

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

XV. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

¹ ἀναβάντων having gone up LTTA. ² — ἐλθόντες T[A]. ³ ἐπὶ TT. ⁴ + εἰς (read at Gennesaret) TT. ⁵ Γεννησαρέτ LW. ⁶ — οἱ LTT. ⁷ Φαρισαῖοι καὶ γραμματεῖς TT. ⁸ διὰ τί LTTA. ⁹ — αὐτῶν (read the hands) T[Tr]. ¹⁰ εἶπεν said LTT. ¹¹ — σου (read [thy]) GLTTA. ¹² — καὶ LTT[A]. ¹³ τιμήσει will be honour LTTA. ¹⁴ — ἡ τὴν μητέρα αὐτοῦ L[A]. ¹⁵ τὸν λόγον the word LTT; τὸν νόμον the law TA. ¹⁶ ἐπροφήτευσεν LTTA. ¹⁷ — Ἐγγίξει μοι GLTTA. ¹⁸ — τῷ στόματι αὐτῶν καὶ GLTTA.

9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονται με, διδάσκοντες is away from me: But in vain they worship me, teaching [as] διδασκαλίας ἐντάλματα ἀνθρώπων. 10 Καὶ προσκαλεσάμενος teachings injunctions of men, And having called to [him] τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. 11 οὐ the crowd he said to them, Hear and understand! not τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον that which enters into the mouth defiles the man; ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. but that which goes forth out of the mouth, this defiles the man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 these are the things which defile a man: but to eat with unwashed hands defileth not a man.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Then having come to [him] his disciples said to him, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκάνδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. 14 ἄφετε αὐτοὺς· ἐυδηγοὶ εἰσὶν τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν αὐτοῦ· ἂν ὁδηγῇ, ἀμφοτέροις βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην. 16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; But Jesus said, Still also ye without understanding are? 17 οὐπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κακῆϊνα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχῆται, the heart come forth reasonings evil, murders, adulteries, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτα ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτους ἐσθλὸν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον. are they which defile the man; but the with unwashed hands eating defiles not the man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disci-

21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὁρίων ἐκείνων ἐξεληθούσα ἐκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ. ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσ-

• — αὐτοῦ (read the disciples) LTA. ἡ — ταύτην (read the parable) LTT[A]. ἡ λέγουσα say LTTA. ἡ τυφλοὶ εἰσὶν ὁδηγοὶ LTT. ἡ — αὐτῇ (read the parable) LTT[A]. ἡ Ἰησοῦς (read he said) LTTA. ἡ οὐ not LTT. ἡ ἐκραῖεν LTT; ἐκραῖεν T. ἡ — αὐτῷ LTTA. ἡ υἱὲ Δαυὶδ uW; υἱὸς Δαυεὶδ LTTA.

ελθόντες οἱ μαθηταὶ αὐτοῦ ὁρώτων¹ αὐτόν, λέγοντες,
come to [him] his disciples asked him, saying,

Ἀπόλυσον αὐτήν, ὅτι κράζει ὕπσθεν ἡμῶν· 24 Ὁ δὲ ἀποκρι-
Dismiss her, for she crieth after us. But he answer-

θεις εἶπεν, Οὐκ ἀπιστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα
ing said, I was not sent except to the sheep the lost

οἶκον Ἰσραὴλ. 25 Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ,
of [the] house of Israel. But she having come did homage to him,

λέγουσα, Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεις εἶπεν, Οὐκ
saying, Lord, help me! But he answering said, Not

ῥέστιν καλὸν² λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βάλλειν
it is good to take the bread of the children, and to cast [it]

τοῖς κυνάριοις. 27 Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια
to the little dogs. But she said, Yea, Lord: for even the little dogs

ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
eat of the crumbs which fall from the table

τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεις ὁ Ἰησοῦς εἶπεν αὐτῇ,
of their masters. Then answering Jesus said to her,

ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.
O woman, great [is] thy faith: be it to thee as thou desirest.

Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
And was healed her daughter from that hour.

29 Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν
And having departed thence Jesus came towards the sea

τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο
of Galilee; and having gone up into the mountain he was sitting

ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ'
there. And came to him crowds great, having with

ἐαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολ-
them lame, blind, dumb, maimed, and others many,

λούς, καὶ ἑρρίψαν³ αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ,⁴
and they cast down them at the feet of Jesus,

καὶ ἰθεράπευσεν αὐτούς· 31 ὥστε τοὺς ὄχλους θαυμάσαι,
and he healed them; so that the crowds wondered,

βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περι-
seeing dumb speaking, maimed sound, lame walk-

πατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἑδόξασαν⁵ τὸν θεόν
ing, and blind seeing; and they glorified the God

Ἰσραὴλ. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητάς
of Israel. But Jesus having called to [him] disciples

αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη
his said, I am moved with compassion towards the crowd, because already

ἡμέρας⁶ τρεῖς προσμένουσιν μοι, καὶ οὐκ ἔχουσιν τί φάγω-
days three they continue with me, and have not what they may

σιν· καὶ ἀπολῶσαι αὐτοὺς νηστεῖς οὐ θέλω, μήποτε ἐκλυθῶσιν
eat; and to send away them fasting I am not willing, lest they faint

ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν
in the way. And say to him his disciples, Whence

ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;
to us in a desert loaves so many as to satisfy a crowd so great?

34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ
And says to them Jesus, How many loaves have ye? And they

εἰπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 Καὶ ἐκέλευσεν τοῖς
said, Seven, and a few small fishes. And he commanded the

pleas came and be-
sought him, saying,
Send her away; for she
crieth after us. 24 But
he answered and said,
I am not sent but unto
the lost sheep of the
house of Israel. 25 Then
came she and worship-
ped him, saying, Lord,
help me. 26 But he
answered and said, It
is not meet to take the
children's bread, and
to cast it to dogs.
27 And she said, Truth,
Lord: yet the dogs eat
of the crumbs which
fall from their mas-
ters' table. 28 Then
Jesus answered and
said unto her, O wo-
man, great is thy faith:
be it unto thee even as
thou wilt. And her
daughter was made
whole from that very
hour.

29 And Jesus depart-
ed from thence, and
came nigh unto the sea
of Galilee; and went
up into a mountain,
and sat down there.
30 And great multi-
tudes came unto him,
having with them those
that were lame, blind,
dumb, maimed, and
many others, and cast
them down at Jesus'
feet; and he healed
them: 31 inasmuch that
the multitude wonder-
ed, when they saw the
dumb to speak, the
maimed to be whole,
the lame to walk, and
the blind to see: and
they glorified the God
of Israel. 32 Then
Jesus called his disci-
ples unto him, and said,
I have compassion on
the multitude, because
they continue with me
now three days, and
have nothing to eat:
and I will not send
them away fasting,
lest they faint in the
way. 33 And his disci-
ples say unto him,
Whence should we
have so much bread in
the wilderness, as to
fill so great a multi-
tude? 34 And Jesus
saith unto them, How
many loaves have ye?
And they said, Seven,
and a few little fishes.
35 And he commanded the
multitude to sit

* ὁρώτων LITTA. * ἔξεστιν it is allowed LTA. * ἑρρίψαν T. * αὐτοῦ of him LITTA. * τὸν ὄχλον the crowd TA. * + καὶ and LITTA. * ἐδόξασαν T. * ἡμέρας GLTTAW. * — αὐτοῦ (read the disciples) [LITTA]. * παραγγείλας τῷ ὄχλῳ having commanded the crowd LTT.

down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

ὄχλους^α ἀναπεσεῖν ἐπὶ τὴν γῆν· 36 καὶ λαβὼν^β τοὺς ἑπτὰ
crowds to recline on the ground; and having taken the seven
ἄρτους καὶ τοὺς ἰχθύας·^α εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν^β
loaves and the fishes, having given thanks he broke and gave
τοῖς μαθηταῖς· αὐτοῦ,^γ οἱ δὲ μαθηταὶ τῷ ὄχλῳ· 37 Καὶ
to his disciples, and the disciples to the crowd, And
ἔφαγον πάντες, καὶ ἐχορτάσθησαν καὶ ἔησαν τὸ περισ-
ate all, and were satisfied; and they took up that which was over
σεῖον τῶν κλασμάτων^γ ἑπτὰ σπυρίδας πλήρεις. 38 οἱ δὲ
and above of the fragments seven baskets full; and they who
ἐσθίουντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ
ate were four thousand men, besides women and
παιδίων· 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη^δ εἰς τὸ
children. And having dismissed the crowds he entered into the
πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά·^ε

XVI. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. 5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι
And having come to [him] the Pharisees and Sadducees
πειράζοντες^α ἐπηρώτησαν^β αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ
tempting [him] asked him a sign out of the heaven
ἐπιδείξαι αὐτοῖς 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας
to shew them. But he answering said to them, Evening
γενομένης λέγετε, Εὐδία· πύρραζει γὰρ ὁ οὐρανός. 3 καὶ
having come ye say, Fine weather; for is red the heaven. And
πρωί. Σήμερον χειμών· πυρράζει γὰρ στυγνάζων ὁ οὐρανός.
at morning, To-day a storm; for is red lowering the heaven.
ὑποκριταί! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
Hypocrites! the indeed face of the heaven ye know [how]
διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; 4 γενεὰ
to discern, but the signs of the times ye cannot! A generation
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ^α καὶ σημεῖον οὐ δοθή-
wicked and adulterous a sign seeks, and a sign shall not be
σεται αὐτῇ. εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου. 5 Καὶ
given to it, except the sign of Jonas the prophet. And
καταλιπὼν αὐτοὺς ἀπῆλθεν.
leaving them he went away.

5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο
And having come his disciples to the other side they forgot
ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσ-
loaves to take. And Jesus said to them, See and be-
έχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 Οἱ δὲ
ware of the leaven of the Pharisees and Sadducees. And they
διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλά-
reasoned among themselves, saying, Because loaves not we
βομεν. 8 Γινούσθε δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί δια-
took And having known [this] Jesus said to them, Why rea-
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
son ye among yourselves, O [ye] of little faith, because loaves not
ῥηλάβετε; 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε
ye took? Do ye not yet perceive, nor remember the five

^α ἔλαβεν he took LTT. ^β + καὶ and LT. ^γ ἐδίδου TTR. ^δ — αὐτοῦ (read the disciples) [L]TTR. ^ε τοῖς ὄχλοις to the crowds TTR. ^ς τὸ περισσεῖον τῶν κλασμάτων ἦσαν LTTA. ^τ παιδίων καὶ γυναικῶν T. ^θ ἀνέβη he went up GTAW. ^ι Μαγδαλάν Magadan LTTA. ^κ ἐπηρώτων T. ^λ Ὁψίας . . . to end of verse 3 [TA]. ^μ — ὑποκριταὶ LTTA; + καὶ and L. ^ν — τοῦ προφήτου LTTA. ^ξ — αὐτοῦ (read the disciples) LTTA. ^ο — αὐτοῖς, OLTTR. ^π ἔχετε ye have L.

ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε,
loaves of the five thousand, and how many hand-baskets ye took [up]?
10 οὐδὲ τοὺς ἐπτά ἄρτους τῶν τετρακισχιλίων, καὶ πόσας
nor the seven loaves of the four thousand, and how many
ἰσχυρίδας¹ ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ
baskets ye took [up]? How perceive ye not that not concerning
ἄρτον² εἶπον ὑμῖν ἡ προσέχειν³ ἀπὸ τῆς ζύμης τῶν Φαρισαίων
bread I spoke to you to beware of the leaven of the Pharisees
καὶ Σαδδουκαίων; 12 Τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν
and Sadducees? Then they understood that he said not to beware
ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἡ ἀλλ' ἀπὸ τῆς διδασχῆς τῶν
of the leaven of bread, but of the teaching of the
Φαρισαίων καὶ Σαδδουκαίων.
Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς
And having come Jesus into the parts of Caesarea
Φιλιππου ἠρώτα τοὺς μαθητάς αὐτοῦ, λέγων, Τίνα ἔμε⁴
Philippi he questioned his disciples, saying, Whom
λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ
do pronounce men to be the Son of man? And they
εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν ἡ ἄλλοι δὲ Ἡλίαν⁵
said, Some John the Baptist; and others Elias
ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. 15 Λέγει αὐτοῖς,
and others Jeremias, or one of the prophets. He says to them,
Ἔγεις δὲ τίνα με λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ Σί-
But ye whom do ye pronounce to be? And answering Si-
μων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ
mon Peter said, Thou art the Christ, the Son of God the
ζώντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος
living. And answering Jesus said to him, Blessed
εἰ, Σίμων ὁ Βαρ-Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπέκάλυψεν
art thou, Simon Bar-Jonas, for flesh and blood revealed [it] not
σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 Κἀγὼ δὲ
to thee, but my Father who [is] in the heavens. And I also
σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδο-
to thee say, That thou art Peter, and on this rock I will
μήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν
build my assembly, and gates of hades shall not prevail against
αὐτῆς. 19 Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν
it. And I will give to thee the keys of the kingdom of the
οὐρανῶν καὶ ὅ, ἂν ἐὰν⁶ δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον
heavens: and whatever thou mayest bind on the earth, shall be bound
ἐν τοῖς οὐρανοῖς καὶ ὅ, ἂν⁷ λύσῃς ἐπὶ τῆς γῆς, ἔσται
in the heavens; and whatever thou mayest loose on the earth, shall be
λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε διεστείλατο τοῖς μαθη-
loosed in the heavens. Then charged he the disciples
ταῖς αὐτοῦ ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ Ἰησοῦς⁸
ciples his that to no one they should say that he is Jesus
ὁ χριστός.
the Christ.

the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

¹ σφυρίδας L. ² ἄρτων loaves LTTAW. ³; (the question ends at you) προσέχετε δὲ but beware LTTA. ⁴ τῶν ἄρτων of the loaves LTTA; τῶν Φαρισαίων καὶ Σαδδουκαίων of the Pharisees and Sadducees T. ⁵ ἀλλὰ TTTAW. ⁶ — με [L] TTTA. ⁷ εἶπαν LTTT. ⁸ οἱ L. ⁹ Ἡλείαν T. ¹⁰ * + [ὁ] Ἰησοῦς Jesus (says) L. ¹¹ καὶ ἀποκριθεὶς W. ¹² ἀποκριθεὶς δὲ LTTA. ¹³ Βαριωνά LTA. ¹⁴ — τοῖς (read [the]) LTT. ¹⁵ — καὶ T[AL]. ¹⁶ κλεῖδας LTTA. ¹⁷ ἂν LTTA. ¹⁸ ἂν T. ¹⁹ ἐπετιμήσεν he earnestly charged L. ²⁰ — αὐτοῦ (read the disciples) LTTA. ²¹ — Ἰησοῦς GLTTAW.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς
From that time began Jesus to shew to disciples
αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ
his that it is necessary for him to go away to Jerusalem, and
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
many things to suffer from the elders and chief priests and
γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι.
scribes, and to be killed, and the third day to be raised.
22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν
And having taken to [him] him Peter began to rebuke
αὐτῷ, λέγων, Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
him, saying, [God be] favourable to thee, Lord: in no wise shall be to thee
τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου,
this. But he having turned said to Peter, Get behind me,
σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ
Satan: an offence to me thou art, for thy thoughts are not of the things
τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπεν
of God, but the things of men. Then Jesus said
τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρ-
to his disciples, If any one desires after me to come, let
νησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκο-
him deny himself, and let him take up his cross, and let
λουθείτω μοι. 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
him follow me. For whoever may desire his life to save,
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν
shall lose it; but whoever may lose his life on account of
ἐμοῦ, εὕρήσει αὐτήν. 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐάν
me, shall find it. For what is profited a man, if
τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ
the world whole he gain, and his soul lose? or
τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλ-
what will give a man [as] an exchange for his soul? For is
λει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς
about the Son of man to come in the glory of Father
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ
of his with his angels; and then he will render to each
κατὰ τὴν πράξιν αὐτοῦ. 28 Ἀμὴν λέγω ὑμῖν, εἰσὶν
according to his doing. Verily I say to you, There are
τινες τῶν ὧδε ἐστῆκότων, οἵτινες οὐ μὴ γεύσονται θανάτου
some of those here standing who in no wise shall taste of death
ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ
until they have seen the Son of man coming in
βασιλείᾳ αὐτοῦ.
his kingdom.

XVII. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον
And after days six takes with [him] Jesus Peter
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει
and James and John his brother, and brings up
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη
them into a mountain high apart. And he was transfigured
ἐμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
before them, and shone his face as the sun,

— ὁ [τῷ] Α. ° εἰς Ἱεροσόλυμα ἀπελθεῖν ΛΤΓΑ. P — ἤρξατο Α. ° αὐτῷ ἐπιτιμᾶν λέγων Ι; λέγει αὐτῷ ἐπιτιμῶν says to him rebuking [him] Α. ° εἰ ἐμοῦ ΛΤΓΑ. ° ἐάν ΛΤΓΑ. ° ὠφεληθήσεται shall be profited ΛΤΓΑ. ° + ὅτι that ΙΤ. ° τῶν ὧδε ἐστῶτων ΟΛΤΓΑ; ὧδε ἐστῶτες W.

τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. 3 καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Ὑμῶς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες. appeared to them Moses and Elias with him talking.

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, for us here to be. If thou wilt, let us make here three tabernacles:

σοὶ μίαν, καὶ Ὑμῶς μίαν, καὶ ἑμίαν Ἡλίας. 5 Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου, lo, a voice out of the cloud, saying, This is my Son

ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. αὐτοῦ ἀκούετε. 6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἔφοβήθησαν σφόδρα. 7 καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες θύσαντες τοὺς ὀφθαλμούς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν

alone. 9 Καὶ καταβαίνοντων αὐτῶν ἀπὸ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίας δεῖ ἔλθεῖν πρῶτον; 11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται πρῶτον καὶ ἀποκαταστήσει πάντα. 12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπὲρ αὐτῶν. 13 Τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

concerning John the Baptist he spoke to them. 14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσῆλθεν

alone.

9 And as they came down from the mountain charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to

15 And when they were come to the multitude, there came to

16 And when they were come to the multitude, there came to

17 And when they were come to the multitude, there came to

18 And when they were come to the multitude, there came to

19 And when they were come to the multitude, there came to

20 And when they were come to the multitude, there came to

was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their faces, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to

* ὤφθη LITTA. * ποιήσω I will make LTA. * Ὑμῶς LITTA; * συλλαλοῦντες (συνλαλ. T) μετ' αὐτοῦ LITTA. * φωτός of light G. * ἡνδόκησα LIT. * ἀκούετε αὐτοῦ LITTA. * ἔπεσαν LITTA. * προσῆλθεν came to LITTA. * καὶ ἀψάμενος and touching LT; καὶ ἥψατο Tr. * καὶ LT. * ἐκ GLITTA. * ἐγερθῇ be raised LITTA. * — αὐτοῦ (read the disciples) LITTA. * Ἡλίας T. * — Ἰησοῦς (read he said) LITTA. * — αὐτοῖς LITTA. * Ἡλίας T. * — πρῶτον LITTA. * ἀλλὰ TTA. * — αὐτῶν LITTA.

him a certain man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Pe-

αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, 15 καὶ λέγων, Κύριε, τοῦ αὐτοῦ ἑνὸς ἀνθρώπου κνέουσαν τὸν υἱόν, ὅτι σεληνιαζέται καὶ κακῶς πάσχει· ἔλεησόν μου τὸν υἱόν, ὅτι σεληνιαζέται καὶ κακῶς πάσχει· ἔλεησόν μου τὸν υἱόν, ὅτι σεληνιαζέται καὶ κακῶς πάσχει· πολλὰκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἰεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτόν; 20 Ὁ δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπίστιαν ὑμῶν. ἀμὴν. γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τοῦτο, Μεταβῆθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22 Ὁ ἀναστρεφόμενός ἐστιν αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῇ. Καὶ ἐλνυθήσαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ διδραχμα; 25 λέγει, Ναί. Καὶ πότε εἰσῆλθεν εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; 26 Πε-

α αὐτὸν GLTTAW. γ κακῶς ἔχει is ill LTR. δ μεθ' ὑμῶν ἔσομαι LTTA. ε διὰ τί LTTAW.
 β Ἰησοῦς LTTA. ζ λέγει he says LTTA. η ὀλιγοπιστίαν little faith LTTA. θ Μετάβα
 ἦνθεν LTTA. ι — verse 21 T[TA]. κ συστρεφόμενοι were abiding together LTT.
 λ ἀναστήσεται he shall rise again L. μ Καπερναοὺμ LTTAW. ν εἶπαν LTTA. ξ — τὰ T.
 ο ἐισελθόντα entering LT; ἐλθόντα having come TA.

τῶν ἀλλοτρίων; 26 Ἄγει αὐτῷ ὁ Πέτρος, Ἄπο τῶν ἀλ-
the strangers? ²says ²to ¹him ¹Peter, From the stran-
λοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἐραγε ἑλεύθεροί εἰσιν οἱ
gers. ²said ²to ¹him ¹Jesus, Then indeed free are the
υἱοί. 27 Ἰνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεῖς εἰς
sons. But that we may not offend them, having gone to
τῇ θάλασσᾳ βάλε ἄγκιστρον, καὶ τὸν ἀναβάτῃα πρῶτον
the sea cast a hook, and the ²coming up ¹first
ἰχθύν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὕρησιν στα-
fish take, and having opened its mouth thou shalt find a sta-
τήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
ter; that having taken give to them for me and thee.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ,
In that hour came the disciples to Jesus,
λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐ-
saying, Who then [the] greater is in the kingdom of the hea-
ρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν
vens? And ²having ²called ²to [him] ¹Jesus a little child, he set
αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
it in their midst, and said, Verily I say to you, Unless
στραφῇτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθῃτε εἰς
ye are converted and become as the little children, in no wise shall ye enter into
τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσῃ
the kingdom of the heavens. Whosoever therefore will humble
ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασι-
himself as this little child, he is the greater in the king-
λείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται ²παιδίον τοιούτον
dom of the heavens; and whoever will receive ²little child ²such
ἐν ἑπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· 6 ὃς δ' ἂν σκανδαλίσῃ
one in my name, ²me ²receives. But whoever shall cause ²to offend
ἐνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέροι
one ²of ²these ²little ²ones who believe in me, it is profitable
αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ἑπὶ τὸν
for him that should be hung ²a ²millstone ²turned ²by ²an ²ass ²upon
τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγῃ τῆς θαλάσ-
his neck, and he be sunk in the depth of the sea.

σης. 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ
Woe to the world because of the offences! For necessary
ἐστὶν ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ· ἐκείνῳ
it is ²to ²come ²the ²offences, yet woe to that man
δι' οὗ τὸ σκάνδαλον ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου
by whom the offence comes! And if thy hand or thy foot
σκανδαλίζει σε, ἔκκοψον αὐτά· καὶ βάλε ἀπὸ σοῦ· καλὸν
cause ²to ²offend ²thee, cut off them and cast [them] from thee; good
σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἡλωὴν ἢ κυλλόν, ἢ
for thee it is to enter into life ²lame or maimed, [rather] than
δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.
two hands or two feet having to be cast into the fire the eternal.
9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε
And if thine eye cause ²to ²offend ²thee, pluck out it and cast
ἀπὸ σοῦ· καλὸν σοι ἐστὶν μονόφθαλμος εἰς τὴν ζωὴν
[it] from thee; good for thee it is one-eyed into life

ter saith unto him, Of
strangers. Jesus saith
unto him, Then are the
children free. 27 Not-
withstanding, lest we
should offend them,
go thou to the sea, and
cast an hook, and take
up the fish that first
cometh up; and when
thou hast opened his
mouth, thou shalt find
a piece of money: that
take, and give unto
them for me and thee.

XVIII. At the same
time came the disci-
ples unto Jesus, say-
ing, Who is the greatest
in the kingdom of
heaven? 2 And Jesus
called a little child
unto him, and set him
in the midst of them,
3 and said, Verily I say
unto you, Except ye
be converted, and be-
come as little children,
ye shall not enter into
the kingdom of hea-
ven. 4 Whosoever
therefore shall humble
himself as this little
child, the same is
greatest in the king-
dom of heaven. 5 And
whoso shall receive
one such little child in
my name receiveth me.
6 But whoso shall of-
fend one of these little
ones which believe in
me, it were better for
him that a millstone
were hanged about his
neck, and that he were
drowned in the depth
of the sea. 7 Woe unto
the world because of
offences! for it must
needs be that offences
come; but woe to
that man by whom
the offence cometh!
8 Wherefore if thy
hand or thy foot of-
fend thee, cut them
off, and cast them from
thee: it is better for
thee to enter into life
halt or maimed, rather
than having two hands
or two feet to be cast
into everlasting fire.
9 And if thine eye of-
fend thee, pluck it
out, and cast it from
thee: it is better for
thee to enter into life
with one eye, rather

² εἰπόντος δέ and having said LTR. ² — ὁ Πέτρος LTR. ² Ἀρα γε TRA. ² σκαν-
δαλίζωμεν T. ² — τὴν (read [the]) LTR. ² ἡμέρα day L. ² — ὁ Ἰησοῦς TRA.
² ταπεινώσει LTR. ² — ἂν LTR. ² ἐν παιδίον τοιούτον (— T) LTR. ² ἑπὶ about LTR;
εἰς to A. ² — ἐστὶν (read [it is]) LTR. ² — ἐκείνῳ (read to the man) LTR. ² αὐτόν
it (and cast [it]) LTR. ² κυλλόν ἢ ἡλωὴν LT

than having two eyes to be cast into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν
to enter, [rather] than two eyes having to be cast into the
γέενναν τοῦ πυρός. 10 Ὁρᾶτε μὴ καταφρονησῇτε ἑνὸς τῶν
Gehenna of the fire. See ye despise not one
μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν
of these little ones, for I say to you, that their angels in [the]
οὐρανοῖς¹ διαπαντός βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου
heavens continually behold the face of my Father
τοῦ ἐν οὐρανοῖς. 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
who [is] in [the] heavens. For is come the Son of man
σῶσαι τὸ ἀπολωλός.² 12 Τί οὖν δοκεῖ; ἐὰν γένηται
to save that which has been lost. What think ye? If there should be
τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν,
to any man a hundred sheep, and be gone astray one of them,
οὐχὶ ἄφεις³ τὰ ἐννενηκονταεννέα⁴ ἐπὶ τὰ ὄρη
[does he] not, having left the ninety-nine on the mountains,
ἠπορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται
having gone seek that which is gone astray? and if it should be
εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον
that he find it, verily I say to you, that he rejoices over it more
ἢ ἐπὶ τοῖς ἐννενηκονταεννέα⁵ τοῖς μὴ πεπλανημένοις. 14 οὐ-
than over the ninety-nine which have not gone astray. So
τως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν⁶ τοῦ
it is not [thé] will before "Father your who [is]
ἐν οὐρανοῖς, ἵνα ἀπολῇται⁷ ἐξ⁸ τῶν μικρῶν τούτων.
in [the] heavens, that should perish one of these little ones.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in

15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ¹ ὁ ἀδελφός σου, ὑπάγε² καὶ³
But if "sin "against "thee "thy brother, go and
ἐλεγξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ,
reprove him between thee and him alone. If thee he will hear,
ἐκέρδησας τὸν ἀδελφόν σου. 16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε⁴
thou hast gained thy brother. But if he will not hear, take
μετὰ σου⁵ ἑτὶ ἓνα ἢ δύο⁶, ἵνα ἐπὶ στόματος δύο μαρτύρων
with thee besides one or two, that upon [the] mouth of two witnesses
ἢ τριῶν σταθῇ πᾶν ῥῆμα. 17 ἐὰν δὲ παρακούσῃ αὐτῶν,
or of three may stand every word. But if he fail to listen to them,
ρεῖπέ⁷ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
tell [it] to the assembly. And if also the assembly he fail to listen to,
ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. 18 Ἀμὴν λέγω
let him be to thee as the heathen and the taxgatherer. Verily I say
ὑμῖν, ὅσα ἐὰν⁸ δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ⁹
to you, Whatsoever ye shall bind on the earth, shall be bound in the
οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα
heaven; and whatsoever ye shall loose on the earth, shall be loosed
ἐν τῷ¹⁰ οὐρανῷ. 19 Πάλιν¹¹ λέγω ὑμῖν, ὅτι ἐὰν δύο ἢ ἑμῶν
in the heaven. Again I say to you, that if two of you
συμφωνήσωσιν¹² ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐδ' ἐὰν
may agree on the earth concerning any matter whatever
αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ
they shall ask, it shall be done to them from my Father who [is]

¹ ἐν τῷ οὐρανῷ in the heaven [L] A.

* — verse 11 LTTT[A].

² ἀφήσει (read will

he not leave) LTr.

³ ἐννενηκοντα εννέα LTTT; ἐννενηκονταεννέα W.

⁴ + καὶ and LTr.

⁵ μου my LTr.

⁶ ἐν LTTT.

⁷ — εἰς σὲ LT[A].

⁸ — καὶ GLTTA.

⁹ — μετὰ

σοῦ L; μετὰ σεαυτοῦ with thyself T.

¹⁰ + μετὰ σοῦ L.

¹¹ εἰπὼν T.

¹² ἂν LTrA.

¹³ — τῷ LTTr.] A.

¹⁴ ἀμὴν verily L; πάλιν ἀμὴν TrA.

¹⁵ συμφωνήσωσιν ἐξ ὑμῶν of you shall agree TTrA.

ἐν οὐρανοῖς. 20 ὁ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς
in (the) heavens. For where are two or three gathered together unto
τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
my name there am I in (the) midst of them.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, ὦ Κύριε, πόσας
Then having come to him Peter said, Lord, how often
ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως
shall sin against me my brother and I forgive him? until
ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις,
seven times? Says to him Jesus, I say not to thee until seven times,
ἄλλ' ἕως ἐβδομηκοντάκις ἐπτά. 23 Διὰ τοῦτο ὡμοίωθη
but until seventy times seven. Because of this has become like
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν
the kingdom of the heavens to a man a king, who would
συνᾱραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ
take account with his bondmen. And having begun he

συναρῆναι, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων
to reckon, there was brought to him one debtor of ten thousand
τάλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐ-
talents. But not having he [wherewith] to pay, com-
κέλευσεν αὐτὸν ὁ κύριος παραβῆναι, καὶ τὴν γυναῖκα
manded him his lord to be sold, and to wife
αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδο-
his and the children, and all as much as he had, and payment to
θῆναι. 26 πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ,
be made. Having fallen down therefore the bondman did homage to him,
λέγων, ὦ Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι
saying, Lord, have patience with me, and all to thee
ἀποδώσω. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου
I will pay. And having been moved with compassion the lord bondman

ἔειπεν αὐτῷ ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.
of that released him, and the loan forgave him.
28 Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὑρεν ἓνα τῶν συνδούλων
But having gone out that bondman found one fellow bondman
αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν
of his, who owed him a hundred denarii, and having seized him
ἔπνιγεν, λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις. 29 πε-
hethrottled [him], saying, Pay me what thou owest. Having fallen
σὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρε-
down therefore his fellow bondman at his feet be-

κάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα
sought him, saying, Have patience with me, and all
ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ἠθέλην, ἀλλὰ ἀπελθὼν ἔβαλεν
I will pay thee. But he would not, but having gone he cast
αὐτόν εἰς φυλακὴν, ἕως οὗ ἀποδοῦναι τὸ ὀφειλόμενον.
him into prison, until he should pay that which was owing.

31 ἰδόντες ῥδὲ οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα
Having seen but his fellow bondmen what things had taken place,
ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν
were grieved greatly, and having gone narrated to their lord

heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all

α ὁ Πέτρος εἶπεν αὐτῷ LTTA. β ἀλλὰ LTA. γ προσήχθη was conducted LTA. δ εἰς αὐτῷ T. ε — αὐτοῦ (read [his] lord) TTA. ζ — αὐτοῦ (read [his] wife) TA. η ἔχει he has LTA. θ + ἐκεῖνος (read that bondman) T. ι — Κύριε LTTA. κ ἐμέ T. λ ἀποδώσω σοι ([σοι] A) LTTA. μ — ἐκείνου (read of the bondman) L. ν — μοι LTTA W. ξ εἰ τι if anything GLTTA W. θ — εἰς τοὺς πόδας αὐτοῦ GLTTA A. ι ἐμέ LTA. κ — πάντα [L]TTA W. λ ἀλλ' EG. μ — οὐ LTTA. ν οὖν (therefore) αὐτοῦ οἱ σύνδουλοι L; οὖν οἱ σύνδουλοι αὐτοῦ TTA. ς γινόμενα were taking place T. ζ αὐτῶν LTA.

that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

πάντα τὰ γενόμενα. 32 Τότε προσκαλεσάμενος αὐτὸν ὁ all that had taken place. Then ³having ⁴called ⁵to [⁶him] ⁷him κύριος αὐτοῦ λέγει αὐτῷ, ⁸Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ⁹his ¹⁰lord ¹¹says to him, ¹²Bondman ¹³wicked, all ¹⁴debt ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει καὶ ¹⁵that I forgave thee, since thou besoughtest me; did it not behove ¹⁶also σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς ¹⁷καὶ ἐγὼ ¹⁸σε ἤλεησα; ¹⁹thee to have pitied thy fellow bondman, as also I thee had pitied? 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως ²⁰οὗ ²¹ἀποδοῦναι πᾶν τὸ ὀφειλόμενον ²²αὐτῷ ²³35 Οὕτως ²⁴to, until he should pay all that was owing to him. Thus καὶ ὁ πατήρ μου ὁ ²⁵ἐπουράνιος ²⁶ποιήσει ὑμῖν ἕαν μὴ ἀφήτε ²⁷also my Father the heavenly will do to you unless ye forgive ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν ²⁸τὰ παρα- ²⁹of πτώματα αὐτῶν. ³⁰their.

XIX. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2 and great multitudes followed him; and he healed them there.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους And it came to pass when ³had ⁴finished ⁵Jesus ⁶words τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια ⁷these, he withdrew from Galilee, and came to the borders τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ ⁸of Judæa beyond the Jordan: and ⁹followed ¹⁰him ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. ¹¹crowds ¹²great, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

3 Καὶ προσῆλθον αὐτῷ ¹οἱ Φαρισαῖοι πειράζοντες αὐτόν, And ²came ³to him ⁴the ⁵Pharisees ⁶tempting him, καὶ λέγοντες ⁷αὐτῷ, ⁸Εἰ ἔξεστιν ⁹ἀνθρώπῳ ¹⁰ἀπολῦσαι τὴν and saying to him, Is it lawful for a man to put away γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 Ὁ δὲ ἀποκριθεὶς εἶπεν ¹¹his wife for every cause? But he answering said ¹²αὐτοῖς, ¹³Οὐκ ἀνέγνωτε ὅτι ὁ ¹⁴ποιήσας ¹⁵ἀπ' ἀρ- to them, Have ye not read that he who made [them] from [the] begin- ¹⁶χης ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 5 καὶ εἶπεν, ¹⁷Ἐνεκεν ¹⁸ning male and female made them, and said, On account of τούτου καταλείψει ἁνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ ¹⁹this ²⁰shall ²¹leave ²²a ²³man ²⁴father and mother; and ²⁵προσκοληθήσεται ²⁶τῇ γυναίκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς ²⁷shall be joined to his wife, and ²⁸shall ²⁹be ³⁰the ³¹two ³²for σάρκα μίαν; 6 ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· 7 ὁ ³³flesh ³⁴one? So that no longer are they two, but ³⁵flesh ³⁶one. What οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 7 Λέγουσιν therefore God united together, ³⁷man ³⁸let ³⁹not separate. They say αὐτῷ, Τί οὖν Ἐμωσὴς ⁴⁰ἐνετείλατο δοῦναι βιβλίον ἀπο- ⁴¹unto him, Why then ⁴²Moses ⁴³did command to give a bill of di- ⁴⁴στασίου, καὶ ἀπολῦσαι ⁴⁵αὐτήν; 8 Λέγει αὐτοῖς, ⁴⁶Οτι Ἐμωσὴς ⁴⁷vore, and to put away her? He says to them, Moses ⁴⁸πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι ⁴⁹in view of your hard-heartedness allowed you to put away τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. ⁵⁰your wives; from [the] beginning however it was not thus.

¹ κἀγὼ LITTA.

² — οὗ L.

³ — αὐτῷ LTA.

⁴ οὐράνιος LTTT; [ἐπ]ουράνιος A.

⁵ — τὰ παραπτώματα αὐτῶν GLTTA.

⁶ — τῆς E.

⁷ — οἱ LTA.

⁸ — αὐτῷ LITTA.

⁹ — ἀνθρώπῳ (read one's wife) LTA.

¹⁰ — αὐτοῖς LTTA.

¹¹ κτίσας created Tr.

¹² Ἐνεκεν

LITTA. ¹³ κολληθήσεται LTTA & W.

¹⁴ Ἐμωσὴς LTTA & W.

¹⁵ — αὐτήν LTTT.

9 λέγω δὲ ὑμῖν, ὅτι¹ ὅς-άν ἀπολύσῃ τὴν-γυναῖκα-αὐτοῦ
And I say to you, that whoever shall put away his wife

ἢ² μὴ ἐπὶ πορνείᾳ,³ καὶ γαμήσῃ ἄλλην, μοιχᾶται⁴ καὶ
if not for fornication, and shall marry another, commits adultery; and
ὁ ἀπολελυμένην γαμήσας μοιχᾶται.⁵ 10 Λέγουσιν
he who her [that is] put away marries commits adultery. Say

αὐτῷ οἱ-μαθηταί.⁶ αὐτοῦ,⁷ Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
to him his disciples, If thus is the case of the man

που μετὰ τῆς γυναίκος, οὐ-συνφέρει γαμήσαι. 11 Ὁ-δὲ εἶπεν
with the wife, it is not profitable to marry. But he said

αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν-λόγον-οὗτον,⁸ ἀλλ'
to them, Not all receive this word, but [those]

οἷς δέδοται. 12 εἰσὶν-γὰρ εὐνοῦχοι οἷτινες ἐκ κοιλίας
to whom it has been given; for there are eunuchs who from [the] womb

μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εὐνοῦχοι οἷτινες
of [their] mother were born thus, and there are eunuchs who

ἐννουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν εὐνοῦχοι οἷτινες
were made eunuchs by men, and there are eunuchs who

ἐννουχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
made eunuchs of themselves for the sake of the kingdom of the heavens.

ὁ δυνάμενος χωρεῖν χωρεῖτω.
He who is able to receive [it] let him receive [it].

13 Τότε προσηνήχθη⁹ αὐτῷ παῖδια, ἵνα τὰς χεῖρας
Then were brought to him little children, that [his] hands

ἐπιθῇ αὐτοῖς, καὶ προσεύξηται.¹⁰ οἱ-δὲ μαθηταὶ ἐπετίμησαν
he might lay on them, and might pray; but the disciples rebuked

αὐτοὺς. 14 ὁ-δὲ Ἰησοῦς εἶπεν,¹¹ Ἀφετε τὰ παῖδια, καὶ μὴ
them. But Jesus said, Suffer the little children, and not

κωλύετε αὐτὰ ἐλθεῖν πρὸς με.¹² τῶν-γὰρ-τοιούτων ἐστὶν ἡ
do forbid them to come to me; for of such is the

βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας¹³
kingdom of the heavens. And having laid upon them [his] hands

ἔπορεύθη ἐκεῖθεν.
he departed thence.

16 Καὶ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ,¹⁴ Διδάσκαλε
And behold, one having come to [him] said to him, Teacher

ἀγαθέ,¹⁵ τί ἀγαθὸν ποιῶ ἵνα ἔχω¹⁶ ζωὴν αἰώνιον;
good, what good [thing] shall I do that I may have life eternal?

17 Ὁ-δὲ εἶπεν-αὐτῷ,¹⁷ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός
And he said to him, Why me callest thou good? no one [is] good

εἰ-μὴ εἷς, ὁ θεός.¹⁸ εἰ-δὲ θέλεις¹⁹ ἵεσθαι εἰς τὴν ζωὴν,²⁰
except one, God. But if thou desirest to enter into life, keep the

τήρησον²¹ τὰς ἐντολάς. 18 Ἀλέγει αὐτῷ.²² Ποίας; Ὁ-δὲ Ἰη-
keep the commandments. He says to him, Which? And Je-

σοὺς εἶπεν, Τό, οὐ-φονεύσεις²³ οὐ-μοιχεύσεις²⁴
sus said, Thou shalt not commit murder; Thou shalt not commit adultery;

οὐ-κλέψεις²⁵ οὐ-ψευδομαρτυρήσεις²⁶ 19 τίμα τὸν πατέρα
Thou shalt not steal; Thou shalt not bear false witness; Honour father

σου²⁷ καὶ τὴν-μητέρα²⁸ καὶ ἀγαπήσεις τὸν-πλησίον-σου ὡς
thy and mother; and Thou shalt love thy neighbour as thyself.

9 And I say unto you, Who-soever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and who-so marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

1 — ὅτι LITRA. 2 — εἰ GLTTRAW. 3 παρεκτός λόγου πορνείας except for cause of fornication L. 4 — καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται T[IT]. 5 — αὐτοῦ (read the disciples) T[A]. 6 προσηνήχθησαν LITRA. 7 + αὐτοῖς to them T. 8 ἐμέ T. 9 τὰς χεῖρας αὐτοῖς LITRA. 10 αὐτῷ εἶπεν LITRA. 11 — ἀγαθέ LIT A. 12 σχῶ LITRA. 13 τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός Why askest thou me concerning the good? One is good (+ ὁ θεός God W) GLTTRAW. 14 εἰς τὴν ζωὴν εἰσελθεῖν LITRA. 15 τήρει LITRA. 16 εἶπεν αὐτῷ he said to him L; — λέγει αὐτῷ T. 17 + φησὶν he says T. 18 — σου GLTTRAW.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

σεαυτόν. 20 Λίγει αὐτῷ ὁ νεανίσκος, ὅτι πάντα ταῦτα^d ἔφυλαξα ἵνα ἔκ νεότητός μου^e τί ἐτι ὑστερῶ; 21 Ὁ Ἰησοῦς, εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός^h ἡ πτωχοῖς, καὶ ἔξεις θησαυρόν ἐν οὐρανῷⁱ· καὶ δεῦρο ἀκολούθει μοι. 22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον^k, ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλὰ.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι, δυσκόλως πλούσιος^m εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 Πάλιν δὲ λέγω ὑμῖν, ἔυκοπώτερόν ἐστιν ἐνὶ κάμηλον διὰ τρυπήματος ραφίδοςⁿ διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ^o εἰσελθεῖν. 25 Ἀκούσαντες οἱ μαθηταὶ αὐτοῦ^p ἐξεπλήσσοντο σφόδρα, λέγοντες, καὶ τίς ἄρα δύναται σωθῆναι; 26 Ἐμβλέψας δὲ ὁ Ἰησοῦς εἰπὲν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά^r ἔστιν.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; 28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ^s ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθίσετε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. 29 καὶ πᾶς ὃς ἀφήκεν οἰκίας, ἢ ἀδελφοῦς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν^t τοῦ ὀνόματός μου^u, ἑκατονταπλασίονα^v λαμβάνει.

^d ταῦτα πάντα LTr.

^h + τοῖς τοῖς LTrA.

(read this word) LA.

CTT.A. ^p + εἰσελθεῖν to enter L[Tr].

LTT.A. ^s — αὐτοῦ (read the disciples) GLTT.A.W.

GLTT.A.W. ^t — παλιγγενεσία T.

^u — ἡ γυναῖκα LTT.A.

^v — ἡ γυναῖκα LTT.A.

^o πολλὰ LTT.A.

^e ἐκ νεότητός μου LTT.A.

ⁱ οὐρανοῖς [the] heavens TrA.

^k — τὸν λόγον T.

^m πλούσιος δυσκόλως LTT.A.

ⁿ + ὅτι that T.

^o εἰσελθεῖν to enter LTT.A.

^p — αὐτοῦ (read the disciples) GLTT.A.W.

^r — οἰκίας ἢ TT.A.

^s — ἡ γυναῖκα LTT.A.

^t ἕνεκεν T.

^u ἐκείνα T.

^v ἐκείνα T.

^f ἐκ νεότητός μου LTT.A.

^g λέγει says L.

^h — τὸν λόγον T.

ⁱ + [τοῦτον]

^j εἰσελθεῖν to enter LTT.A.

^k — εἰσελθεῖν LTT.A.

^l — οἰκίας ἢ TT.A.

^m — ἡ γυναῖκα LTT.A.

ⁿ ἐκείνα T.

^o ἐκείνα T.

^p ἐκείνα T.

^q ἐκείνα T.

^r πολλὰ LTT.A.

^s πολλὰ LTT.A.

^t πολλὰ LTT.A.

^u πολλὰ LTT.A.

^v πολλὰ LTT.A.

λήψεται," καὶ ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ
shall receive, and life eternal shall inherit; but many
ἐσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. 20 Ὁμοία γάρ
shall be first last, and last first. For like
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις
is the kingdom of the heavens to a man a master of a house, who
ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
went out with [the] morning to hire workmen for vineyard
αὐτοῦ. 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν
his. And having agreed with the workmen for a denarius the
ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ
day, he sent them into his vineyard. And
ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας
having gone out about the third hour, he saw others standing
ἐν τῇ ἀγορᾷ ἄργοις. 4 καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ
in the marketplace idle; and to them he said, Go also
ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.
ye into the vineyard, and whatever may be just I will give you.
5 οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ
And they went. Again having gone out about [the] sixth and
ἐννάτην ὥραν, ἐποίησεν ὡσαύτως. 6 Περί δὲ τὴν ἐνδεκάτην
ninth hour, he did likewise. And about the eleventh
ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας ἄργοις, καὶ λέγει
hour having gone out he found others standing idle, and says
αὐτοῖς, Τί ὧδε ἐσθίκατε ὅλην τὴν ἡμέραν ἄργοι; 7 λέγουσιν
to them, Why here stand ye all the day idle? They say
αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε
to him, Because no one us has hired. He says to them, Go
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λή-
also ye into the vineyard, and whatever may be just ye shall
ψεσθε. 8 Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος
receive. But evening being come says the lord of the vineyard
τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐ-
to his steward, Call the workmen, and pay them
τοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἑσχατῶν ἕως τῶν
[their] hire, beginning from the last unto the
πρώτων. 9 καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην
first. And having come those [hired] about the eleventh
ὥραν ἔλαβον ἀνὰ δηνάριον. 10 ἐλθόντες δὲ οἱ πρῶτοι
hour they received each a denarius. And having come the first
ἐνόμισαν ὅτι πλείονα λήψονται, καὶ ἔλαβον καὶ αὐτοὶ
they thought that more they would receive, and they received also themselves
ἀνὰ δηνάριον. 11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ
each a denarius. And having received [it] they murmured against the
οἰκοδεσπότη, 12 λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν
master of the house, saying, These last one
ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοῦς ἐποίησας, τοῖς
hour have worked, and equal to us them thou hast made, who
βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὴν καύσωνα. 13 ὁ δὲ
have borne the burden of the day and the heat. But he
ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
answering said to one of them, Friend, I do not wrong thee. Not

inherit everlasting life. 30 But many that are first shall be last; and the last shall be first. XX. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the Goodman of the house, 12 saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst

1 — τὴν (read [the]) GLTTRAW. 2 καὶ ἐκείνοις T.A. 3 + δὲ and (again) TTR.A. 4 ἐνάτην LITTRAW. 5 — ὥραν LITTR.A. 6 — ἀργούς GLTTR.A. 7 + [μου] my (vineyard) L. 8 — καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε LITTR.A. 9 — αὐτοῖς T[TR.A.]. 10 ἐλθόντες δὲ L. 11 καὶ ἐλθόντες TTR.A. 12 πλείονα λήψονται LTR.A.; πλείονα λήψονται T. 13 τὸ ([τὸ] A) ἀνὰ δηνάριον καὶ αὐτοὶ TTR.A. 14 — ὅτι LITTR.A. 15 αὐτοὺς ἡμῖν LT. 16 ; (read hast thou made, &c. ?) L. 17 ἐνὶ αὐτῶν εἶπεν T.

not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

δηναρίου συνεφώνησάς μοι; 14 ἄρον τὸ σὸν καὶ ἵνα γῇ. θέλω ἵδῃ τούτῳ τῇ ἐσχάτῳ δοῦναι ὡς καὶ σοί. 15 ἢ οὐκ ἔξεστίν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; 16 οὕτως ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; 16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα μαθητάς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, 18 Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν ἱούτοι οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύμων ἐν τῇ βασιλείᾳ σου. 22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Λέγουσιν αὐτῷ, Δυνάμεθα. 23 Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίστεθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. 24 τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' ὅς τις ἡτοίμασται ὑπὸ τοῦ

γ — δὲ but w. α — ἢ LIT[A]. δ — θέλω ποιῆσαι LITTA. β — ἢ of EGLITTAW. ε — πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί TITTA. δ — μαθητάς TIT. ε — καὶ ἐν τῇ ὁδῷ LITTA. εἰς θάνατον T. ε — ἐγερθήσεται he shall be raised TTA. β — ἀπ' LITTA. ι [οὐτοῖ] L. κ — σου (read [thy] right hand) LT. ι + σου thy (left) GLITTAW. μ — καὶ τὸ βάπτισμα, δ ἐγὼ βαπτίζομαι, βαπτισθῆναι GLITTA. ν — καὶ LITTA. ο — καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε GLITTA. ρ — μου (read [my] left) LITTA. ς + τοῦτο this (is not mine) TA.

πατρός μου. 24 ^{Καὶ ἀκούσαντες} οἱ δέκα ἡγανάκτησαν
 my Father. And having heard [this] the ten were indignant
 περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος
 about the two brothers. But Jesus having called ^{to} [him]
 αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύου-
 'them said, Ye know that the rulers of the nations exercise lordship
 σιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ
 over them, and the great ones exercise authority over them. Not
 οὕτως ^{οὐδὲ} ^{ἔσται} ἐν ὑμῖν ἀλλ' ὅς ^{ἐάν} ^{θέλῃ} ^{ἐν}
 thus however shall it be among you; but whoever would among
 ὑμῖν ^{μέγας γενέσθαι}, ^{ἔστω} ὑμῶν διάκονος· 27 καὶ ὅς ^{ἐάν} ^{θέλῃ}
 you great become, let him be your servant; and whoever
 θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ^{ἔστω} ὑμῶν δοῦλος· 28 ὥσπερ
 would among you be first, let him be your bondman; even as
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῆ-
 the Son of man came not to be served, but to serve,
 σαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
 and to give his life a ransom for many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ ^{Ἱεριχῶ} ἠκολούθησεν
 And as ^{were} going ^{out} they from Jericho ^{followed}
 αὐτῷ ὄχλος πολλός. 30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι
 'him ^a crowd ^{great}. And behold, two blind [men] sitting
 παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἐκραξαν,
 beside the way, having heard that Jesus is passing by cried out,
 λέγοντες, ^{Ἐλέησον ἡμᾶς, κύριε}, ^{υἱὸς} ^{Δαβίδ}. 31 ^{Ὁ δὲ ὄχλος}
 saying, Have pity on us, Lord, Son of David. But the crowd
 ἐπετίμησεν αὐτοῖς ^{ἵνα} σιωπήσωσιν. οἱ δὲ μεῖζον ^{ἐκρα-}
 rebuked them that they should be silent. But they the more cried
 ζον, ^{λέγοντες}, ^{Ἐλέησον ἡμᾶς, κύριε}, ^{υἱὸς} ^{Δαβίδ}. 32 Καὶ
 out, saying, Have pity on us, Lord, Son of David. And
 στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτούς, καὶ εἶπεν, Τί θέλετε
 having stopped, Jesus called them, and said, What do ye desire
 ποιῆσαι ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ^{ἵνα} ^{ἀνοιχθῶσιν}
 I should do to you? They say to him, Lord, that ^{may} be ^{opened}
 ἡμῶν οἱ ὀφθαλμοί. 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο
 'our ^{eyes}. And moved with compassion Jesus touched
 τῶν ^{ὀφθαλμῶν} αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ
 their eyes; and immediately ^{received} ^{sight} ^{their}
 ὀφθαλμοί, ^{καὶ ἠκολούθησαν αὐτῷ}.
 eyes, and they followed him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα καὶ ἦλθον εἰς Βηθ-
 And when they drew near to Jerusalem and came to Beth-
 φαγή ^{πρὸς} τὸ ὄρος τῶν ἐλαιῶν, τότε ^ὁ Ἰησοῦς ἀπέστειλεν
 phage towards the mount of Olives, then Jesus sent
 δύο μαθητάς, 2 λέγων αὐτοῖς, ^{Πορεύθητε} εἰς τὴν κώμην τὴν
 two disciples, saying to them, Go into the village, that
 ῥάπεναντι¹ ὑμῶν, καὶ ^{εὐθέως} εὐρήσετε ὄνον δεδεμένον, καὶ
 opposite you, and immediately ye will find an ass tied, and
 πῶλον μετ' αὐτῆς λύσαντες ^{ἀγάγετέ} μοι. 3 καὶ ἐάν
 a colt with her; having loosed [them] bring [them] to me. And if

Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 and whosoever will be chief among you, let him be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. 32 And Jesus stood still, and called them, and said, What wilt thou that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And

¹ ἀκούσαντες δὲ τ. α. — δὲ GLTtr. ² ἔστιν is it LTr. ³ ἐάν LTr. ⁴ ὑμῶν of you A. ⁵ ἔσται he shall be LTr. ⁶ ἐάν LTr. ⁷ ἔσται he shall be LTr. ⁸ Ἱεριχῶ T. ⁹ Κύριε, ἐλέησον ἡμᾶς LTr. — κύριε T. ¹⁰ υἱὸς LTr. ¹¹ Δαβίδ GW; Δαυεὶδ LTr. ¹² ἐκραξαν LTr. ¹³ Κύριε, ἐλέησον ἡμᾶς LTr. ¹⁴ + [ἵνα] that L. ¹⁵ ἀνοιγῶσιν LTr. ¹⁶ οἱ ὀφθαλμοί ἡμῶν LTr. ¹⁷ ὀμμάτων LTr. ¹⁸ — αὐτῶν οἱ ὀφθαλμοί LTr. ¹⁹ εἰς το LTr. ²⁰ — ὁ T. ²¹ Πορεύεσθε LTr. ²² κατέναντι LTr. ²³ εὐθέως T. ²⁴ ἀγέτε LTr.

if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 6 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 and brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitudes said, This is Jesus the prophet of Nazareth of Galilee.

τις ὑμῖν εἶπη τι, ἱερεῖτε, Ὅτι ὁ κύριος αὐτῶν χρεῖαν any one to you say anything, ye shall say, The Lord of them need ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. 4 Τοῦτο δὲ ὅλον γέ- has. And immediately he will send them. But this all came γονέν ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, to pass that might be fulfilled that which was spoken by the prophet, λέγοντος, 6 Εἰπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου saying, Say to the daughter of Sion, Behold, thy king ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκώς ἐπὶ ὄνον καὶ πῶλον comes to thee, meek and mounted on an ass and a colt [the] νιῶν ὑποζυγίου. 6 Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαν- foal of a beast of burden. And having gone the disciples, and having τες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν done as ordered them Jesus, they brought the ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια ass and the colt, and put upon them garments αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος their, and he sat on them. And the greater part [of the] ὄχλος ἔστρωσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπ- crowd strewed their garments on the way, and others were cutting τον κλάδους ἀπὸ τῶν δένδρων καὶ βιστρώννουν ἐν τῇ down branches from the trees and were strewing [them] on the ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες way. And the crowds those going before and those following ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλογημένος were crying out, saying, Hosanna to the Son of David; blessed ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς [be] he who comes in [the] name of [the] Lord. Hosanna in the ὑψίστοις. 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη highest. And as he entered into Jerusalem was moved πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστὶν οὗτος; 11 Οἱ δὲ ὄχλοι all the city, saying, Who is this? And the crowds ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Να- said, This is Jesus the prophet, he who [is] from Na- ζαρέτ τῆς Γαλιλαίας. zareth of Galilee.

12 Καὶ εἰσῆλθεν εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ And entered Jesus into the temple of God, and ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ cast out all those selling and buying in the ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ temple, and the tables of the money changers he overthrew, and τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς. 13 καὶ λέγει the seats of those selling the doves. And he says αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθή- to them, It has been written, My house, a house of prayer shall be σεταί· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. 14 Καὶ called; but ye it have made a den of robbers. And προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἑθεράπευ- came to him blind and lame in the temple, and he healed σεν αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς them. But seeing the chief priests and the scribes

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, 13 and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the won-

* αὐθὺς LTR. † ἀποστελεῖ he sends G. ‡ — ὅλον LTR. § — καὶ A. || — ἐπὶ ὀν LTR. ¶ συνέταξεν did direct LTR. ** ἐπ' LTR. †† — αὐτῶν [L] LTR. ‡‡ ἐπεκάθισαν they set [him] K. §§ ἐστρωσαν strewed T. ||| + αὐτὸν him LTR. ¶¶ Δαυὶδ GW; Δαυεὶδ LTR. *** ὁ προφήτης Ἰησοῦς LTR. ††† Ναζαρέθ ELITAW. §§§ — ὁ LTR. |||| — τοῦ θεοῦ LTR. †††† ποιεῖτε make LTR.

τά θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας ἡκράζοντας ἐν τῷ
 the wonders which he wrought, and the children crying in the
 ἱερῷ. καὶ λέγοντας, Ὡσαννά τῷ υἱῷ Ἰδαβιδ,¹ ἡγανάκτησαν,
 temple, and saying, Hosanna to the Son of David, they were indignant,
 16 καὶ εἶπον² αὐτῷ, Ἀκούεις τί οἱ τοὶ λέγουσιν; Ὁ δὲ Ἰη-
 and said to him, Hearest thou what these say? And Je-
 σοὺς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόμα-
 sus says to them, Yea; never did ye read, Out of [the] mouth
 τοσ νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ
 of babes and sucklings thou hast perfected praise? And
 καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ
 having left them he went out of the city to Bethany, and
 ἡγύλισθη ἐκεῖ.
 passed the night there.

18 Ἡρώτας¹ δὲ ἐπανάγων² εἰς τὴν πόλιν ἐπείνασεν,
 Now early in the morning coming back into the city he hungered,
 19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ
 and seeing fig-trees one by the way, he came to it, and
 οὐδὲν εἶρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ,
 nothing found on it except leaves only. And he says to it,
 Ὁ Μηκέτι ἐκ σοῦ καρπὸς γίνηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη
 Nevermore from thee fruit let there be for ever. And dried up
 παραχρῆμα ἡ συκὴ. 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν,
 immediately the fig-tree. And seeing [it] the disciples wondered,
 λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; 21 Ἀποκριθεὶς
 saying, How immediately is dried up the fig-tree! Answering
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἂν ἔχητε πίστιν,
 and Jesus said to them, Verily, I say to you, If ye have faith,
 καὶ μὴ διακριθῇτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
 and do not doubt, not only the [miracle] of the fig-tree shall ye do,
 ἀλλὰ καὶ τῶ ὄρει τοῦτ' εἰπῆτε, Ἄρθῃτι καὶ βλήθητι
 but even if to this mountain ye should say, Be thou taken away and be thou cast
 εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἂν³
 into the sea, it shall come to pass. And all things whatsoever
 αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, Ἀληψέσθε.⁴
 ye may ask in prayer, believing, ye shall receive.

23 Καὶ ἐλθόντι αὐτῷ⁵ εἰς τὸ ἱερὸν προσήλθον αὐτῷ
 And on his coming into the temple there came up to him, [when]
 διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγον-
 teaching, the chief priests and the elders of the people, say-
 τες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἐδωκεν τὴν
 ing, By what authority these things doest thou? and who to thee gave
 ἐξουσίαν ταύτην; 24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 this authority? And answering Jesus said to them,
 Ἐρωτήσω ὑμᾶς κατὰ λόγον ἕνα, ὃν ἂν εἰπῇτε μοι, κατὰ
 Will ask you I also thing one, which if ye tell me, I also
 ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 25 τὸ βάπτισμα
 to you will say by what authority these things I do. The baptism
 Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;
 of John, whence was it? from heaven, or from men?
 Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, Ἐὰν εἰπω-
 And they reasoned with themselves, saying, If we should
 μεν, Ἐξ οὐρανοῦ, ἰρεῖ ἡμῖν, Διατί⁶ οὖν οὐκ ἐπιστεύσατε
 say, From heaven, he will say to us, Why then did ye not then be-

derful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Bethou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? of heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then be-

¹ + τοὺς (read who were) LTTA.

¹ Δαυὶδ GW; Δαυεὶδ LTTA.

² εἶπεν LTTA.

³ Ἡρώτῃ TTr.

³ ἐπαγαγὼν LTA.

⁴ + Οὐ LT[A].

⁴ εἰπὼν Tr.

⁵ ἀληψέσθε LTTA.

⁶ ἐλθόντος αὐτοῦ LTTA.

⁶ — δὲ and L.

⁷ + τὸ that LTTA.

⁸ ἐν among LTr.

⁹ διὰ τί LTTA.

Here him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of the two did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen ^{it}, repented not afterward, that ye might believe him.

αὐτῷ; 26 ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην.^a 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 Τί δὲ ὑμῖν δοκεῖ; ἀνθρώπος^b εἶχεν τέκνα δύο, καὶ^c προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου.^d 29 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον^e δὲ μεταμεληθεὶς ἀπήλθεν. 30 Καὶ προσελθὼν τῷ δευτέρῳ^f εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν. 31 Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν αὐτῷ, Ὁ πρῶτος.^g λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὠρυξεν ἐν αὐτῷ ληνόν, καὶ ψκδόμησεν πύργον, καὶ ἐξέδoto αὐτὸν γεωργοῖς, καὶ ἀπέδημυσεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίη-

^a ὡς προφήτην ἔχουσιν τὸν Ἰωάννην LTTA. ^b εἶπαν T. ^c + τις (read a certain man) L. ^d δύο τέκνα L. ^e καὶ T. ^f — μου (read the vineyard) TTA. ^g — δὲ but [I]t. ^h προσελθὼν δὲ LTTA. ⁱ ἕτερον other GTAW. ^j — αὐτῷ LTTA. ^k ὁ ὕστερος he who afterwards [obeyed] LTr. ^l Ἰωάννης πρὸς ὑμᾶς LTTA. ^m οὐδὲ (read did neither repent) LTr; οὐδὲ A. ⁿ — τις GLTTAW. ^o ἐξέδoto TA.

σαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς
did to them in like manner. And at last he sent to them.
τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.
his son, saying, They will have respect for my son.

38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός
But the husbandmen seeing the son said among themselves, This
ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡκατά-
is the heir; come, let us kill him, and gain pos-
σῶμεν τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτόν
session of his inheritance. And having taken him
ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν
they cast [him] out of the vineyard and killed [him]. When therefore

ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσιν τοῖς γεωργοῖς
shall come the lord of the vineyard, what will he do
ἐκεῖνοις; 41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει
to those? They say to him, Evil [men]! miserably he will destroy
αὐτούς, καὶ τὸν ἀμπελῶνα ῥεκδόσεται ἄλλοις γεωργοῖς,
them, and the vineyard he will let out to other husbandmen,
οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
who will render to him the fruits in their seasons.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-
Says to them Jesus, Did ye never read in the scrip-
φαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
tures, [The] stone which rejected those who build, this
ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη,
is become head of [the] corner: from [the] Lord was this,

καὶ ἐστὶν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 Διὰ τοῦτο λέγω
and it is wonderful in our eyes? Because of this I say
ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ
to you, that shall be taken from you the kingdom of God, and
δοθήσεται ἑνὶ ποιούντι τοὺς καρποὺς αὐτῆς. 44 Καὶ
it shall be given to a nation producing the fruits of it. And

ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν
he who falls on this stone shall be broken; but on whomsoever
πέσῃ, λικμήσει αὐτόν. 45 Καὶ ἀκούσαντες οἱ
it shall fall it will grind to powder him. And hearing the

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν
chief priests and the Pharisees his parables know
ὅτι περὶ αὐτῶν λέγει. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι,
that about them he speaks. And seeking him to lay hold of,

ἐφοβήθησαν τοὺς ὄχλους, ὥς ὅτι προφήτην αὐτὸν εἶχον.
they feared the crowds, because as a prophet him they held.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παρα-
And answering Jesus again spoke to them in para-
βολαῖς, λέγων, 2 Ὡς ὁμοίωται ἡ βασιλεία τῶν οὐρανῶν
bles, saying, Has become like the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ·
to a man a king, who made a wedding feast for his son:

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλη-
and sent his bondmen to call those who had been
μένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. 4 Πάλιν
invited to the wedding feast, and they would not come. Again

ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλη-
he sent other servants, saying, Say to those who had been

them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vine-
yard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders re-
jected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits there-
of. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

XXII. And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 and sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 A-
gain, he sent forth other servants, saying, Tell them which are bidden, Behold, I

have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 and the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest

μένοις, ἴδού, τὸ ἄριστόν μου ἡτοίμασα, ὁ ταῦροί μου καὶ invited, Behold, my dinner I prepared, my oxen and τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δι' ὅτε εἰς τοὺς the fattened beasts are killed, and all things [are] ready; so as to the γάμους. 5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν wedding feast. But they being negligent of [it] went away, one to ἴδιον ἀγρόν, ὁ δὲ ἑῖς τὴν ἐμπορίαν αὐτοῦ. 6 οἱ δὲ λοιποὶ his own field, and another to his commerce. And the rest, κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. having laid hold of his bondmen, insulted and killed [them]. 7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ And having heard [it] the king was wroth, and having sent στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν his forces he destroyed those murderers, and πόλιν αὐτῶν ἐνέπρησεν. 8 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ their city he burnt. Then he says to his bondmen, The μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν indeed wedding feast ready is, but those who had been invited were not ἄξιοι. 9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ worthy; Go therefore into the thoroughfares of the highways, and ὅσους ἂν εὑρήτε, καλέσατε εἰς τοὺς γάμους. 10 Καὶ as many as ye shall find, invite to the wedding feast. And ἐξεληθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας having gone out those bondmen into the highways brought together all ὅσους εἶδον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ as many as they found, evil both and good; and became full the γάμος ἀνακειμένων. 11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον the guests beheld there a man not clothed ἐνδυμα γάμου. 12 καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς with a garment of [the] wedding feast; and he says to him, Friend, how εἰσῆλθες ὧδε μὴ ἔχων ἐνδυμα γάμου; Ὁ δὲ didst thou enter here not having a garment of [the] wedding feast? But he ἐφίμωθη. 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσαν· was speechless. Then said the king to the servants, Having τες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε into the darkness the outer: there shall be the weeping and the εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ gnashing of the teeth. For many are called, but few ἐκλεκτοί. chosen.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως Then having gone the Pharisees counsel took how αὐτὸν παγιδεύουσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ him they might ensnare in discourse. And they send to him τοὺς μαθητάς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, ἔχοντας, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ we know that true thou art, and the way of God in truth

* ἡτοίμακα I have prepared LITTA.

* ὅς LITTA.

† ὅς LITTA.

* ἐπὶ LITTA.

* ὁ δὲ βασιλεὺς ἀκούσας L; ὁ δὲ βασιλεὺς TTTA; καὶ ἀκούσας ὁ βασ. W.

* ἂν LITTA W.

* συμφῶν bridechamber T.

* ὁ βασιλεὺς εἶπεν LITTA.

* — ἀρατε αὐτὸν καὶ LITTA.

* + αὐτὸν him LITTA.

* λέγοντας LITTA.

διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις
 teachest, and there is care to thee about no one, for¹ not² thou³ lookest
 εἰς πρόσωπον ἀνθρώπων 17⁴ εἰπέ⁵ οὖν ἡμῖν, τί σοι
 on [the] appearance of men; tell therefore us, what⁶ thou⁷
 δοκεῖ; ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; 18 Γινούσ. δὲ
 thinkest? Is it lawful to give tribute to Caesar or not? But⁸ knowing
 ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο-
 Jesus their wickedness said, Why me do ye tempt, hypo-
 κριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ
 crites? Shew me the coin of the tribute. And they
 προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς¹, Τίνος
 presented to him a denarius. And he says to them, Whose [is]
 ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή; 21 Λέγουσιν αὐτῷ, Καίσαρος.
 this image and the inscription? They say to him, Caesar's.
 Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι,
 Then he says to them, Render then the things of Caesar to Caesar,
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν.
 and the things of God to God. And having heard they wondered;
 καὶ ἀφέντες αὐτὸν ἀπῆλθον.²
 and leaving him went away.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, τοῖ³
 On that day came to him Sadducees, who⁴
 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν, 24 λέ-
 say there is not a resurrection, and they questioned him, say-
 γοντες, Διδάσκαλε, Ὁ Μωσῆς⁵ εἶπεν, Ἐάν τις ἀποθάνῃ μὴ
 ing, Teacher, Moses said, If any one should die not
 ἔχων τέκνα, ὁ ἐπιγαμβρεύσει δ. ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 having children, shall marry his brother's wife
 αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ
 his, and shall raise up seed to his brother. Now there were
 παρ' ἡμῖν ἐπτὰ ἀδελφοί⁶ καὶ ὁ πρῶτος ἡγαμήσας⁷ ἐτελεύτη-
 with us seven brothers; and the first having married died,
 σεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ
 and not having seed left his wife
 ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,
 to his brother. In like manner also the second, and the third,
 ἕως τῶν ἐπτὰ. 27 Ὑστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή.
 unto the seven. And last of all died also the woman.
 28 Ἐν τῇ ὁὖν ἀναστάσει⁸ τίνος τῶν ἐπτὰ ἔσται γυνή;
 In the therefore resurrection of which of the seven shall she be wife?
 πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
 for all had her. And answering Jesus said
 αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν
 to them, Ye err, not knowing the scriptures, nor the power
 τοῦ θεοῦ. 30 Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε
 of God. For in the resurrection neither do they marry nor
 ἐγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ
 are given in marriage, but as angels of God in heaven
 εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε
 they are. But concerning the resurrection of the dead, have ye not read
 τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 32 Ἐγώ εἰμι
 that which was spoken to you by God, saying, I am

thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of

¹ εἰπόν τ. ² + ὁ Ἰησοῦς Jesus (says) LT. ³ — αὐτῷ T[A].
⁴ — οἱ (read saying) LTTA. ⁵ Μωσῆς LTTA W. ⁶ + ἵνα that L.
⁷ — καὶ T[Tr]A. ⁸ ἀναστάσει οὖν LTTA. ⁹ γαμίζονται LTTA.
¹⁰ — θεοῦ LT[A]. ¹¹ + τῷ the LTTA.

¹² ἀπῆλθον LTTA.
¹³ γήμας LTTA.
¹⁴ — τοῦ LTTA.

Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But, when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, 42 saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς ἡθεὸς νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. heard, the crowds were astonished at his teaching.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, καὶ λέγων, 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Teacher, which commandment [is] the great in the law? 37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή. 39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυοῖν ἐντολαῖς thy neighbour as thyself. On these two commandments ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται. all the law and the prophets hang.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; Λέγουσιν αὐτῷ, Τοῦ Δαβὶδ. 43 Λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, 44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου. 45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι. any more (lit. no more).

XXIII. Then spake Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe,

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι 3 πάντα οὖν ὅσα ἂν εἴπω-

* — ὁ θεός (read he is not) T. † — θεός LTr[A]. ‡ — καὶ λέγων LTr. § — ὁ δὲ Ἰησοῦς ἔφη αὐτῷ G; ὁ δὲ ἔφη αὐτῷ LTrA; ἔφη αὐτῷ Ἰησοῦς W. ¶ [τῇ] A. †† — ἡ μεγάλη καὶ πρώτη LTrA W. ‡‡ — δὲ αὐτῷ T. §§ — κρέματα καὶ οἱ προφῆται LTrA W. ¶¶ Δαυὶδ GW; Δαυὶδ LTrA. ††† — καλεῖ αὐτὸν κύριον LTrA; καλεῖ κύριον αὐτόν T. ‡‡‡ — ὁ (read [the]) LTrA. §§§ — ὑποκάτω under (thy feet) LTrA. ¶¶¶ ἀποκριθῆναι αὐτῷ LTrA. †††† Μωσέως LTrA W. ‡‡‡‡ ἐάν TW.

σιν ὑμῖν ἡ τηρεῖν, ὁ τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν
 tell you to keep, keep and do. But after their works
 μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν ἑαυτοὺς
 do not; for they say and do not. They bind for
 φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς
 burdens heavy and hard to bear, and lay [them] on the
 ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν
 shoulders of men, but with their own finger they will not
 κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ
 move them. And all their works they do to
 θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσιν δὲ τὰ φυλακτήρια
 be seen by men. They make broad and phylacteries
 αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν·
 their, and enlarge the borders of their garments,
 6 φιλοῦσιν τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς
 love and the first place in the suppers, and the
 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ τοὺς ἀσπασμούς ἐν
 first seats in the synagogues, and the salutations in
 ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ραββί.
 the market-places, and to be called by men Rabbi, Rabbi.
 8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής,
 But ye be not called Rabbi; for one is your leader,
 ὁ χριστός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. 9 καὶ πατέρα μὴ
 the Christ, and all ye brethren are. And father not
 καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν,
 call your [any one] on the earth; for one is your father,
 ὁ ἐν τοῖς οὐρανοῖς. 10 μὴ δὲ κληθῆτε καθηγηταί· εἰς γὰρ
 who [is] in the heavens. Neither be called leaders; for one
 ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός. 11 ὁ δὲ μείζων ὑμῶν
 your is leader, the Christ. But the greater of you
 ἔσται ὑμῶν διάκονος. 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθή-
 shall be your servant. And whosoever will exalt himself shall be
 σεται· καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
 humbled; and whosoever will humble himself shall be exalted.

13 (14) Οὐαὶ· δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
 But woe to you, scribes and Pharisees, hypocrites,
 ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρῇ
 for ye devour the houses of widows, and as a pretext at great length
 προσευχόμενοι διὰ τοῦτο λήψετε περισσότερον κρίμα.
 praying. Because of this ye shall receive more abundant judgment.
 14 (15) Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
 Woe to you, scribes and Pharisees, hypocrites, for
 κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων·
 yeshut up the kingdom of the heavens before men;
 ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε
 for ye do not enter, nor even those who are entering do ye suffer
 εἰσελθεῖν. 15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
 to enter. Woe to you, scribes and Pharisees, hypocrites,
 ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα
 for ye go about the sea and the dry [land] to make one

that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 and love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 and greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one pros-

* — τηρεῖν LITRA. ° ποιήσατε καὶ τηρεῖτε LITRA. P δὲ but LITRA. ° — καὶ δυσβάστακτα T [Tr]a. ° αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν but they themselves with their finger LITRA.
 * γὰρ for LITRA. ° — τῶν ἱματίων αὐτῶν LITRA. ° δὲ LITRA. ° ραββί LTr; ραββί T;
 ραββί [ραββί] A. ° διδάσκαλος teacher LITRAW. ° — ὁ χριστός GLITRAW.
 ° ὑμῶν ὁ πατὴρ LITRA. ° ὁ οὐράνιος the heavenly LITRA. ° ὅτι καθηγητής ὑμῶν ἐστὶν εἰς LITRA.
 d Verse 13 placed after 14 E; — verse 13 LITRA. ° — δὲ but E. ° + δὲ but (woe) LITRA.

elyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithes of the mint and the anise and the cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all

προσέλυτον, καὶ ὅταν γίνηται, ποιεῖτε αὐτὸν υἱὸν γε-
proselyte, and when he has become [so], ye make him a son of Ge-
έννης διπλότερον ὑμῶν. 16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ
henna twofold more than yourselves. Woe to you, 'guides 'blind, who
λέγοντες, "Ὅς ἂν ὁμῶσῃ ἐν τῇ ναῷ, οὐδὲν ἐστίν" ὁ δ' ἂν
say, "Whoever shall swear by the temple, nothing it is; but whoever
ὁμῶσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 μωροὶ καὶ τυφλοὶ
shall swear by the gold of the temple, is a debtor." Fools and 'blind,
ἐτίς· γὰρ ἡ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων
for which greater 'is, the gold, or the temple which sanctifies
τὸν χρυσόν; 18 καὶ, "Ὅς ἂν ὁμῶσῃ ἐν τῷ θυσιαστηρίῳ,
the gold? And, Whoever shall swear by the altar,
οὐδὲν ἐστίν" ὁ δ' ἂν ὁμῶσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,
nothing it is; but whoever shall swear by the gift that [is] upon it,
ὀφείλει. 19 ἡ μωροὶ καὶ τυφλοὶ, τί γὰρ μείζον, τὸ δῶρον,
is a debtor. Fools and blind, for which [is] greater, the gift,
ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμῶσας
or the altar which sanctifies the gift? He that therefore swears
ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω
by the altar swears by it and by all things that [are] upon
αὐτοῦ. 21 καὶ ὁ ὁμῶσας ἐν τῇ ναῷ ὁμνύει ἐν αὐτῇ καὶ ἐν
it. And he that swears by the temple swears by it and by
τῇ κατοικοῦντι αὐτὸν. 22 καὶ ὁ ὁμῶσας ἐν τῷ οὐρανῷ
him who dwells in it. And he that swears by the heaven
ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῇ καθημένῳ ἐπάνω
swears by the throne of God and by him who sits upon
αὐτοῦ. 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
it. Woe to you, scribes and Pharisees, hypocrites, for
ἀποδεκατῶτε τὸ ἡδύοσμον καὶ τὸ ἀνήθον καὶ τὸ κύμινον, καὶ
ye pay tithes of the mint and the anise and the cummin, and
ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν
ye have left aside the weightier [matters] of the law, judgment, and
ἔλεον καὶ τὴν πίστιν ταῦτα· ἐδεῖ ποιῆσαι, κἀκεῖνα μὴ
mercy and faith: these it behoved [you] to do, and those not
ράφειναι. 24 ὁδηγοὶ τυφλοί, οἳ διυλίζοντες τὸν κύνωπα,
to be leaving aside. 'Guides 'blind, who filter out the gnat,
τὴν δὲ κάμηλον καταπίνοντες. 25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ
but the camel swallow. Woe to you, scribes and
Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου
Pharisees, hypocrites, for ye cleanse the outside of the cup
καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἔξ' ἀρπαγῆς καὶ
and of the dish, but within they are full of plunder and
ἀκρασίας. 26 Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς
incontinence. 'Pharisee 'blind, cleanse first the inside
τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς
of the cup and of the dish, that may become also the outside
αὐτῶν καθάρην. 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
of them clean. Woe to you, scribes and Pharisees,
ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοσμημένοις, οἵτινες
hypocrites, for ye are like sepulchres whited, which
ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων
outwardly indeed appear beautiful, but within are full of bones

ἢ τίς ἢ μείζων L. ἁγιάσας sanctified LTTA. ἂν LTTA. ἡ μωροὶ καὶ [L] TTA.
κατοικῶσιν dwell in GTRAW. τὸ ἔλεος LTTA. οὐ καὶ GTRAW. ἀφείναι
to leave aside LTTA. οἱ (read filtering out... swallowing) LTTA. ἐξ LTTA.
ἀδικίας unrighteousness QW. καὶ τῆς παροψίδος TA. αὐτοῦ of it LTTA.
ὁμοιάζετε LTTA.

ν κρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν
of [the] dead and of all uncleanness. Thus also ye outwardly
μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ *μεστοὶ ἔστε"
indeed appear to men righteous, but within *full *are
ὑποκρισεως καὶ ἀνομίας. 29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ φα-
of hypocrisy and lawlessness. Woe to you, scribes and Pha-
ρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν,
rises, hypocrites, for ye build the sepulchres of the prophets,
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε, Εἰ ᾤμεν"
and adorn the tombs of the righteous, and ye say, If we had
ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ᾤμεν" *κοινωνοὶ
in the days of our fathers we would not have been partakers
αὐτῶν" ἐν τῷ αἵματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε
with them in the blood of the prophets. So that ye bear witness
ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφήτας·
to yourselves, that sons ye are of those who murdered the prophets;
32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὅφεις,
and ye, fill ye up the measure of your fathers. Serpents,
γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γε-
offspring of vipers, how shall ye escape from the judgment of Ge-
έννης; 34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-
henna? Because of this, behold, I send to you pro-
φήτας καὶ σοφοὺς καὶ γραμματεῖς· *καὶ" ἐξ αὐτῶν ἀπο-
phets and wise [men] and scribes; and [some] of them ye will
κτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς
kill and crucify, and [some] of them ye will scourge in
συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
your synagogues, and will persecute from city to city;
35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἡ ἐκχυνόμενον"
so that should come upon you all [the] *blood *righteous poured out
ἐπὶ τῆς γῆς, ἀπὸ *τοῦ" αἵματος *Ἀβελ τοῦ δικαίου, ἕως τοῦ
upon the earth from the blood of Abel the righteous, to the
αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ
blood of Zacharias son of Barachias, whom ye murdered between the
ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ἃ ἥξει
temple and the altar. Verily I say to you, *shall *come
*ταῦτα πάντα" ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ,
*these *things *all upon this generation. Jerusalem,
Ἱερουσαλὴμ, ἣ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα
Jerusalem, who killeth the prophets and stonest
τοὺς ἀπεσταλμένους πρὸς αὐτήν, πῶς ἄν τις ἠθέλησα ἐπισυν-
those who have been sent to her, how often would I have gath-
αγαγεῖν τὰ τέκνα σου, διὰ τὸν τρόπον ἑπισυνάγει, ὅρνια" τὰ
ered together thy children, in the way *gathers *together *a *hen
νοσσία· ἑαυτῆς" ὑπὸ τὰς πτέρυγας^h, καὶ οὐκ ἠθέλησατε;
her brood under [her] wings, and ye would not!
38 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἱερῆμος·", 39 λέγω γὰρ
Behold, is left to you your house desolate; for I say
ὑμῖν, Οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλογη-
you, In no wise me shall ye see henceforth until ye say, Bless-
μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
ed [is] he who comes in [the] name of [the] Lord.

uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

* ἔστε μεστοὶ LTTra. ὃ ἡμεθα GLTTaw. * αὐτῶν κοινωνοὶ LTTra. * — καὶ LTTra.
 ὁ ἐκχυνόμενος LTTra. * — τοῦ w. d + ὅτι that O[AW]. * πάντα ταῦτα LTTra. ὅρνια
 ἐπισυνάγει LTTra. * αὐτῆς T[Tr]AW; — ἑαυτῆς (read [her]) L. h + [αὐτῆς] her (wings) L.
 † — ἱερῆμος L.

XXIV. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἔπορεύετο ἀπὸ τοῦ ἱεροῦ,^k καὶ ἄντις αὐτοῦ οἱ μαθηταὶ αὐτοῦ ἐπιδείξαί αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἂν μὴ λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὅς οὐ μὴ καταλυθῇσεται. 3 Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ἰσχύος σου, καὶ τῆς παρουσίας σου καὶ τῆς συντελείας τοῦ αἰῶνος; 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν. 6 Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι ἀλλ' οὕτως ἔστιν τὸ τέλος. 7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. 8 πάντα δὲ ταῦτα ἀρχὴ ὧδ' ἐστὶν τῶν πόνων. 9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς; καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ πολλοὶ ψευδοπροφῆται ἔγερθήσονται, καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ τὸ πλῆθυνθῆναι τὴν ἀνομίαν, ψυχγίσειται ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ ὑπομείνας εἰς τέλος, ὁ αὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν· καὶ τότε ἔξει τὸ τέλος. 15 Ὅταν οὖν ἴδῃτε τὸ βδελύγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προ-

^k ἀπὸ (ἐκ out of L) τοῦ ἱεροῦ ἐπορεύετο LTTA.

^l ἀποκριθεὶς answering (he said) LTTA.

^m ταῦτα πάντα LTTA.

ⁿ — μὴ GLT-AW.

^o + [αὐτοῦ] of him L.

^p — τῆς LTTA.

^q — πάντα LTTA.

^r ἐπ' T.

^s — καὶ λοιμοὶ LTTA.

^t — τῶν B.

φήτου, ἵετός" ἐν τόπῳ ἁγίῳ· ὁ ἀγαρινώσκων ἡνοεί-
 phet, standing in [the] place holy (he who reads let him un-
 τω" 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἔπι" τὰ
 derstand), then those in Judea let them flee to the
 ὄρη· 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαίνειτω ἄραι τῇ
 mountains; he on the housetop let him not come down to take anything
 ἐκ τῆς οἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω
 out of his house; and he in the field let him not return
 ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ· 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐ-
 back to take garments his. But woe to those that are with
 χούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
 child and to those that give suck in those days.
 20 προσέχετε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ
 And pray that may not be your flight in winter, nor
 ἐν σαββάτῳ· 21 Ἔσται γὰρ τότε θλίψις μεγάλη, ὥς ὅτι οὐ
 on sabbath: for there shall be then tribulation great such as not
 γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ
 has been from [the] beginning of [the] world until now, no, nor
 γένηται· 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι· ἐκείναι, οὐκ
 shall be; and unless had been shortened those days, not
 ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς
 there would have been saved any flesh, but on account of the elect
 κολοβωθήσονται αἱ ἡμέραι· ἐκείναι· 23 Τότε ἂν τις ὑμῖν
 shall be shortened those days. Then if anyone to you
 εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, ἢ ὧδε, μὴ πιστεύετε· 24 Ἐγερ-
 say, Behold, here [is] the Christ, or here, believe [it] not. There will
 θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσιν
 arise for false Christs and false prophets, and will give
 σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ
 signs great and wonders, so as to mislead, if possible, even
 τοὺς ἐκλεκτοὺς· 25 Ἰδοὺ, προεῖρηκα ὑμῖν· 26 ἂν οὖν εἴπωσιν
 the elect. Lo, I have foretold [it] to you. If therefore they say
 ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν
 to you, Behold, in the wilderness he is, go not forth: Behold, [he is] in
 τοῖς ταμείοις, μὴ πιστεύετε· 27 ὥσπερ γὰρ ἡ ἀστροπὴ ἐξερ-
 the chambers, believe [it] not. For as the lightning comes
 χεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως
 forth from [the] east and appears as far as [the] west, so
 ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 28 ὅπου ἔγάρ
 shall be also the coming of the Son of man. For wherever
 ἂν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί· 29 Ἐδ-
 may be the carcase, there will be gathered together the eagles. Immedi-
 θῶς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτι-
 ately, but after the tribulation of those days the sun shall be
 σθήσεται, καὶ ἡ σελήνη οὐδώσει τὸ φέγγος αὐτῆς, καὶ οἱ
 shall be darkened, and the moon shall not give her light, and the
 ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν
 stars shall fall from the heaven, and the powers of the
 οὐρανῶν σαλευθήσονται· 30 καὶ τότε φανήσεται τὸ σημεῖον
 heavens shall be shaken. And then shall appear the sign
 τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κό-
 of the Son of man in the heaven; and then shall

(whoso readeth, let him understand:) 16 then let them which be in Judæa flee into the mountains: 17 let him who is on the housetop not come down to take any thing out of his house: 18 neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sakes those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcase is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall

ἵετός EG. ἡ νοείτω; does he understand? Tr. ἵετός GLTFAW. ἵετός GLTFAW. ἵετός GLTFAW. ἵετός GLTFAW.
 τὰ τὰ things GLTFAW. τὰ τὰ things GLTFAW. τὰ τὰ things GLTFAW. τὰ τὰ things GLTFAW.
 γένετο T. πιστεύετε L. πλανηθῆναι T; πλανᾶσθαι (read so that will be misled) Tr.
 — καὶ LTTFAW. — γὰρ for LTTFA. ἐκ out of T. — τῷ LTTFA. — τότε T.

all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 so likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, only my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had

ψονται πᾶσαι αἱ φυλαὶ τῆς γῆς. καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος ἰφώνης¹ μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων. ἀπ' ἄκρων οὐρανῶν ἕως^m ἄκρων αὐτῶν. 32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν²· ὅταν ἡ ὀκλάδος αὐτῆς γένηται³ ἀπαλός, καὶ τὰ φύλλα⁴ ἐκφύῃ⁵, γινώσκετε ὅτι ἔγγυς τὸ θέρος⁶. 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἔγγυς ἐστὶν ἐπὶ θύραις. 34 ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. 35 Ὁ οὐρανὸς καὶ ἡ γῆ⁷ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς⁸ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου⁹ μόνος. 37 Ὡς περὶ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται¹⁰ καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 38 Ὡς περὶ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τῆς κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ ἔγνωσαν, ἕως ἣλθεν ὁ κατακλυσμὸς καὶ ἔσεν ἅπαντας, οὕτως ἔσται¹¹ καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ¹² ὁ εἰς παραλαμβάνεται, καὶ ὁ ἄλλος ἀφίεται. 41 δύο ἀλήθουσιν ἐν τῷ μύλῳ¹³ μία παραλαμβάνεται, καὶ μία ἀφίεται. 42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα¹⁴ ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκτείνετε

¹ — φωνῆς (read a great trumpet) τ. ^m + τῶν the ττ. ⁿ ἐκφύῃ are put forth LTR.
² ταῦτα πάντα TR. ^p + ὅτι that LTR. ^q παρελεύσεται GLTR. ^r — τῆς GLTR.
³ + οὐδὲ ὁ υἱὸς nor the son LT. ^t — μου (read the Father) GLTR. ^u γὰρ for (as) LTR.
^v — καὶ LTR. ^x ὥς as LTA; ὥς so TR. ^y + ἐκείναις (read those days) L[TR]
^z — ταῖς πρὸ (read of the flood) A. ^{aa} γαμίσκοντες L; γαμίζοντες T. ^b — καὶ LTR.
^c ἔσονται δύο LT. ^d — ὁ LTR. ^e μύλῳ LTR. ^f ἡμέρῃ day LTR.

γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα φυλακῇ
know, that if ^had ^{known} ^{the} ^{master} ^{of} ^{the} ^{house} in what watch
ὁ κλέπτης ἔρχεται, ἐρηγόρησεν. ἂν, καὶ οὐκ ἂν. εἰσεν ἔδιο-
the thief comes, he would have watched, and not have suffered ^{to} ^{be}
ουγῖναι¹ τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
^{dig} ^{through} ^{his} ^{house}. Wherefore also ^{ye} ^{be}
ἔτοιμοι ὅτι ᾗδῶρα οὐ δοκεῖτε² ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
ready, for in what hour ye think not the Son ^{of} ^{man} comes.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέ-
Who then is the faithful bondman and prudent, whom ^{has}
στησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς ἑσθιαρίας³ αὐτοῦ, τοῦ δίδόναι⁴
^{set} ^{his} ^{lord} ^{over} ^{his} ^{household}, to give
αὐτοῖς τὴν τροφήν ἐν καιρῷ; 46 μακάριος ὁ δοῦλος ἐκείνος, ὃν,
to them the food in season? Blessed that bondman, whom

ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως. 47 Ἀμήν
^{having} ^{come} ^{his} ^{lord} will find doing thus. Verily

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει
I say to you, that over all his property he will set

αὐτόν. 48 Ἐάν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ
him. But if ^{should} ^{say} ^{evil} ^{bondman} ^{that} in

καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου⁵ πλῆθειν, 49 καὶ ἀρξήται
his heart, ^{Delays} ^{my} ^{lord} to come, and should begin

τύπτειν τοὺς συνδούλους⁶, ἑσθίειν⁷ δὲ καὶ πίνειν⁸ μετὰ τῶν
to beat [his] fellow-bondmen, and to eat and to drink with the

μεθυσάντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ
drunken, ^{will} ^{come} ^{the} ^{lord} ^{of} ^{that} ^{bondman} in a day

ᾗ οὐ προσδοκᾷ, καὶ ἐν ᾥρᾳ ᾗ οὐ γινώσκει, 51 καὶ
in which he does not expect, and in an hour which he knows not, and

ἐχιστομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
will cut ⁱⁿ ^{two} ^{him}, and his portion with the hypocrites

θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
will appoint: there will be the weeping and the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα
Then ^{will} ^{be} ^{made} ^{like} ^{the} ^{kingdom} ^{of} ^{the} ^{heavens} [to] ten

παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν⁹ ἐξῆλθον
virgins, who having taken their lamps went forth

εἰς ἀπάντησιν¹⁰ τοῦ νυμφίου. 2 πέντε δὲ ᾗσαν ἐξ αὐτῶν¹¹
to meet the bridegroom. And five ^{were} ^{of} ^{them}

φρόνιμοι, καὶ αἱ πέντε μωραῖ¹². 3 αἵτινες μωραῖ, λα-
prudent, and five foolish. They who [were] foolish, hav-

βοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν
ing taken their lamps, did not take with themselves

ἐλαιον¹³. 4 αἱ δὲ φρόνιμοι ἔλαβον ἐλαιον ἐν τοῖς ἀγγείοις
oil; but the prudent took oil in ^{the} ^{vessels}

αὐτῶν¹⁴ μετὰ τῶν λαμπάδων αὐτῶν. 5 χρονίζοντος δὲ τοῦ
^{their} ^{with} ^{their} ^{lamps}. But ^{tarrying} ^{the}

νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ
^{bridegroom}, they ^{became} ^{drowsy} ^{all} and slept. But in [the] middle

νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρ-
of [the] night ^a ^{cry} ^{there} ^{was}. Behold, the bridegroom comes, go

1 διορχηθῆναι TT. 2 οὐ δοκεῖτε ᾥρα LITRA. 3 αὐτοῦ (read [his]) LIT A.
1 οἰκετεῖας LITRA. 2 δούνας GLTTA. 3 οὕτως ποιούντα LITRA. 4 ἐκεῖνος (read the
evil bondman) T. 5 μου ὁ κύριος LITRA. 6 λαθεῖν LITR. 7 αὐτοῦ his (fellow
bondmen) LITRAW. 8 ἐσθίῃ should eat GLTTAW. 9 πίνῃ should drink GLTTAW.

10 ἑαυτῶν LITRA; αὐτῶν TW. 11 ἀπάντησιν LITRA. 12 ἐξ αὐτῶν ᾗσαν LITRA. 13 μωραῖ foolish
LITRA. 14 αἱ EG LITRAW. 15 φρόνιμοι prudent LITRA. 16 αἱ δὲ but the L; αἱ γὰρ for those
who T; αἱ γὰρ for the TA. 17 αὐτῶν GW; αὐτῶν LITRA; — αὐτῶν T. 18 αὐτῶν (read the
vessels) LITRA. 19 ἑαυτῶν LT; αὐτῶν TRA. 20 — ἔρχεται LITRA.

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 and shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50 the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

XXV. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh;

go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talent, saying, Lord, thou deliverdest unto me five

χέσθε εἰς ἀπάντησιν αὐτοῦ.¹ 7 Τότε ἡγέρθησαν πᾶσαι αἱ
forth to meet him. Then arose all
παρθένοι. ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.⁸ αἱ δὲ
those virgins, and trimmed their lamps. And the
μωραὶ ταῖς φρονίμοις ἔειπον,⁹ Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν,
foolish to the prudent said, Give us of your oil,
ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ
for our lamps are going out. But answered the
φρόνιμοι, λέγουσαι, Μήποτε ἰούκ¹⁰ ἀρκέσῃ ἡμῖν καὶ ὑμῖν
prudent, saying, [No,] lest not it may suffice for us and you:
πορεύεσθε.¹¹ δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε
but go rather to those who sell, and buy
ἐαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ
for yourselves. But as went away they to buy, came the
νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γά-
bridegroom, and those ready went in with him to the wedding
μους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ
feast, and was shut the door. And afterwards come also the
λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοιξον ἡμῖν. 12 Ὁ δὲ
other virgins, saying, Lord, Lord, open to us. But he
ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρη-
answering said, Verily I say to you, I do not know you. Watch
γορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἣν
therefore, for ye do not know the day nor the hour in
ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.¹⁴
which the Son of man comes.

14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους
For [it is] as [if] a man leaving the country called his own
δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. 15 καὶ
bondmen, and delivered to them his property. And
ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν,
to one he gave five talents, and to another two, and to another one,
ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως.
to each according to his respective ability; and left the country immediately.
16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν πειργάσαστο¹⁷
And having gone he who the five talents received trafficked
ἐν αὐτοῖς, καὶ ᾗ ἐποίησεν ἄλλα πέντε τάλαντα. 17 ὥσαύτως
with them, and made other five talents. In like manner
καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο.
also he who [received] the two gained also he other two.
18 Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὠρυξεν ἐν τῇ γῇ, καὶ
But he who the one received having gone away dug in the earth, and
ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον
hid the money of his lord. And after a time
πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει
long comes the lord of those bondmen, and takes
μετ' αὐτῶν λόγον. 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων,
with them, account. And having come he who the five ta-
lents received, brought to [him] other five talents, saying,

¹ — αὐτοῦ (read [him]) TA. ⁸ εἰπάν TTΓA. ¹⁰ οὐ μὴ not at all LTΓAW.
¹¹ — δὲ but GLTTAW. ¹⁴ — καὶ I [Tr]. ¹⁷ — ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται GLTTA.
¹⁸ ἀπεδήμησεν. εὐθέως πορευθεὶς left the country. Immediately having gone T. ¹⁹ — δὲ and [L] T [Tr]. ²⁰ ἡργάσαστο TA. ²¹ ἐκέρδησεν gained LTr. ²² — τάλαντα LTΓ[A]. ²³ — καὶ [L] T. ²⁴ — καὶ αὐτὸς LTΓ[A]. ²⁵ + τάλαντον talent L. ²⁶ γῆν [the] earth TTΓA.
²⁷ ἐκρυψεν LTTA. ²⁸ πολὺν χρόνον LTΓA. ²⁹ λόγον μετ' αὐτῶν LTTA.

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε
 Lord, five talents to me thou didst deliver: behold, other five
 "τάλαντα" ἐκέρδησα ἐπ' αὐτοῖς.^a 21 Ἔφη·^c δὲ αὐτῷ ὁ κύριος
 talents have I gained besides them, And said to him lord
 αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
 'his, Well! bondman good and faithful, over a few things thou wast
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 faithful, over many things thee will I set: enter into the joy,
 τοῦ κυρίου σου. 22 Προσελθὼν·^d δὲ καὶ ὁ τὰ δύο τάλαντα
 of thy lord. And having come to [him] also he who the two ta-
 λαντα ἔλαβ' ὧν εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας·
 lents received said, Lord, two talents to me thou didst deliver;
 ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.^e 23 Ἔφη
 behold, other two talents have I gained besides them. Said
 αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ
 to him his Lord, Well! bondman good and faithful, over
 ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε
 a few things thou wast faithful, over many things thee will I set: enter
 εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ
 into the joy of thy Lord. And having come to [him] also he who
 τὸ ἓν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς
 the one talent had received said, Lord, I knew thee that 'hard
 εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων
 'thou art a man, reaping where thou didst not sow, and gathering
 ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα
 whence thou didst not scatter, and being afraid, having gone away I hid
 τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. 26 Ἀπο-
 thy talent in the earth; behold, thou hast thine own. An-
 κριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε^f καὶ
 svering and his Lord said to him, Wicked bondman and
 ὀκνηρὲ, ᾗδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν
 'slothful, thou knowest that I reap where I sowed not, and gather whence
 οὐ διεσκόρπισα; 27 ἔδει εὖ σὺν σε βαλεῖν τὸ ἀργύριόν μου
 I scattered not; it behooved therefore thee to put my money
 τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
 to the money changers, and coming I should have received mine own with
 τόκῳ. 28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ
 interest. Take therefore from him the talent, and give [it] to him who
 ἔχοντι τὰ δέκα τάλαντα. 29 Τῷ γὰρ ἔχοντι παντὶ δοθή-
 has the ten talents. For who has to every one shall
 σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ
 be given, and [he] shall be in abundance; from but him who has not, even
 ὃ ἔχει ἀρῆσεται ἀπ' αὐτοῦ. 30 Καὶ τὸν ἀχρεῖον δούλον
 that which he has shall be taken from him. And the useless bondman
 ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 cast ye out into the darkness the outer: there shall be the weeping
 καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 and the gnashing of the teeth.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,
 But when comes the Son of man in his glory,
 καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
 and all the holy angels with him, then will he sit upon [the]

talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sown: 25 and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not sown: 27 thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

^a [τάλαντα] Tr. ^b — ἐπ' αὐτοῖς LTT. ^c — δὲ and GLTTAW. ^d — δὲ and T. ^e — λα-
 βὼν (read [received]) LTTA. ^f Δούλε πονηρὲ L. ^g σε οὖν TTA. ^h τὰ ἀργύριά T.
ⁱ τραπεζίταις T. ^k τοῦ δὲ but of him who LTTA. ^l ἐκβάλλετε GLTTAW. ^m — ἅγιοι
 GLTTA.

throne of his glory: 32 and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 for I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, θρόνου δόξης αὐτοῦ, 32 καὶ "συναχθήσεται" ἔμπροσθεν αὐτοῦ throne of his glory, and shall be gathered before him πάντα τὰ ἔθνη, καὶ "ἀφοριεῖ" αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ all the nations, and he will separate them from one another, as the ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει the sheep on "right" hand 'his, but the goats on [his] left. 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ Then 'will 'say 'the "king to those on "right "hand 'his, Come, the εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην blessed of my Father, inherit the "prepared ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπεινασα γάρ, 'for "you 'kingdom from [the] foundation of [the] world. For I hungered, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος and ye gave me to eat; I thirsted, and ye gave 'to "drink 'me; a stranger ἦμην, καὶ συνηγάγετέ με· 36 γυμνός, καὶ περιεβάλετέ με· ἡσθέ- I was, and ye took 'in 'me; naked, and ye clothed me; I was νησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε" πρὸς sick, and ye visited me; in prison I was, and ye came to με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, he Then will answer him the righteous, 'saying, Lord, πότε σὲ "εἶδομεν" πεινῶντα, καὶ ἰθρέψαμεν; ἡ διψῶντα, καὶ when 'thee 'saw 'we hungering, and fed [thee]? or thirsting, and ἐποτίσαμεν; 38 πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; gave [thee] to drink? and when 'thee 'saw 'we a stranger, and took [thee] in? ἡ γυμνόν, καὶ περιεβάλομεν; 39 πότε δέ σε εἶδομεν ἄσθενῃ, " ἡ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; 40 Καὶ ἀποκριθεὶς ὁ or naked, and clothed [thee]? And when 'thee 'saw 'we sick, ἡ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; 40 Καὶ ἀποκριθεὶς ὁ or in prison, and came to thee? And answering the βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε king will say to them, Verily I say to you, Inasmuch as ye did [it] ἐνὶ τούτων "τῶν ἀδελφῶν μου" τῶν ἐλαχίστων, ἔμοι ἐποιή- to one of these my brethren the least, to me ye σατε. 41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' did [it]. Then will he say also to those on [the] left, Go from ἐμοῦ, "οἱ" καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμα- me, the cursed, into the fire the eternal, which has been μένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπεινασα γάρ, prepared for the devil and his angels. For I hungered, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· and ye gave not to me to eat; I thirsted, and ye gave 'not 'to "drink 'me; 43 ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβά- a stranger I was, and ye took 'not 'in 'me; naked, and ye did not λετέ με· ἄσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. clothe me; sick, and in prison, and ye did not visit me. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, Then 'will 'answer "him 'also 'they, saying, Lord, πότε σὲ εἶδομεν πεινῶντα, ἡ διψῶντα, ἡ ξένον, ἡ γυμνόν, ἡ when 'thee 'saw 'we hungering, or thirsting, or a stranger, or naked, or ἄσθενῃ, ἡ ἐν φυλακῇ, καὶ οὐκ ἐνηκολούθησαμέν σοι; 45 Τότε ἀπο- sick, or in prison, and did not minister to thee? Then will κριθῆσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποι- he answer them, saying, Verily I say to you, Inasmuch as ye did not

» συναχθήσονται LITTA. ° ἀφορίσει T. P ἤλθατε LITTA. ° εἶδομεν TT. ° ἄσθενοντα LITTA. ° [τῶν ἀδελφῶν μου] L. ° — οἱ T. ° — αὐτῷ GLTTA.W.

ἤσατε ἐνὶ ταύτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους· τοὺτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ. 2 Οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι. 3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ συνεβούλευσαντο ἵνα τὸν Ἰησοῦν κρατήσωσιν δόλῳ, καὶ ἀποκτείνωσιν. 5 ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

XXVI. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 and consulted that they might take Jesus by subtilty, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, 7 προσῆλθεν αὐτῷ γυνὴ ἁλάβαστρον μύρου ἔχουσα· βαρντίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; 9 ἢ δύνατο γὰρ τοῦτο τὸ μύρον πρᾶθῆναι πολλοῦ, καὶ δοθῆναι ἐν πτωχοῖς. 10 Γινούσκει δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἔργασατο εἰς ἐμέ. 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman, an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 for this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wherever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

* — καὶ οἱ γραμματεῖς LTTA.
μύρον LTTT.
LTTA.
ἐργάσατο T.

* δόλῳ κρατήσωσιν GLTTAW.
τῆς κεφαλῆς LTTT.
— τὸ μύρον GLTTAW.

* ἔχουσα ἀλάβαστρον
b — αὐτοῦ (read the disciples)
+ τοῖς (read to the poor) LW.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Then ¹⁰having ¹¹gone ¹²one ¹³of the ¹⁴twelve, ¹⁵who ¹⁶was ¹⁷called ¹⁸Judas Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 εἶπεν, Τέ θέλετέ μοι ¹⁹Iscariote, ²⁰to the chief priests, ²¹said, What are ye willing ²²me δοῦναι, Ἐγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἱσθάνσαν αὐτῷ ²³to give, ²⁴and I to you will deliver up him? And they appointed to him τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἐξῆκει εὐκαιρίαν ²⁵thirty pieces of silver. ²⁶And from that time he sought an opportunity ²⁷ina αὐτὸν παραδῶν. ²⁸that him he might deliver up.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Πού θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δέινα, καὶ εἵπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σέ ποιῶ τὸ πάσχα μετὰ My time ²⁹near ³⁰is; with thee I will keep the passover with τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν ³¹my disciples. ³²And ³³did ³⁴the ³⁵disciples ³⁶as ³⁷directed αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. ³⁸them ³⁹Jesus, and prepared the passover.

20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. ⁴⁰And evening being come he reclined [at table] with the twelve. 21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ⁴¹And as they were eating he said, Verily I say to you, that one of ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο ⁴²you will deliver up me. ⁴³And being grieved exceedingly they began λέγειν αὐτῷ ἕκαστος αὐτῶν, Μῆτι ἐγὼ εἰμι, κύριε; 23 Ὁ δὲ ⁴⁴to say to him, each of them, ⁴⁵I ⁴⁶am [ho], Lord? But he ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ ⁴⁷answering said, He who dipped with me in the dish τὴν χεῖρα, οὗτος με παραδώσει. 24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ⁴⁸[his] hand, he me will deliver up. ⁴⁹The ⁵⁰indeed ⁵¹Son ⁵²of man ⁵³man που ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ⁵⁴goes, as it has been written concerning him, but woe ἀνθρώπῳ· ἐκείνῳ δὲ ὃς υἱὸς τοῦ ἀνθρώπου παραδίδοται ⁵⁵to that man by whom the Son of man is delivered up; καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος· ἐκείνος. ⁵⁶good were it for him if ⁵⁷had ⁵⁸not ⁵⁹been ⁶⁰born ⁶¹that ⁶²man.

25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μῆτι ἐγὼ εἰμι, ῥαββί; Ἰερεὶς αὐτῷ, Σὺ εἶπας. ⁶³And answering Judas, who was delivering up him, said, ⁶⁴I ⁶⁵am [he], Rabbi? He says to him, Thou hast said.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, ⁶⁶And as they were eating, ⁶⁷having ⁶⁸taken ⁶⁹Jesus the bread, καὶ εὐλογήσας, ἔκλασεν καὶ ἑδίδου τοῖς μαθηταῖς, καὶ ⁷⁰and having blessed, broke and gave to the disciples, and εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου. 27 Καὶ ⁷¹said, Take, eat; this is my body. ⁷²And λαβὼν ἑστὸς ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, ⁷³having taken the cup, and having given thanks, he gave [it] to them,

ε καὶ ἐγὼ τ. ^h — αὐτῷ LIT. AW. ⁱ + μαθητῶν disciples LT. ^k εἷς ἐκ-στος each one LIT. A. ^l τὴν χεῖρα ἐν τῷ τρυβλίῳ LIT. A. ^m ραββί T. ⁿ — τὸν LIT. [A]. ^o δοῦς having given LIT. P — καὶ LIT. ^q — τὸ (read a cup) TIT. A. ^r — καὶ LIT. [r].

λέγων, Πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο γάρ ἐστιν τὸ αἷμά μου, saying, "Drink of 'it 'all. For this is my blood, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἔκχυνόμενον" εἰς that of the new covenant, which for many is poured out for ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ' remission of sins. But I say to you, that not at all will I drink hence- ἄρτι ἐκ τούτου τοῦ ἑγενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας forth of this fruit of the vine, until day ἐκείνης ὅταν αὐτὸ πῖω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ that when it I drink with you new in the kingdom πατρός μου. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν of my father. And having sung a hymn they went out to the mount ἑλαιῶν. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδα- of Olives. Then says to them Jesus, All ye will be λισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, offended in me during this night. For it has been written, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα I will smite the shepherd, and will be scattered abroad the sheep τῆς ποίμνης. 32 μετὰ δὲ τὸ ἐγερθῆναι με προᾶξω ὑμᾶς of the flock; but after my being raised I will go before you εἰς τὴν Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ. into Galilee. And answering Peter said to him, Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε If even all will be offended in thee, I never σκανδαλισθήσομαι. 34 Ἐφ' αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοί, will be offended. Said to him Jesus, Verily I say to thee, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς that during this night, before [the] cock crows, thrice ἀπαρνήσῃ με. 35 Λέγει αὐτῷ ὁ Πέτρος, Κἂν δὲν με thou wilt deny me. Says to him Peter, Even if it were needful for me σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ with thee to die, in nowise thee will I deny. Likewise also πάντες οἱ μαθηταὶ εἶπον. all the disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Then comes with them Jesus to a place called Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗδε Gethsemane, and he says to the disciples, Sit here, until ἀπελθὼν προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν having gone away I shall pray yonder. And having taken with [him] Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ Peter and the two sons of Zebedee, he began to be sorrowful and ἀδμονοεῖν. 38 τότε λέγει αὐτοῖς, Περὶλυπὸς ἐστὶν ἡ ψυχή μου deeply depressed. Then he says to them, Very sorrowful is my soul ἕως θανάτου· μένετε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ even to death; remain here and watch with me. And ἡ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν παρελθέτω ing, and saying, my Father, if possible it is let pass ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς from me this cup; nevertheless not as I will, but as

ye all of it; 28 for this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives. 31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

τ — τὸ LITTA. v — καινῆς T[A]. * ἐκχυνόμενον LITTA. x — ὅτι LITTA. y γενή-
ματος LITTA.W. * διασκορπισθήσονται LITTA. a — καὶ GLITTA.W. b + δὲ and
(likewise) w. c Γεθσημανεῖ LITTA.W; Γεθσημανεῖ T. d + αὐτοῦ of him L. e + ἂν L.
ἐκεῖ προσεύξωμαι LITTA. f + ὁ Ἰησοῦς Jesus (says) W. h προσελθὼν having come
towards [them] TTR. i — μου my T[IT]. k παρελθέτω LITTA.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

σὺ. 40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Ὅτως οὐκ ἴσχυσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσήκато, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον ἡμεῖς, ἀλλ' ἐάν μὴ αὐτὸ πῶ, γεννηθήτω τὸ θέλημα σου. 43 Καὶ ἔλθων εὐρίσκει αὐτοὺς πάλιν καθεύδοντας, ἵνα γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 Καὶ ἀφείς αὐτούς, ἀπελθὼν πάλιν προσηέξατο τὸ τρίτον, τὸν αὐτὸν λόγον εἰπών. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε ἄρ' λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἡγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε, ἀγωμεν ἰδοὺ, ἡγγικεν ὁ παραδιδούς με.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

47 Καὶ ἐπὶ αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ παρὰ αὐτοῦ δίδους αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὅν ἂν φιλήσω, αὐτὸς ἐστίν· κρατήσατε αὐτόν. 49 Καὶ εὐθὺς ἰσχυρῶς ἠγγικεν αὐτῷ, καὶ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρε, ἐφ' ᾧ παρέι; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. 51 Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν

1 — τὸ ποτήριον LITTA.

found them LITTA.

again T.

δαββαί T.

3 — ἀπ' ἐμοῦ [L] ITTA.

ο πάλιν ἀπελθὼν LITTA.

4 — αὐτοῦ (read the disciples) LITTA.

5 — ὁ GLITTAW.

6 πάλιν εἶπεν αὐτοῖς again he

7 — ἐκ τρίτου [L] A.

8 — τὸ [T] A.

9 + πάλιν

10 ἐάν T.A.

αὐτοῦ τὸ ὅτιον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπὸστρεψόν
his ear. Then ^{says} to ^{him} ^{Jesus}, Return
^{σου τὴν μάχαιραν} ^{εἰς τὸν τόπον αὐτῆς} ^{πάντες γὰρ οἱ λα-}
thy sword to its place; for all who
βόντες μάχαιραν ἐν ^{μαχαίρᾳ} ἀπολοῦνται. 53 ἢ δο-
take [the] sword by [the] sword shall perish. Or think-
κεῖς ὅτι οὐ δύναμαι ^{ἄρτι} παρακαλέσαι τὸν πατέρα μου,
est thou that I am not able now to call upon my Father,
καὶ παραστήσει μοι ^ἢ ^{πλείους} ^ἢ ^{δώδεκα} ^{λεγεῶνας} ^{ἀγ-}
and he will furnish to me more than twelve legions of
γέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
angels? How then should be fulfilled the scriptures that thus
δεῖ γενέσθαι;
it must be?

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ
In that hour said Jesus to the crowds, As against
λῃστην ^{ἐξήλθετε} μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;
a robber are ye come out with swords and staves to take me;
καθ' ἡμέραν ^{πρὸς ὑμᾶς} ^{ἐκαθεζόμεν} διδάσκων ἐν τῷ ἱερῷ,
Daily with you I sat teaching in the temple,
καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-
and ye did not seize me. But this all is come to pass that may
ρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ ^{πάντες}
be fulfilled the scriptures of the prophets. Then the disciples all
ἀφέντες αὐτὸν ἐφυγον.
forsaking him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καί-
But they who had seized Jesus led [him] away to Cai-
άφαν τὸν ἀρχιερεᾶ, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
aphan the high priest, where the scribes and the elders
συνήχθησαν. 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρό-
were gathered together. And Peter followed him from afar
θεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως καὶ εἰσελθὼν ἔσω ἐκάθητο
even to the court of the high priest; and having entered within he sat
μετὰ τῶν ὑπηρέτων ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς ^{καὶ οἱ}
with the officers to see the end. And the chief priests and the
πρεσβύτεροι ^{καὶ} τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν
elders and the ^{sanhedrim} whole sought false evidence
κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν, 60 καὶ οὐχ
against Jesus, so that him they might put to death, and ^{not}
εἶρον. ^{καὶ} πολλῶν ^{ψευδομαρτύρων} προσελθόντων ^{οὐχ}
^{found} ^{any}; even many false witnesses having come forward ^{not}
εἶρον. 61 Ὑστερον δὲ προσελθόντες δύο ^{ψευδομαρτυρες}
^{they} ^{found} ^{any}. But at last having come forward two false witnesses
εἶπον, Οὗτος ^{ἐφ}, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ,
said, This [man] said, I am able to destroy the temple of God,
καὶ διὰ τριῶν ἡμερῶν ^{οἰκοδομησαι} αὐτόν. 62 Καὶ ἀναστὰς
and in three days to build it. And having stood up
ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί ὁδοὶ σου
the high priest said to him, Nothing answerest thou? What ^{these} ^{these}

52 Then said Jesus un-
to him, Put up again
thy sword into his
place: for all they that
take the sword shall
perish with the sword.
53 Thinkest thou that
I cannot now pray to
my Father, and he
shall presently give
me more than twelve
legions of angels?
54 But how then shall
the scriptures be ful-
filled, that thus it must
be?

55 In that same hour
said Jesus to the mul-
titudes, Are ye come
out as against a thief
with swords and staves
for to take me? I sat
daily with you teach-
ing in the temple, and
ye laid no hold on me.
56 But all this was
done, that the scrip-
tures of the prophets
might be fulfilled.
Then all the disciples
forsook him, and fled.

57 And they that had
laid hold on Jesus led
him away to Caiaphas
the high priest, where
the scribes and the
elders were assembled.
58 But Peter followed
him afar off unto the
high priest's palace,
and went in, and sat
with the servants, to
see the end. 59 Now
the chief priests, and
elders, and all the
council, sought false
witness against Jesus,
to put him to death;
60 but found none:
yea, though many false
witnesses came, yet
found they none. At
the last came two false
witnesses, 61 and said,
This fellow said, I am
able to destroy the tem-
ple of God, and to
build it in three days.
62 And the high priest
arose, and said unto
him, Answerest thou
nothing? what is it
which these witness
against thee? 63 But

^a τὴν μάχαιράν σου LITTA. ^b μαχαίρῃ LITTA. ^c — ἄρτι TIT. ^d — ἄρτι NOW TIT.
^e πλείω LITTA. ^f — ἢ (read [than]) [L] TITTA. ^g λεγιῶνων T. ^h ἐξήλθατε LITTA. ⁱ — πρὸς
ὑμᾶς TITTA. ^j ἐκαθεζόμεν ἐν τῷ ἱερῷ διδάσκων L; ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων TITTA.
^k — αὐτοῦ of him [L]. ^l — ἀπὸ T. ^m — καὶ οἱ πρεσβύτεροι LITTA. ⁿ αὐτὸν
θανατώσωσιν LITTA; θανατώσωσιν αὐτόν T. ^o — καὶ GBTIT. ^p προσελθόντων
ψευδομαρτύρων LITTA. ^q — οὐχ εἶρον G[L] TITTA. ^r — ψευδομαρτυρες TITTA. ^s αὐτὸν
οἰκοδομησαι T; — αὐτόν TTA.

Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 saying, Prophecy unto us, thou Christ, Who is he that smote thee?

καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἁποκριθεὶς ὁ ἡγούμενος εἶπεν αὐτῷ, Ἐξορκίζω σέ κατὰ τοῦ θεοῦ τοῦ ζώντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε, ὅτι ἡμεῖς λέγομεν, Ἐξορκίζω σέ κατὰ τοῦ θεοῦ τοῦ ζώντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ. 65 Τότε ὁ ἡγούμενος ἐκέντησε τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἡβλάσφημῃσεν· τί ἐτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. 66 τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ὅτι ἐκείνός ἐστιν ὁ θανάτου ἐστίν. 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐβράβησαν. 68 λέγοντες, Προφῆτευσον ἡμῖν, χριστέ, τίς ἐστιν ὁ παῖς σου; 69 Ὁ δὲ Πέτρος ἐξῆλθεν ἐκ αὐτῶν, καὶ προσήλθεν αὐτῷ, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὁ δὲ ἡρνήσατο ἐμπροσθεν πάντων, λέγων, Οὐκ οἶδά τί λέγεις. 71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτόν ἄλλον, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 72 Καὶ πάλιν ἡρνήσατο, λέγων, Οὐκ οἶδά τινος ἐστίν. 73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς αὐτὸν εἶπας; καὶ ὁ Πέτρος εἶπε, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 74 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν. 75 Καὶ μετὰ μικρὸν εἶπεν αὐτῷ, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 76 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν. 77 Καὶ μετὰ μικρὸν εἶπεν αὐτῷ, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 78 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν. 79 Καὶ μετὰ μικρὸν εἶπεν αὐτῷ, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 80 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν.

69 Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

69 Ὁ δὲ Πέτρος ἐξῆλθεν ἐκ αὐτῶν, καὶ προσήλθεν αὐτῷ, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὁ δὲ ἡρνήσατο ἐμπροσθεν πάντων, λέγων, Οὐκ οἶδά τί λέγεις. 71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτόν ἄλλον, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 72 Καὶ πάλιν ἡρνήσατο, λέγων, Οὐκ οἶδά τινος ἐστίν. 73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς αὐτὸν εἶπας; καὶ ὁ Πέτρος εἶπε, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 74 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν. 75 Καὶ μετὰ μικρὸν εἶπεν αὐτῷ, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 76 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν. 77 Καὶ μετὰ μικρὸν εἶπεν αὐτῷ, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 78 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν. 79 Καὶ μετὰ μικρὸν εἶπεν αὐτῷ, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Ναζωραίου. 80 Τότε ἤρξατο καταναθεματίζειν αὐτόν, λέγων, Ὅτι οὐκ οἶδα τινος ἐστίν.

* — ἀποκριθεὶς Tr. † — ὅτι LTTA. ‡ — αὐτοῦ [L]TTA. § — ἐβράβησαν LTTA. ¶ — ἐκάθητο ἐξω LTTA. †† — αὐτῶν them G. ‡‡ — αὐτόν [L] Tr. §§ — αὐτοῖς to them AW. || — καὶ T. ¶¶ — μετὰ LTTA. ††† — καταναθεματίζειν GLTTAW. ‡‡‡ — εὐθύς Tr. §§§ — τοῦ LTTA. |||| — αὐτῷ [L]TTA.

27 Πρωίως δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· 2 καὶ δέσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν αὐτόν·^κ Ποντίῳ^ι Πιλάτῳ^ι τῷ ἡγεμόνι.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν ὅτι κατακρίθη, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις, 4 λέγων, Ἥμαρτον παραδούς αἷμα ῥάθων. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ῥῶσει.

5 Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγαστο. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱμάτων ἐστίν. 7 Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. 9 τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν ὁ κύριος.

11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτόν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτόν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος, οὐδὲν ἀπεκρίνατο.

XXVII. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 and gave them for the potter's field, as the Lord appointed me.

11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτόν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτόν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος, οὐδὲν ἀπεκρίνατο.

11 And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearst

¹ — αὐτόν LTTA.

^κ — Ποντίῳ TT.

^ι Πιλάτῳ T.

^ι παραδούς had delivered up LTr.

^κ ἐστρεψεν TTA.

^ο — τοῖς LTTA.

^ρ ῥάθων LTA.

^ι ὥσει LTTA.

^ι εἰς τὸν ναόν

into the temple TT.

^ο — εἶπαν LTT.

^ι ἐστάθη LTTA.

^ι — αὐτῷ T.

^ι — τῶν [T].

^ι Πιλάτος LTr; Πιλάτος T.

thou not how many things they witness against thee? 14 And he answered him to never a word; inasmuch that the governor marvelled greatly.

Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσιν; 14 Καὶ ἡρεσθαι σὺ τὸν ὅτι οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. ὁ ἡγεμὼν ἐξέστη.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα. Now at [the] feast was accustomed the governor to release one τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον. 16 εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. 17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; 18 ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. 19 Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυναῖκα αὐτοῦ, λέγουσα, Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλά γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολύσων. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπολύσειν; 22 εἰπὼν αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον χριστόν; 23 λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. 24 εἰπὼν αὐτοῖς ὁ Πιλάτος, Τί γὰρ κακὸν ἐποίησεν; 25 οὐδὲν ἀποκρίθησαν αὐτῷ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 26 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 27 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 28 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 29 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 30 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 31 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 32 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 33 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 34 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 35 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 36 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 37 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 38 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 39 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 40 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 41 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 42 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 43 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 44 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 45 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 46 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 47 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 48 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 49 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 50 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 51 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 52 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 53 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 54 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 55 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 56 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 57 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 58 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 59 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 60 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 61 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 62 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 63 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 64 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 65 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 66 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 67 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 68 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 69 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 70 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 71 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 72 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 73 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 74 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 75 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 76 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 77 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 78 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 79 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 80 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 81 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 82 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 83 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 84 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 85 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 86 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 87 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 88 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 89 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 90 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 91 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 92 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 93 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 94 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 95 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 96 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 97 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 98 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 99 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. 100 λέγουσιν αὐτοῖς, Ἄθως εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου.

7 Πιλάτος ΙΤΤ; Πειλάτος Τ.

8 ἡγεμὼν (read and he said) ΤΤΑ.

δικαίου] L; — τοῦ δικαίου (read of this [man]) Τ[Τ]Α.

9 εἶπαν ΤΤ.

10 κατέναντι ΙΤΤ.

11 ἀθώς ΛΤΑ.

12 αὐτῷ ΙΤΤΑ.

13 τούτου [του]

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες
Then the soldiers of the governor, having taken with [them]

τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην
Jesus to the praetorium, gathered against him all

τὴν σπεῖραν· 28 καὶ ἐκδύσαντες¹ αὐτὸν ἠ περιέθηκαν αὐτῷ
the band; and having stripped him they put round him

χλαμύδα κοκκίνην· 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν
a cloak scarlet; And having platted a crown of thorns

ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν
they put [it] on his head, and a reed in

δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἑνέ-
right hand his; and bowing the knees before him they

παίζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων
mocked him, saying, Hail, king of the Jews!

30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἐτυπ-
And having spit upon him they took the reed and struck

τον εἰς τὴν κεφαλὴν αὐτοῦ. 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ
[him] on his head. And when they had mocked him

ἔξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ
they took off him the cloak, and they put on him

ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
his own garments; and led away him to crucify.

32 Ἐξερχόμενοι δὲ εἶδον ἄνθρωπον Κυρηναῖον, ὀνόματι
And going forth they found a man a Cyrenesean, by name

Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
Simon; him they compelled that he might carry his cross.

33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστιν
And having come to a place called Golgotha, which is

ῥεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πικρὴν ὄξος
called of a skull place, they gave him to drink vinegar

μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ᾔθελεν πικρὴν
with gall mingled; and having tasted he would not drink.

35 Σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ,
And having crucified him they divided his garments,

ὥς ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
casting a lot; that might be fulfilled that which was spoken by

τοῦ προφήτου, διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ
the prophet. They divided my garments among themselves, and

ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. 36 Καὶ καθήμενοι
for my vesture they cast a lot. And sitting down

ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς
they kept guard over him there. And they put up over

κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν
his head his accusation written: This is

Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν
Jesus the king of the Jews. Then are crucified with

αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐναντύμων.
him two robbers, one at [the] right hand and one at [the] left.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινεῦντες
But those passing by reviled at him, shaking

τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν
their heads, and saying, Thou who destroyest the temple, and buildest

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there; 37 and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads, 40 and saying, Thou that destroyest the temple, and buildest

1 ἐνδύσαντες having clothed L. 2 χλαμύδα κοκκίνην περιέθηκαν αὐτῷ LTTA. 3 τῆς κεφαλῆς TTA. 4 ἐν τῇ δεξιᾷ LTTA. 5 ἐνέπαιξαν T. 6 βασιλεὺς O king LTT. 7 ἐκδύσαντες having taken off T. 8 — καὶ T. 9 Γολγοθᾶ T. 10 ὅς GLTTAW. 11 κρανίου τόπος λεγόμενος LTTA. 12 πικρὴν T. 13 οἶνον wine LTT. 14 ᾔθελεν LTT; 15 ἔβαλεν A. 16 βαλόντες having cast LTA. 17 — ἵνα πληρωθῇ to end of verse GLTTA.

it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.

καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν. εἰ υἱὸς θεοῦ, κατέβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως ἡμεῖς οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 43 εἰ βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. 43 πέποιθεν ἐπὶ τὸν θεόν. 44 ῥυσάσθω νῦν αὐτόν, εἰ θέλει. αὐτὸν εἶπεν γάρ, Ὅτι θεοῦ εἰμι υἱός. 44 Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him.

45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. 46 περὶ δὲ τὴν ἐννάτην ὥραν ἤνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἡλί, Ἡλί, ὲλαμά ῥαβαχθανί; τοῦτ' ἐστίν, θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; 47 Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες, ἔλεγον, Ὅτι Ἡλίαν φωνεῖ οὗτος. 48 Καὶ εὐθὺς ὅρα μὶν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον, πλήσας τε ὅξους καὶ περιθείς καλᾶμψ, ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται. Ἡλίας δὲ ἔσωσεν αὐτόν.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 and the graves were opened; and many bodies of the saints which slept arose, 53 and

50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο. ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψύχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, 53 καὶ

γ θεοῦ εἰ L. * + καὶ and LT. * [δὲ] καὶ TTr; — δὲ καὶ [L]T. ^b — εἰ TTr. ^c πιστεύομεν we believe L; πιστεύσομεν let us believe T. ^d ἐπ' αὐτόν on him TTr; ἐπ' αὐτῷ w. ^e τῷ θεῷ L. ^f -- αὐτόν T[Tr]. ^g συσταυρωθέντες LTTrA. ^h + σὺν with (him) LTTrA. ⁱ αὐτόν GLTTrAW. ^j ἐνάτης LTTrA. ^k ἐνάτην LTTrA. ^l ἐβόησεν cried T. ^m Ἡλί ἡλί LA; Ἡλεὶ ἡλεὶ T. ⁿ λημά L; λεμά TTrA. ^p σαβαχθανί L; σαβαχθανεὶ TTr. ^q ἵνα τί A. ^r ἐστηκότων TTr. ^s Ἡλείαν T. ^t εἶπαν LT. ^v Ἡλείας T. ^w εἰς δύο placed after κάτω TTrA. ^x ἀπ' Tr; — ἀπὸ T. ^y ἠγέρθησαν LTTrA.

ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλ-
having gone forth out of the tombs after his arising, entered
θον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.
into the holy city and appeared to many.

54 Ὁ δὲ ἑκατόνταρχος¹ καὶ οἱ μετ' αὐτοῦ τηροῦντες
But the centurion and they who with him kept guard over
τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ ²γεγόμενα,³
Jesus, having seen the earthquake and the things that took place,
ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς ⁴θεοῦ υἱὸς⁵ ἦν οὗτος.
feared greatly, saying, Truly God's Son was this.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦ-
And there were there women many from afar off looking
σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας δια-
οι, who followed Jesus from Galilee min-
κονοῦσαι αὐτῷ, 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ
istering to him, among whom was Mary the Magdalene, and
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ⁶ μήτηρ, καὶ ἡ μήτηρ τῶν
Mary the of James and Joseph mother; and the mother of the
υἱῶν Ζεβεδαίου.
sons of Zebedee.

57 Ὁ ψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
And evening being come came a man rich from
Ἀριμαθαίας,⁷ τοῦνομα Ἰωσήφ. ὃς καὶ αὐτὸς ἐμαθητεύσεν⁸
Arimathea, by name Joseph, who also himself was discipled
τῷ Ἰησοῦ. 58 οὗτος προσελθὼν τῷ Πιλάτῳ⁹ ᾗτήσατο τὸ σῶμα
to Jesus. He having gone to Pilate begged the body

τοῦ Ἰησοῦ. τότε ὁ Πιλάτος¹⁰ ἐκέλευσεν ἀποδοθῆναι¹¹ τὸ σῶμα.¹²
of Jesus. Then Pilate commanded to be given up the body.

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ¹³ σινδόνι
And having taken the body Joseph wrapped it in a linen cloth
καθαρᾶ, 60 καὶ ἐθήκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ¹⁴ ὃ
clean, and placed it in his new tomb which
ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν
he had hewn in the rock; and having rolled a stone great
τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ¹⁵ Μαρία¹⁶
to the door of the tomb went away. And there was there Mary
ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ
the Magdalene and the other Mary, sitting opposite the
τάφου.
sepulchre.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν,
Now on the morrow, which is after the preparation,
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πι-
were gathered together the chief priests and the Pharisees to Pi-
λάτον,¹⁷ 63 λέγοντες, Κύριε, ἐμνήσθημεν¹⁸ ὅτι ἐκείνος
late, saying, Sir, we have called to mind that that
ὁ πλάνος εἶπεν ἐτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 κέ-
deceiver said whilst living, After three days I arise. Com-
λευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας¹⁹
mand therefore to be secured the sepulchre until the third day,
μήποτε ἐλθόντες οἱ μαθηταὶ²⁰ αὐτοῦ²¹ ὀνυκτὶς²² κλέψωσιν αὐτόν,
lest coming his disciples by night steal away him, and

came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children-

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and

¹ ἑκατόνταρχος T. ² γέγονε were taking place LTTA. ³ υἱὸς θεοῦ LTTA. ⁴ Ἰωσήφ Joseph T. ⁵ Ἀριμαθαίας W. ⁶ ἐμαθητεύθη LTTA. ⁷ Πιλάτῳ T. ⁸ Πιλάτος LT.; Πιλάτος T. ⁹ — τὸ σῶμα (read [it]) T. ¹⁰ — ἐν ἐν (a linen cloth) T. ¹¹ — ἐπὶ over (the door) L. ¹² Μαρία T. ¹³ Πιλάτον LTTA; Πιλάτον T. ¹⁴ — αὐτοῦ (read [the disciples]) T. ¹⁵ — ονυκτὸς GLTTA.

say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

καὶ εἶπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται and say to the people, He is risen from the dead; and 'shall 'be ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. 65 Ἐφ' ἧς αὐτοῖς 'the 'last 'deception worse than the first. And 'said 'to 'them ὁ Πιλάτος, Ἔχετε κουστωδία· ὑπάγετε ἀσφαλίσασθε ὡς 'Pilate, Ye have a guard: Go make [it as] secure as οἴδατε. 66 Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον they know [how]. And they having gone made 'secure 'the 'sepulchre σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας. 'sealing 'the 'stone, 'with 'the 'guard.

XXVIII. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre.

28 Ὁψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν Now late on Sabbath, as it was getting dusk toward [the] first [day] σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία of [the] week, came Mary the Magdalene and the other Mary θεωρῆσαι τὸν τάφον. to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 and for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy: and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren

2 Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου And behold, 'a 'earthquake 'there 'was 'great; for an angel of [the] Lord καταβὰς ἐξ οὐρανοῦ, * προσελθὼν ἀπεκύλισεν τὸν λίθον having descended out of heaven, having come rolled away the stone ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 Ἦν δὲ ἡ εἰδέα from the door, and was sitting upon it. And 'was 'look αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἐνδύμα αὐτοῦ λευκὸν ὡσεὶ χιών. 'his as lightning, and his raiment white as snow. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθήσαν οἱ τηροῦντες, καὶ ἐγένετο ὡσεὶ νεκροί. And from the fear of him 'trembled 'those 'keeping 'guard, and become 'as 'dead. 5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς came as dead [men]. But 'answering 'the 'angel said to the γυναῖκιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἑσταυρωμένον ζητεῖτε. Fear not ye; for I know that Jesus who has been crucified ye seek. 6 οὐκ ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπεν. He is not here, for he is risen, as he said. δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος. 7 καὶ ταχὺ Come see the place where 'was 'lying 'the 'Lord. And 'quickly πορευθεῖσαι εἰπατέ τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν going say to his disciples, that he is risen from the νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ dead; and behold, he goes before you into Galilee; there αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν. 8 Καὶ ἐξελθοῦσαι ταχὺ him ye shall see. Lo, I have told you. And having gone out quickly ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον from the tomb with fear and 'joy 'great, they ran ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9 ὥς δὲ ἐπορεύοντο to tell [it] to his disciples. But as they were going ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπῆν- to tell [it] to his disciples, 'also 'behold, Jesus met τησεν· αὐταῖς, λέγων, Χαίρετε. Αἰ δὲ προσελθοῦσαι ἐκρά- them, saying, Hail! And they having come to [him] seized τησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. 10 τότε hold of his feet, and worshipped him. Then λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖlate 'says 'to 'them 'Jesus, Fear not: Go, tell

P — δὲ and OLTTAW. 2 Πιλάτος LTr; Πειλάτος T. 3 Μαριάμ T. * + καὶ and TTr.
 4 — ἀπὸ τῆς θύρας LTTA. 5 εἰδέα TTr. 6 ὡς LTTA. 7 ἐγενήθησαν ὡς LTTA. 8 — ὁ κύριος (read he was lying) T[Tr]. 9 ἀπελθοῦσαι having departed TTr. 10 — ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ LTTA. b — ὁ TΔ. c ὑπῆμτησεν TTr.

τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ^δκάκει^ν με ^{that they go into Ga-}
 my brethren ^{that they go into} Galilee, ^{and there shall} they see me.
 ὁψονται.
 shall they see.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλ-
 And as ²were ¹going ^{they,} lo, some of the guard hav-
 θόντες εἰς τὴν πόλιν ^ἐἀπήγγειλαν^ν τοῖς ἀρχιερεῦσιν ἅπαντα
 ing gone into the city ^{reported} to the chief priests all things
 τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσ-
 that were done. And having been gathered together with the el-
 βυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν
 ders, and counsel having taken, ²money ¹much they gave
 τοῖς στρατιώταις, 13 λέγοντες, Εἰπατε ὅτι οἱ μαθηταὶ αὐτοῦ
 to the soldiers, saying, Say that his disciples
 νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ
 by night having come stole him, we being asleep. And
 ἐὰν ἀκουσθῇ τοῦτο ^ἐἐπὶ^ν τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν^ν
 if ²be ²heard ¹this by the governor, we will persuade him
 καὶ ὑμᾶς ἀμερίμους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ
 and ²you ¹free ²from ¹care ¹will ²make. And they having taken the
 ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ ^ἡδιεφημίσθη^ν ὁ λόγος
 money did as they were taught. And ²is ²spread ¹abroad ²report
 οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον¹.
¹this among [the] Jews until the present.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν,
 But the eleven disciples went into Galilee,
 εἰς τὸ ὄρος οὃ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες
 to the mountain whither ²appointed ²them ¹Jesus. And seeing
 αὐτὸν προσεκύνησαν αὐτῷ. οἱ δὲ ἐδίστασαν. 18 καὶ προσ-
 him they worshipped him: but some doubted. And having
 ἐλθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι
 come to [them] Jesus spoke to them, saying, ²Has ²been ²given ²to ²me
 πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 19 πορευθέντες ^ἡοὖν^ν
²all ²authority in heaven and on earth. Going therefore
 μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ
 disciple all the nations, baptizing them to the
 ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
 name of the Father and of the Son and of the Holy Spirit;
 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην
 teaching them to observe all things whatsoever I commanded
 ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς
 you. And lo, I with you am all the days until the
 συντελείας τοῦ αἰῶνος. Ὁ Ἀμήν. P
 completion of the age. Amen.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

^δ καὶ ἐκεῖ τ. • ἀπήγγειλαν announced τ. ^ε ὑπὸ LTR. ^ς — αὐτὸν (read [him]) τ[Tr].
^ἡ ἐφημίσθη is spoken of τ. ¹ + ἡμέρας day LTR. ¹ — αὐτῷ LTR. ¹ + τῆς the LTR.
^ν — οὖν G[L]τ[Tr]A. ^ν βαπτίζοντες having baptized Tr. ^ο — Ἀμήν GLTR. P + κατὰ
 Ματθαῖον according to Matthew TR.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΑΙΪΟΝ ΕΥΑΓΓΕΛΙΟΝ.¹
 THE 'ACCORDING TO MARK 'HOLY 'GLAD TIDINGS.

THE beginning of the gospel of Jesus Christ, the Son of God; 2 as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

'APXH τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ.¹
 BEGINNING of the glad tidings of Jesus Christ, Son of God;
 2^c ὥς¹ γέγραπται ἐν^d τοῖς προφῆταις, Ἰδοὺ, ἐγὼ¹ ἀποστέλλω
 as it has been written in the prophets, Behold, I send
 τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν
 my messenger before thy face, who shall prepare
 ὁδόν σου ἔμπροσθέν σου.¹ 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 thy way before thee. [The] voice of one crying in the wilderness,
 ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
 Prepare the way of [the] Lord, straight make² paths
 αὐτοῦ.
¹his.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

4 Ἐγένετο Ἰωάννης¹ βαπτίζων ἐν τῇ ἐρήμῳ, ἡκαὶ¹ κηρύσ-
¹came¹ John baptizing in the wilderness, and proclaim-
 σων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 καὶ
 ing [the] baptism of repentance for remission of sins. And
 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ ἱερο-
 went out to him all the² of Judæa country, and they of Je-
 σολυμίται, καὶ ἐβαπτίζοντο πάντες¹ ἐν τῇ Ἰορδάνῃ ποταμῷ
 rusalem, and were² baptized all in the Jordan river
 ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 ἦν δέ¹
 by him, confessing their sins. And² was
 Ἰωάννης ἐνδεδυμένος τρίχας κάμηλον, καὶ ζώνην δερματίνην
 John clothed in hair of a camel, and a girdle of leather
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων¹ ἀκρίδας καὶ μέλι ἄγριον.
 about his loins, and eating locusts and honey wild.
 7 Καὶ ἐκήρυσεν, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω
 And he proclaimed, saying, He comes who [is] mightier than I after
 μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμᾶντα
 me, of whom I am not fit having stooped down to loose the thong
 τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ¹ μὲν¹ ἐβάπτισα ὑμᾶς¹ ἐν¹ ὕδατι,
 of his sandals. I indeed baptized you with water,
 αὐτὸς δὲ βαπτίσει ὑμᾶς¹ ἐν¹ πνεύματι ἁγίῳ.
 but he will baptize you with [the] Spirit Holy.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 and there came a voice from

9 Καὶ¹ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς
 And it came to pass in those days [that] came Jesus
 ἀπὸ Ναζαρετ¹ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάν-
 from Nazareth of Galilee, and was baptized by John
 νου εἰς τὸν Ἰορδάνην.¹ 10 καὶ εὐθέως¹ ἀναβαίνων ἀπὸ τοῦ
 in the Jordan. And immediately going up from the
 ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα
 water, he saw parting asunder the heavens, and the Spirit
 ὡσεὶ¹ περιστερὰν καταβαίνον¹ ἐπ' αὐτόν.¹ 11 καὶ φωνὴ¹ αἰγένε-
 as a dove descending upon him. And a voice came

¹ Εὐαγγέλιον κατὰ Μάρκον GLTFAW; κατὰ Μάρκον T. ^b — υἱοῦ τοῦ θεοῦ T; — τοῦ LTrA.
^a καθὼς according as TTr. ^d τῷ (— τῷ [Tr]GW) Ἡσαΐα τῷ προφῆτῃ Isaiah the prophet
 GLTFAW. ^c — ἐγὼ (read ἀποσ. I send) LTrA. ^f — ἔμπροσθέν σου GLTFAW. ^g + ὁ
 TTrA. ^h — καὶ [Tr]A. ⁱ Ἱεροσολυμείται T. ^k πάντες, καὶ ἐβαπτίζοντο GLTFAW.
^l ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ TTrA. ^m καὶ ἦν LTrA. ⁿ + ὁ TTrA. ^o ἐσθίων TTrA.
^p — μὲν [L]TTrA. ^q — ἐν (read ὕδατι with water) T[Tr]A. ^r — ἐν (read πνεύματι with [the]
 Spirit) [LTr]A. ^s [καὶ] L. ^t Ναζαρεθ ETrW. ^v εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου LTrA.
^w εὐθὺς TTrA. ^x ἐκ out of LTrA. ^y ὡς GLTFAW. ^z εἰς ON LTrA. ^{aa} — ἐγένετο
 (read [came]) T.

το^α ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ^β
out of the heavens, Thou art my Son the beloved, in whom
εὐδόκησα.

I have found delight.

12 Καὶ ἐὐθύς^α τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρη-
And immediately the Spirit^β drives out into the wilder-
μον. 13 καὶ ἦν ἐκεῖ^γ ἐν τῇ ἐρήμῳ^δ ἡμέρας τεσσαράκοντα,^ε
ness. And he was there in the wilderness days^δ forty,
πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων^ς καὶ
tempted by Satan, and was with the beasts; and
οἱ ἄγγελοι διηκόνουν αὐτῷ.
the angels ministered to him.

14 Μετὰ δὲ^α τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς
And after^β was delivered up^γ John came Jesus
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας^δ
into Galilee, proclaiming the glad tidings of the kingdom
τοῦ θεοῦ, 15 καὶ λέγων, "Οτι πεπλήρωται ὁ καιρὸς, καὶ ἦγ-
of God, and saying, "Has been fulfilled the time, and has
γικεν ἡ βασιλεία τοῦ θεοῦ^ε μετανοεῖτε, καὶ πιστεύετε ἐν τῷ^ς
drawn near the kingdom of God; repent, and believe in the
εὐαγγελίῳ. 16 Περιπατῶν δὲ^α παρὰ τὴν θάλασσαν τῆς Γαλι-
glad tidings. And walking by the sea of Gal-
λαιᾶς εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ^β ἰσθῆ-
lilee he saw Simon and Andrew the brother of him cast-
λοντας^γ ἐν τῇ θαλάσσῃ^δ ἵσαν γὰρ ἄλιεις^ε
ing a large net in the sea; for they were fishers.

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω
And said^α to them^β Jesus, Come after me, and I will make
ὑμᾶς γενέσθαι ἄλιεις^γ ἀνθρώπων. 18 Καὶ ἐὐθέως^δ ἀφέντες^ε
you to become fishers of men. And immediately having left
τὰ δίκτυα^α αὐτῶν^β ἠκολούθησαν αὐτῷ. 19 Καὶ προβάς^γ
their nets they followed him. And having gone on
ἐκεῖθεν^α ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ
thence a little he saw James the [son] of Zebedee, and
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ^β
John his brother, and these [were] in the ship
καταρτίζοντας τὰ δίκτυα. 20 καὶ ἐὐθέως^α ἐκάλεσεν αὐτούς^β
mending the nets. And immediately he called them;
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ^γ
and having left their father Zebedee in the ship with
τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.
the hired servants, they went away after him.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ^α καὶ ἐὐθέως^β τοῖς
And they go into Capernaum; and immediately on the
σαββάσις^γ εἰσελθὼν^δ εἰς τὴν συναγωγὴν ἐδίδασκεν^ε. 22 καὶ
sabbaths having entered into the synagogue he taught.
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ^α ἦν γὰρ διδάσκων αὐτοὺς^β
They were astonished at his teaching: for he was teaching them
ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς^γ. 23 Καὶ ἦν
as authority having, and not as the scribes. And there was

heaven. saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 and saying, The time is fulfilled; and the kingdom of God is at hand: repent ye, and believe in the gospel. 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was

^α σοι thee LTTA. ^β εὐθέως LW. ^γ — ἐκεῖ GLTTA. ^δ τεσσαράκοντα ἡμέρας TTr; ^ε καὶ μετὰ LTGA. ^α — τῆς βασιλείας [L]TTA. ^β — καὶ λέγων T; — καὶ α. ^γ καὶ παράγων and passing on LTTA. ^δ τοῦ Σίμωνος of Simon L; Σίμωνος TTA. ^ε ἀμφιβάλλοντας casting around GLTTA. ^α — ἀμφίβληστρον (read [a net]) TTA. ^β ἀλείεις TA. ^γ εὐθύς T. ^δ — αὐτῶν (read the nets) LTT[A]. ^ε — ἐκεῖθεν [L]TTA. ^α εὐθύς TTA. ^β Καπερναούμ LTTA. ^γ εὐθύς T. ^δ — εἰσελθὼν T[Tr]A. ^ε ἐδίδασκεν εἰς τὴν συναγωγὴν TA; — τὴν E. ^α + [αὐτῶν] (read their scribes) L. ^β + εὐθύς immediately TA.

their synagogue a man with an unclean spirit; and he cried out, 24 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

29 Καὶ ¹εὐθέως² ἐκ τῆς συναγωγῆς ὁ³ ἐξελθόντες ἦλθον⁴.
And immediately out of the synagogue having gone forth they came
εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάν-
into the house of Simon and Andrew, with James and John.
νον. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρεσσοῖσα· καὶ
And the mother-in-law of Simon was lying in a fever. And
εὐθέως² λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ προσελθὼν
immediately they speak to him about her. And having come to [her]
ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς³ αὐτῆς⁴· καὶ ἀφῆκεν
he raised up her, having taken her hand. And ⁵left
αὐτήν ὁ πυρετὸς ²εὐθέως,⁶ καὶ δηκόνει αὐτοῖς. 32 Ὁψίας
"her" the "fever" immediately, and she ministered to them. "Evening
δὲ γενομένης, ὅτε ⁷ἔδυν⁸ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
and being come, when went down the sun, they brought to him
πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 33 καὶ
all who "ill" were and those possessed by demons; and
ἡ πόλις ὅλη ἐπισυναγμένη ἦν⁹ πρὸς τὴν θύραν. 34 καὶ
the "city" whole "gathered" together "was" at the door. And
ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλας νόσους, καὶ
he healed many that were ill of various diseases, and
δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφεν λαλεῖν τὰ δαιμόνια,
"demons" many he cast out, and suffered not "to" "speak" the "demons";

35 And in the morn-
ing, rising up a great
while before day, he
went out, and departed

^a — Ἔα LTTra. ^a οἰδαμέν we know T. ^b — λέγων T. ^c φωνήσαν TTra. ^d ἀπ' from L. ^e ἀπαντες TTra. ^f συνήρτειν LTTra. ^g — πρὸς T. ^h αὐτούς E: ἐαυτούς LTTraW. ⁱ διαδῶν καὶνῃ a new teaching LTTra. ^j καὶ ἐξηλθεν LTTra. ^k [εὐθύς] Tr. ^l + πανταχοῦ everywhere T[TTra]. ^m εὐθύς LTTra. ⁿ ἐξελθὼν ἦλθεν having gone forth he came LTr. ^o εὐθύς LTTra. ^p αὐτῆς (read [her] hund) LTT[TTra]. ^q — εὐθέως TTa. ^r ἐδουεν LTTra. ^s ἥν ὅλη ἡ πόλις ἐπισυνῆλθεν LTTra. ^t ἐνυχα LTTra.

ἀπῆλθεν εἰς ἔρημον τόπον, ^ακακεῖ^β προσήχετο. 36 καὶ
departed into ^{desert} ^aplace, and there was praying.

^ακατεδίωξαν^β αὐτὸν ἰδὲ^γ Σίμων καὶ οἱ μετ' αὐτοῦ. 37 καὶ
^{went} ^{after} ^{him} ¹Simon ^{and} ^{those} ^{with} ^{him} ; and

^αεὐρόντες αὐτὸν^β λέγουσιν αὐτῷ, "Οτι πάντες ^αζητοῦσιν σε." 38
having found him they say to him, All seek thee.

38 Καὶ λέγει αὐτοῖς, ^αΑγωμεν^β εἰς τὰς ἐχομένας κωμοπόλεις,
And he says to them, Let us go into the neighbouring country towns,

^αἵνα ^ακακεῖ^β κηρύξω^γ εἰς τοῦτο γὰρ ^αἔξεληλυθα. 39 Καὶ
that there also I may preach ; ^{for} ^{this} ^{because} have I come forth.

^αἦν^β κηρύσσων^γ ἐν ταῖς συναγωγαῖς. αὐτῶν εἰς ὅλην τὴν Γαλι-
he was preaching in their synagogues in all Ga-

λαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
ilee, and the demons casting out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν ^ακαὶ
And ^{comes} ^{to} ^{him} ^aleper, beseeching him and

γονυπετῶν αὐτόν, ^ακαὶ^β λέγων αὐτῷ, "Οτι ἐὰν θέλῃς δύνασαι
kneeling down to him, and saying to him, If thou wilt thou art able

με καθαρίσαι. 41 ^αὉ δὲ Ἰησοῦς^β σπλαγχνισθεὶς,^γ
me to cleanse. And Jesus being moved with compassion, having

τείνας τὴν χεῖρα ^αἤψατο αὐτοῦ, ^ακαὶ λέγει αὐτῷ,^β
stretched out [his] hand he touched him, and says to him,

Θέλω, καθαρίσθῃ. 42 Καὶ ^αεἰπόντος αὐτοῦ,^β ^ανεύθεις^γ ἀπῆλ-
I will, be thou cleansed. And ^{he} having spoken, immediately depart-

θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ^αἔκαθαρίσθη. 43 Καὶ ἐμβριμησά-
ed from him the leprosy, and he was cleansed. And having strictly

μενος αὐτῷ, ^ανεύθεις^β ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ,^γ
charged him, immediately he sent away him, And says to him,

"Ορα μηδενὶ ^αμῆδεν^β εἶπης. ^αἀλλ' ὕπαγε, σεαυτὸν δείξον
See to no one anything thou speak ; but go, thyself shew
(lit. nothing)

τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ^απροσ-
to the priest, and offer for thy cleansing what ^{or-}

ἔταξεν Μωσῆς, ^αεἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ ἐξελθὼν
dered ^{Moses}, for a testimony to them. But he having gone out

ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
began to proclaim [it] much and to spread abroad the matter, so that

μηκέτι αὐτὸν δύνασθαι ^αφανερῶς εἰς πόλιν^β εἰσελθεῖν.
no longer he was able openly into [the] city to enter ;

^αἀλλ' ^αἔξω^β ^αἐρήμοις τόποις^γ ^αἦν, ^ακαὶ ἤρχοντο πρὸς αὐτόν
but without in desert places was, and they came to him

^απανταχόθεν.^β
from every quarter.

2 Καὶ ^απάλιν εἰσῆλθεν^β εἰς ^αΚαπερναούμ^γ δι' ^αἡμερῶν,
And again he entered into Capernaum after [some] days,

^ακαὶ^β ἠκούσθη ὅτι ^αεἰς οἶκόν^γ ἐστίν^δ 2 καὶ ^ανευθέως^β συνη-
and it was heard that in [the] house he is ; and immediately were

χθῆσαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ
gathered together many, so that there was no longer any room not even

into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach

there also : for therefore have I come forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling

down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will ; be thou

clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away ;

44 and saith unto him, See thou say nothing to any man :

but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses com-

manded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, in-

so much that Jesus could no more openly enter into the city, but was without in desert places : and they came to him from every quarter.

II. And again he entered into Capernaum, after some days ; and it was noised that he was in the house.

2 And straightway many were gathered together, inso-

much that there was no room to receive them, no, not so much as about

^α καὶ ἐκεῖ L. ^α κατεδίωξεν T. ^γ — ὁ T [Tr.] A. ^α εὐρον αὐτον καὶ found him and TTrA.

^α σεζητοῦσιν Lw. ^β + ἀλλαχοῦ elsewhere TTrA. ^α καὶ ἐκεῖ Gw. ^α ἐξῆλθον I came forth TTrA. ^α ἦλθεν he went TTr. ^α εἰς τὰς συναγωγὰς GLTTTrAw. ^α — καὶ γονυπετῶν ^α αὐτόν L [TrA] ; — αὐτόν T. ^β — καὶ T [A]. ^α καὶ and LTTTr. ^α αὐτοῦ ἤψατο LTTTrA.

^α — αὐτῷ T. ^α — εἰπόντος αὐτοῦ LTTTr. ^α εὐθὺς TTrA. ^α ἔκαθαρίσθη T A. ^α Ρ εὐθύς LTTTrA. ^α — μῆδεν L [Tr]. ^α ἀλλὰ LTTTrAw. ^α Μωϋσῆς LTTTrAw. ^α εἰς πόλιν φανερῶς T.

^α ἀλλὰ LTTTrA. ^α ἐπ' TTrA. ^α [ἦν] L. ^α πάντοθεν LTTTrAw. ^α εἰσῆλθεν πάλιν Lw ; εἰσελθὼν πάλιν he having entered again TTrA. ^α Καπερναοῦμ LTTTrAw. ^α — καὶ L [TTTrA]. ^α ἐν οἴκῳ LTTTr. ^α — εὐθέως [LTr] T.

the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk*? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 *I say unto thee, Arise, and take up thy bed, and go thy way into thine house.* 12 And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, *We never saw it on this fashion.*

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed

πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται αὐτόν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν ἑκράββατον· ἔξ' ᾧ ὁ παραλυτικὸς κατέκειτο. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἁφένωνταί σοι αἱ ἁμαρτίαι σου. 6 Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 7 Τί οὗτος οὕτως λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ ὁ θεός; 8 Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως ὁ immediately knowing Jesus in his spirit that thus διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκοπώτερον, son ye in your hearts? which is easier, εἰπεῖν τῷ παραλυτικῷ, Ἀφένωνταί σοι αἱ ἁμαρτίαι, to say to the paralytic, Have been forgiven thee thy sins, ἢ εἰπεῖν, Ἐγειραι, καὶ ἄρον σου τὸν κράββατον καὶ or to say, Arise, and take up thy couch and περιπάτει; 10 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ walk? but that ye may know that authority has the Son ἀνθρώπου ἁφίεναι ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ παρα- of man to forgive on the earth sins, — he says to the para- λυτικῷ, 11 Σοὶ λέγω, ἔγειραι, καὶ ἄρον τὸν κράββατόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. 12 Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων, having taken up the couch went forth before all, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας, so that were amazed all, and glorified God, saying, Ὅτι οὐδέποτε οὕτως εἶδομεν. Never thus did we see [it].

13 Καὶ ἐξῆλθεν πάλιν ἑκ παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ εἰδίδασκεν αὐτούς. 14 Καὶ

* πρὸς αὐτὸν φέροντες παραλυτικὸν LTr; φέροντες πρὸς αὐτὸν παραλυτικὸν TA. † προσ-
 ενέγκαι to bring near T. ‡ κράββατον LTT+AW. § ὅπου where LTT+TA. † καὶ ἰδὼν T.
 ‡ ἀφίενται are forgiven LTT. § σου αἱ ἁμαρτίαι GTT+A; σοι αἱ ἁμαρτίαι [σου] L.
 ¶ βλασφημίαι (read Why does this [man] thus speak? he blasphememes.) LTT+TA. § εὐθύς
 LTT+TA. ° — οὕτως L. P + αὐτοὶ they (are reasoning) of A JW. ° λέγει says TTT+TA.
 † Ἀφίενται are forgiven LTT. § σου thy (sins) GTT+AW. † Ἐγείρει GLTW; Ἐγειροῦ T+TA.
 † — καὶ G[Tr]AW. ° τὸν κράββατόν σου LTT+AW. ° ὕπαγε go T. † ἐπὶ τῆς γῆς ἀφίεναι
 GLTT+W. † ἔγειρει GLTT+AW. † — καὶ G[L]TT+AW. † καὶ εὐθύς TTT+TA. † ἐμπροσθεν T.
 † — λέγοντας [L]A. † οὕτως οὐδέποτε TTT+TA. † εἶδομεν LTT+TA. † εἰς to T.

παράγων εἶδεν ἡ Λευὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ
 passing on he saw Levi the [son] of Alphaeus sitting at the
 τελωνιον, καὶ λέγει αὐτῷ, Ἀκολουθε μοι. Καὶ ἀναστὰς
 tax office, and says to him, Follow me. And having arisen
 ἠκολούθησεν αὐτῷ. 15 Καὶ ἐγένετο ἔν τῳ κατακείσθαι αὐ-
 he followed him. And it came to pass as he reclined
 τὸν ἐν τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-
 [at table] in his house, that many tax-gatherers and sin-
 λοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.
 ners were reclining [at table] with Jesus and his disciples;
 ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. 16 καὶ μοί γραμ-
 for they were many, and they followed him. And the scribes
 ματεῖς καὶ οἱ Φαρισαῖοι, ὁ ἰδόντες, αὐτὸν ἐσθίοντα μετὰ
 and the Pharisees, having seen him eating with
 τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ,
 the tax-gatherers and sinners, said to his disciples,
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ
 Why [is it] that with the tax-gatherers and sinners he eats and
 πίνει; 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν
 drinks? And having heard Jesus says to them, Not need
 ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχον-
 have they who are strong of a physician, but they who ill are.
 τες. οὐκ ἤλθον καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς ἵνα
 I came not to call righteous [ones], but sinners to
 μετάνοιαν.
 repentance.

18 ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων
 And were the disciples of John and those of the Pharisees
 νηστεύοντες καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθη-
 fasting; and they come and say to him, Why the disci-
 ται Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοι
 ples of John and those of the Pharisees fast, but thy
 μαθηταὶ οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ
 disciples fast not? And said to them Jesus, Mē
 δύνανται οἱ υἱοὶ τοῦ νυμφῶνος. ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν
 Can the sons of the bridechamber, while the bridegroom with them
 ἐστιν, νηστεύει; ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσιν τὸν νυμ-
 is, fast? as long as with them they have the bride-
 φίον, οὐ δύνανται νηστεύειν. 20 ἐλεύσονται δὲ ἡμέραι ὅταν
 groom, they are not able to fast. But will come days when
 ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-
 will have been taken away from them the bridegroom, and then they
 στεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 καὶ οὐδεὶς ἐπίβλημα
 will fast in those days. And no one a piece
 ῥάκου ἀγάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή,
 cloth unfulfilled sews on an old garment; otherwise,
 αἶρει τὸ πλῆρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ
 takes away the filling up of it new from the old, and

by, he saw Levi the son of Alphaeus sitting at the receipt of cus-
 tom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is

ἡ Λευὴν τῶν. ἴ γίνεται it comes to pass TTrA. ἡ — ἐν τῷ T[Tr]. ἠκολούθησαν they were following TTrA. ἡ — οἱ T. ἡ τῶν Φαρισαίων of the Pharisees TTr. ὁ + καὶ also [i.] TTr. ὅτι ἐσθίει L; ὅτι ἦσθιεν that he was eating TTr. ἁμαρτωλῶν καὶ τελωνῶν LTTrA. ἡ — T TrA. ἁμαρτωλῶν καὶ τῶν τελωνῶν LTTrA. ἡ — εἰς μετάνοιαν GLTTrAW. ὁ Φαρισαῖοι the Pharisees GLTTrAW. Διὰ τί LTTrA. ἡ + μαθηταὶ (οἱ the) disciples TTrA. ἔχουσιν τὸν νυμφίον μετ' αὐτῶν (μεθ' ἐαυτῶν L) LTTrA. ἐκείνη τῇ ἡμέρᾳ that day GLTTrAW. — καὶ GLTTrAW. ῥάκου L. ἐπιρράπτει TTrA. ἡ — ἱματίον παλαιὸν LTTrA. + ἀπ' αὐτοῦ from it A. ῥάκου L. εἰ δὲ μή TTrA. ἡ — αὐτοῦ T[Tr] A.

λυπούμενος¹ ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ
grieved at the hardness of their heart, he says to the
ἀνθρώπῳ, "Ἐκτεινον τὴν χεῖρά σου." Καὶ ἐξέτεινεν, καὶ
man, Stretch out thy hand. And he stretched out [it], and
ἀποκατεστάθη² ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. 6 καὶ ἐξελ-
was restored his hand sound as the other. And having
θόντες οἱ Φαρισαῖοι "εὐθέως" μετὰ τῶν Ἑρωδιανῶν συμβούλιον
gone out the Pharisees immediately with the Herodians counsel
ἐποιοῦν³ κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
took against him, how him they might destroy.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ⁴ πρὸς⁵
And Jesus withdrew with his disciples to
τὴν θάλασσαν· καὶ πολλὸν πλῆθος ἀπὸ τῆς Γαλιλαίας
the sea; and great a multitude from Galilee
ἠκολούθησαν⁶ αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἰε-
followed him, and from Judea, and from Je-
ροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου·
rusalem, and from Idumea, and beyond the Jordan;
καὶ οἱ⁷ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἠκούσαντες⁸
and they around Tyre and Sidon, a multitude great, having heard
ὅσα ἔποιε⁹. ἦλθον πρὸς αὐτόν. 9 καὶ εἶπεν τοῖς μαθη-
how much he was doing came to him. And he spoke to his dis-
ταῖς αὐτοῦ, ἵνα πλοίαριον προσκαρτερῇ αὐτῷ διὰ τὸν
ciples, that a small ship might wait upon him, on account of the multi-
ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἔθερά-
crowd, that they might not press upon him. For many he

πενσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι
healed, so that they beset him, that him they might touch, as many as
εἶχον μάστιγας· 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν
had scourges; and the spirits the unclean, when him
ᾤθεώρει, προσέπιπεν¹² αὐτῷ, καὶ ἔκραζεν¹³, λέγοντα, "Ὅτι σὺ
they beheld, fell down before him, and cried, saying, Thou
εἶ ὁ υἱὸς τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ
art the Son of God. And much he rebuked them, so that not
αὐτὸν φανερόν¹⁴ ποιήσωσιν¹⁵·
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται¹⁶ οὓς
And he goes up into the mountain, and calls to [him] whom
ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησεν
would he; and they went to him. And he appointed
δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτούς
twelve that they might be with him, and that he might send them
κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν¹⁷ θεραπεύειν τὰς νόσους καὶ¹⁸
to preach, and to have authority to heal diseases and
ἐκβάλλειν τὰ δαιμόνια. 16 καὶ ἐπέθηκεν¹⁹ τῷ Σίμωνι ὄνομα²⁰
to cast out demons. And he added to Simon [the] name
Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην
Peter; and James the [son] of Zebedee, and John
τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα²¹
the brother of James; and he added to them [the] names

for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judaea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 and to have power to heal sicknesses, and to cast out devils: 16 and Simon he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and he surnamed them Boan-

¹ — σου (read [thy]) hand τ[τ]α. ² ἀποκατεστάθη GLTTAW. ³ — ὡς ἡ ἄλλη GLTTAW. ⁴ ἐποίησαν T; ἐδίδουν give Tα. ⁵ μετὰ τῶν μαθητῶν αὐτοῦ ⁶ ἠκολούθησαν GLTTA. ⁷ εἰς GLT. ⁸ ἠκολούθησαν placed after Ἰουδαίας T. ⁹ αὐτῷ [L]TTA. ¹⁰ — οἱ [L]TTA. ¹¹ ἀκούοντες hearing LTTA. ¹² ποιεῖ he is doing Tα. ¹³ ἐθεώρουν, προσέπιπτον LTTAW. ¹⁴ ἐκράζον LTTAW. ¹⁵ λέγοντες T. ¹⁶ φανερόν αὐτόν GW. ¹⁷ ποιῶσιν TTA. ¹⁸ + [ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι] because they had known him to be the Christ L. ¹⁹ — θεραπεύειν τὰς νόσους καὶ TTA. ²⁰ + καὶ ἐποίησεν τοὺς δώδεκα, and he appointed the twelve T. ²¹ ὄνομα τῷ Σίμωνι TTA.

erges, which is, The sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, 19 and Judas Iscariot, which also betrayed him:

Ἔβοανεργές,¹ ὃ ἔστιν υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ² Ματθαῖον,³ καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Ἰκανανίτην,⁴ 19 καὶ Ἰούδαν Ἰσκαριώτην,⁵ ὃς καὶ παρέδωκεν αὐτόν.
ed up him.

Καὶ ἔρχονται εἰς οἶκον· 20 καὶ συνέρχεται πάλιν ὄχλος,
And they come to a house: and comes together again a crowd,

And they went into an house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: 29 but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 because they said, He hath an unclean spirit.

ὥστε μὴ δύνασθαι αὐτοὺς· μήτε ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, Ὅτι ἐξέστη. 22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσαλὴμ καταβάντες ἔλεγον, Ὅτι Βεελζεβούλ ἔχει· καὶ Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; 24 καὶ ἂν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ ἡ βασιλεία ἐκείνη· 25 καὶ ἂν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται· 26 καὶ εἰ ὁ σατανᾶς ἀνίστη ἐφ' ἑαυτὸν καὶ μεμίσται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει· 27 οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἂν μὴ πρῶτον ἔλθῃ καὶ τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ ὅσα βλασφημίαι ὅσας ἂν βλασφημήσωσιν· 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχος ἔστιν αἰωνίου κρίσεως· 30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

Ἐβοανεργές LITTA. ¹ Ματθαῖον LITTA. ² Καναναῖον Cananean LITTA. ³ Ἰσκαριώθ LITTA. ⁴ ἔρχεται he comes T. ⁵ ὁ ὁ the (crowd) LITTA. ⁶ μὴδὲ LITTA. ⁷ οὐ δύνησεται will not be able TTA. ⁸ ἡ οἰκία ἐκείνη σταθῆναι (στηναί TTA) LITTA. ⁹ ἐμερίσθη, καὶ he is divided, and T. ¹⁰ στηναί TTA. ¹¹ + ἀλλ' but TTA. ¹² οὐδεὶς δύναται GLTW. ¹³ εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη TTA. ¹⁴ τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα GLTTAA. ¹⁵ + αἱ the GLTTAA. ¹⁶ ὅσα LITTA. ¹⁷ ἂν TTA. ¹⁸ ἀλλὰ LITTA. ¹⁹ ἔσται shall be T. ²⁰ ἁμαρτήματος sin (read guilty of eternal sin) LITTA.

31 Ἔρχονται οὖν¹ οἱ ἀδελφοὶ καὶ ἡ-μήτηρ αὐτοῦ,² καὶ
Then come [his] brethren and his mother, and
ἔξω ἱστῶτες³ ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες⁴ αὐτόν.
without standing sent to him, calling him.
32 Καὶ ἐκάθητο ὁ ὄχλος περὶ αὐτόν⁵· εἶπον δὲ⁶ αὐτῷ, Ἰδοὺ,
And sat a crowd around him: and they said to him, Behold,
ἡ-μήτηρ σου καὶ οἱ ἀδελφοί σου⁷ ἔξω ζητοῦσίν σε. 33 Καὶ
thy mother and thy brethren without seek thee. And
ἀπεκρίθη αὐτοῖς, λέγων,⁸ Τίς ἐστίν ἡ-μήτηρ μου⁹ ἢ οἱ ἀδελ-
he answered them, saying, Who is my mother or my
φοί¹⁰ μου; 34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ
ren my? And having looked around on in a circuit those who around
αὐτόν¹¹ καθήμενους, λέγει, Ἰδε¹² ἡ-μήτηρ μου καὶ οἱ ἀδελφοί
him were sitting, he says, Behold, my mother and my brethren
μου¹³. 35 ὁς γὰρ¹⁴ ἂν ποιῇ τὸ θέλημα¹⁵ τοῦ θεοῦ, οὗτος ἀδελ-
my: for whoever shall do the will of God, he
φός μου καὶ ἀδελφή μου¹⁶ καὶ μήτηρ ἐστίν.
ther my and my sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ
And again he began to teach by the sea. And
συνήχθη¹⁷ πρὸς αὐτόν ὄχλος πολὺς,¹⁸ ὥστε αὐτόν ἔμ-
was gathered together to him a crowd great, so that he having
βάντα εἰς τὸ πλοῖον¹⁹ καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ
entered into the ship sat in the sea, and all the
ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.²⁰ 2 καὶ ἐδίδασκεν
crowd close to the sea on the land was. And he taught
αὐτοὺς ἐν παραβολαῖς πολλάς, καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι-
them in parables many things, and said to them in teach-
δαχῇ αὐτοῦ, 3 Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ²¹ σπείρειν
ing his, Hearken: behold, went out the sower to sow.
4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
And it came to pass as he sowed, one fell by the way,
καὶ ἦλθεν τὰ πετεινὰ τοῦ οὐρανοῦ²² καὶ κατέφαγεν αὐτό.
and came the birds of the heaven and devoured it.
5 ἄλλο δὲ²³ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν
And another fell upon the rocky place, where it had not earth
πολλήν· καὶ εὐθέως²⁴ ἐξανέτειλεν, διὰ τὸ μὴ εἶχειν βάθος²⁵
much, and immediately it sprang up, because of not having depth
γῆς. 6 ἡλίου δὲ ἀνατείλαντος²⁶ ἠκαυματίσθη,²⁷ καὶ διὰ
of earth; and [the] sun having arisen it was scorched, and because of
τὸ μὴ εἶχειν ρίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς²⁸
not having root it withered away. And another fell among the
ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκανθαὶ, καὶ συνέπνιξαν αὐτό, καὶ
thorns, and grew up the thorns, and choked it, and
καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλο²⁹ ἔπεσεν εἰς τὴν γῆν τὴν
fruit it yielded not. And another fell into the ground the

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

IV. And he began again to teach by the sea side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 but when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield

¹ καὶ ἔρχονται LITAW; καὶ ἔρχεται T. ² ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ GLTTW; οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ A. ³ στήκοντες TTA. ⁴ καλοῦντες LTTA. ⁵ περὶ αὐτόν ὄχλος LITAW. ⁶ καὶ λέγουσιν and they say LITAW. ⁷ + καὶ αἱ (— αἱ W) ἀδελφαὶ σου and thy sisters LT[A]W. ⁸ ἀποκριθεὶς αὐτοῖς λέγει answering them he says TTA. ⁹ μου and LTT. ¹⁰ — μου [T]A. ¹¹ τοὺς περὶ αὐτόν κύκλῳ LTT. ¹² Ἰδοὺ L. ¹³ — γὰρ for LT [T]A. ¹⁴ τὰ θελήματα (read the things God wills) A. ¹⁵ — μου my LTTA. ¹⁶ συνάγεται is gathered together LITAW. ¹⁷ πλείστους very great TTAW. ¹⁸ εἰς τὸ (— τὸ TTTW) πλοῖον ἐμβάντα LTTW. ¹⁹ ἦσαν were TTA. ²⁰ — τοῦ LT [T]A. ²¹ — τοῦ οὐρανοῦ GLTTAW. ²² καὶ ἄλλο LTTA. ²³ + καὶ and [LT]A. ²⁴ εὐθέως LTTA. ²⁵ + τῆς L. ²⁶ καὶ ὅτε ἀνέτειλεν ὁ ἥλιος and when the sun was risen LTTA. ²⁷ ἠκαυματίσθησαν they were scorched Tt. ²⁸ — τὰς G. ²⁹ ἄλλα others TA.

fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, they are offended. 18 And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as

καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα," καὶ good, and yielded fruit, growing up and increasing, and ἔφερον ἕν^η τριάκοντα, καὶ ἕν^η ἑξήκοντα, καὶ ἕν^η ἑκατόν. bore one thirty, and one sixty, and one a hundred. 9 Καὶ ἔλεγεν αὐτοῖς," ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. And he said to them, He that has ears to hear let him hear. 10 Ὅτε δὲ ἔγενετο ὁ καταμόνας," ῥηρώτησαν αὐτὸν οἱ περὶ And when he was alone, asked him those about αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν." 11 καὶ ἔλεγεν him with the twelve [as to] the parable. And he said αὐτοῖς; Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας to them, To you has been given to know the mystery of the kingdom τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα of God: but to those who are without, in parables all things γίνεται· 12 ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ are done, that seeing they may see, and not perceive; and ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν· μήποτε ἐπιστρέψω- hearing they may hear, and not understand, lest they should be con- σιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα." 13 Καὶ verted, and should be forgiven them [their] sins. And λέγει αὐτοῖς, Οὐκ οἶδατε τὴν παραβολὴν ταύτην; καὶ πῶς he says to them, Perceive ye not this parable? and how πάσας τὰς παραβολὰς γνώσεσθε; 14 ὁ σπείρων τὸν λόγον all the parables will ye know? The sower the word σπείρει. 15 οὗτοι δὲ εἰσιν οἱ παρὰ τῇ ὁδῷ, ὅπου σπείρεται sow. And these are they by the way, where is sown ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς the word, and when they hear, immediately comes Satan καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐ- and takes away the word that has been sown in their hearts. τῶν." 16 καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη And these are in like manner they who upon the rocky places σπείρομενοι, οἱ, ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ are sown, who, when they hear the word, immediately with χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυ- joy receive it, and have not root in them- τοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἡ selves, but temporary are; then having arisen tribulation or διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. 18 καὶ persecution on account of the word, immediately they are offended. And οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπείρομενοι, οὗτοι these are they who among the thorns are sown, these εἰσιν οἱ τὸν λόγον ἀκούοντες, 19 καὶ αἱ μέριμναι τοῦ are they who the word hear, and the cares αἰῶνος· τούτου καὶ ἡ ἀπάτη τοῦ πλοῦτου καὶ αἱ περὶ of this life and the deceit of riches and the ὅτ τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, other things desires entering in choke the word, καὶ ἄκαρπος γίνεται. 20 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν and unfruitful it becomes. And these are they who upon the ground

¹ αὐξανόμενον LTTAW. ² εἰς A; εἰς unto TTr. ³ αὐτοῖς GLTTAW. ⁴ ὁς ἔχει LTTAW. ⁵ καὶ ὅτε LTTA. ⁶ κατὰ μόνας LTr. ⁷ ῥηρώτων LTA; ῥηρῶτων T. ⁸ τὰς παραβολὰς the parables TTrA. ⁹ — γινῶναι LTTA; τὸ μυστήριον δέδοται TTrA. ¹⁰ — τὰ T. ¹¹ — τὰ ἁμαρτήματα (read [their sins]) [L]TTrA. ¹² εὐθὺς TTrA. ¹³ ἐν αὐτοῖς in them T; εἰς αὐτοὺς in them TTr. ¹⁴ ὁμοίως εἰσιν T. ¹⁵ εὐθὺς LTTA. ¹⁶ ἄλλοι others GLTTAW. ¹⁷ ἐπὶ about T. ¹⁸ ἀκούσαντες heard TTrA. ¹⁹ — τούτου this GLTTA. ²⁰ συμπνίγουσιν TA. ²¹ ἐκείνοι those TTrA.

τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ
 the good have been sown, such as hear the word and
 παραδέχονται, καὶ καρποφοροῦσιν, ἓν¹ τριάκοντα, καὶ ἓν²
 receive [it], and bring forth fruit, one thirty, and one
 ἑξήκοντα, καὶ ἓν³ ἑκατόν. 21 Καὶ ἔλεγεν αὐτοῖς, Ἐμῇ⁴
 sixty, and one a hundred. And he said to them, "The
 λύχνος ἔρχεται⁵ ἵνα ὑπὸ τὸν μόδιον τεθῇ⁶ ἢ ὑπὸ τὴν
 "lamp comes that under the corn measure it may be put or under the
 κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἱπιτεθῇ⁷; 22 οὐ. γὰρ
 couch? [Is it] not that upon the lampstand it may be put? for not
 ἐστὶν⁸ τι⁹ κρυπτόν, ἵδ¹⁰ ἂν μὴ¹¹ φανερωθῇ¹². οὐδὲ
 "is anything hidden, unless it should be made manifest, nor
 ἔγενετο ἀπόκρυφον, ἀλλ' ἵνα¹³ εἰς φανερόν ἔλθῃ¹⁴.
 has taken place a secret thing, but that to light it should come.
 23 ἑάν τις ἔχει ὦτα ἀκούειν, ἀκούετω. 24 Καὶ ἔλεγεν αὐτοῖς,
 If anyone has ears to hear, let him hear. And he said to them,
 βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται
 Take heed what ye hear: with what measure ye mete it shall be measured
 ὑμῖν, καὶ προστεθήσεται ὑμῖν¹⁵ τοῖς ἀκούουσιν. 25 ὃς. γὰρ ἂν
 to you, and I shall be added to you who hear; for whoever
 ἔχῃ¹⁶ δοθήσεται αὐτῷ¹⁷ καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει
 may have, shall be given to him; and he who has not, even that which he has
 ἀρῶθήσεται ἀπ' αὐτοῦ.
 shall be taken from him.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἔάν¹⁸
 And he said, Thus is the kingdom of God, as if
 ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθέδῃ
 a man should cast the seed upon the earth, and should sleep
 καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ¹⁹
 and rise night and day, and the seed should sprout
 καὶ μήκυνται ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτῃ γὰρ²⁰ ἡ γῆ
 and be lengthened how he knows not he; of itself for the earth
 καρποφορεῖ, πρῶτον χόρτον, εἶτα²¹ στάχυν, εἶτα²² πλήρη
 brings forth fruit, first a blade, then an ear, then full
 σῖτον²³ ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδῶ²⁴ ὁ καρπός,
 corn in the ear. And when offers itself the fruit,
 τευθῶς²⁵ ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
 immediately he sends the sickle, for has come the harvest.

30 Καὶ ἔλεγεν, Τίνι²⁶ ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ;
 And he said, To what shall we liken the kingdom of God?
 ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;²⁷ 31 ὡς κόκκῳ²⁸
 or with what parable shall we compare it? As to a grain
 σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος²⁹
 of mustard, which, when it has been sown upon the earth, less
 πάντων τῶν σπερμάτων ἐστίν³⁰ τῶν. ἐπὶ τῆς γῆς. 32 καὶ
 than all the seeds is which [are] upon the earth, and
 ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων
 when it has been sown, it grows up, and, becomes than all the herbs
 μείζων. καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ
 greater, and produces branches great, so that are able under

hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 for there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the

¹ ἐν in TTR. ² + ὅτε that TA. ³ ἔρχεται ὁ λύχνος LTTA. ⁴ τεθῇ LTTAW. ⁵ — τι (read it is not) [L]TTA. ⁶ — ὁ LTTA. ⁷ + ἵνα that LT[A]. ⁸ ἐλθῇ εἰς φανερόν TTTA. ⁹ — καὶ προσ. ὑμῖν G. ¹⁰ — τοῖς ἀκούουσιν GLTTA. ¹¹ ἔχει has LTTA. ¹² — ἐάν TTTA. ¹³ βλαστᾷ LTTA. ¹⁴ — γὰρ LTTA. ¹⁵ εἶπεν T. ¹⁶ πλήρης σίτος LTTA. ¹⁷ παραδοῖ LTTA. ¹⁸ εὐθύς TTTA. ¹⁹ Πῶς how TTTA. ²⁰ τίνι αὐτὴν παραβολῇ θώμεν what parable shall we represent it? LTTA. ²¹ κόκκον a grain OLTTAW. ²² μικρότερον ὄν being less LTTA. ²³ — ἐστὶν LTTA. ²⁴ [τῶν ἐπὶ τῆς γῆς] L. ²⁵ μείζων (μείζον T) πάντων τῶν λαχάνων LTTA.

fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.
the shadow of it the birds of the heaven to roost.
33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκοῦν, 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλεγεν πάντα.
And with such parables many he spoke to them the word, as they were able to hear, but without a parable spoke he not to them; and apart to his disciples he explained all things.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα ἰδοὺ κ' πλοῖα· ἡν' μετ' αὐτοῦ. 37 καὶ γίνεται λαίλαψ ἀνέμου μεγάλη, καὶ τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἡδὴ γεμίζεσθαι. 38 καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς, Τί δειοὶ ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; 41 Καὶ ἰφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;
And he says to them on that day, evening being come, Let us pass over to the other side. And having dismissed the crowd, they take with [them] him as he was in the ship; also other but small ships were with him. And comes a storm of wind violent, and the waves beat into the ship, so that it already was filled. And was he on the stern on the cushion sleeping. And they arouse him, and say to him, Teacher, is it no concern to thee that we perish? And having been aroused he rebuked the wind, we perish? And said to the sea, Silence, be quiet. And tell the wind, and there was a calm great. And he said to them, Wind, and there was a calm great. And he said to them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

V. And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling among the tombs; and no man could bind him, no, not with chains:

Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηῶν. 2 καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοικησίαν εἶχεν ἐν τοῖς μνημείοις· καὶ οὐτε ἀλύσειεν οὐδεὶς ἠδύνατο αὐτόν.
And they came to the other side of the sea, to the country of the Gadarenes. And on his having gone forth out of the ship, immediately met him out of the tombs a man with an unclean spirit, who [his] dwelling had in the tombs; and not even with chains anyone was able him (i.e. no one)

ἠδύνατο LIT. τοῖς ἰδίῳις μαθηταῖς to his own disciples TA. 1 — δὲ LIT[A]. κ' πλοῖα ships OLITRA. ἡσαν T. μεγάλη ἀνέμου LITRA. καὶ τὰ LITRA. ὅ ἡδὴ γεμίζεσθαι τὸ πλοῖον already was filled the ship LITRA. P ἐν LITRAW. ἐγείρουσιν they awake TITRA. οὐκ not yet LIT. αὐτῷ ὑπακούει T; ὑπακούει αὐτῷ TITRA. Γερασσηνῶν Gerasenes LITRA; Γεργεσηνῶν Gergesenes A. ἐξελθόντος αὐτοῦ LITRA. V — εὐθέως L; εὐθὺς TITRA. ὑπήντησεν LITRA. μνήμασιν (— V GW) OLITRAW. οὐδὲ LITRAW. ἀλύσει with a chain LITRA. * τ' οὐκέτι any longer (i.e. no longer) LITRAW. ἠδύνατο LITRA.

δέσσαι, 4 διὰ τὸ αὐτὸν πολλάκις πέδας καὶ ἀλύσειν δε-
to bind, because that he often with fetters and chains had
δέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ
been bound, and 'had 'been 'torn 'asunder' by 'him 'the 'chains, and
τὰς πέδας συντετριφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυεν^ο δαμάσαι·
the fetters had been shattered, and no one him was able to subdue.
5 καὶ ^δδιαπαντὸς¹ νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ ἐν
And continually night and day in the mountains and in
τοῖς μνήμασιν² ἦν· κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.
the tombs he was crying and cutting himself with stones.
6 Ἰδὼν³ δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσ-
And having seen Jesus from afar, he ran and did
εὐκύνησεν αὐτῷ⁴, 7 καὶ κράζας φωνῇ μεγάλῃ⁵ ἔλεπεν⁶. Τί μοι
homage to him, and crying with a 'voice 'loud he said, What to me
καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν
and to thee, Jesus, Son of God the Most High? I adjure thee
θεόν, μὴ με βασανίσῃς. 8 ἔλεγεν γὰρ αὐτῷ, Ἔξελθε, τὸ
by God, 'not 'me 'torment. For he was saying to him, Come forth, the
πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα
spirit the unclean, out of the man. And he asked
αὐτόν, Τί σοι ὄνομα⁷; Καὶ ἀπεκρίθη, λέγων, Ἰεγεῶν⁸
him, What [is] thy name? And he answered, saying, Legion⁹
ὀνομά·μοι, ὅτι πολλοὶ ἐσμεν. 10 Καὶ παρεκάλει αὐτόν
my name [is], because many we are. And he besought him
πολλά, ἵνα μὴ αὐτούς¹⁰ ἀποστείλῃ ἔξω τῆς χώρας. 11 ἦν δὲ
much, that not them he would send out of the country. Now there was
ἐκεῖ πρὸς ὁρὰν¹¹ ἀγέλην χοίρων μεγάλην βοσκομένην¹². 12 καὶ
there just at the mountains a 'herd of swine 'great feeding; and
παρεκάλεσαν αὐτόν πάντες οἱ δαίμονες, λέγοντες, Πέμψον
'besought 'him 'all 'the 'demons, saying, Send
ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτούς εἰσέλθωμεν. 13 Καὶ
us into the swine, that into them we may enter. And
ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς¹³. καὶ ἐξελθόντα τὰ
'allowed 'them 'immediately 'Jesus. And having gone out the
πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους¹⁴· καὶ ὤρμησεν
spirits the unclean entered into the swine, and 'rushed
ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν¹⁵. ἦσαν δὲ¹⁶
'the 'herd down the steep into the sea, (now they were
ὡς δισχιλίου¹⁷ καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 Ὅτι δὲ¹⁸
about two thousand), and they were choked in the sea. And those who
βόσκοντες τοὺς χοίρους¹⁹ ἔφυγον, καὶ ἀνήγγειλαν²⁰ εἰς τὴν
fed the swine fled, and announced [it] to the
πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἔβηλθον²¹ ἰδεῖν τί ἐστὶν τὸ
city and to the country. And they went out to see what it is that
γεγονός²². 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν
has been done. And they come to Jesus, and see
τὸν δαιμονιζόμενον καθήμενον²³ καὶ ἱματισμένον καὶ σωφρο-
the possessed by demons sitting and clothed and of sound
νοῦντα, τὸν ἐσχηκότα τὸν Ἰεγεῶνα²⁴· καὶ ἐφοβήθησαν. 16 καὶ
mind, him who had the legion: and they were afraid. And

4 because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And all ways, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they came to Jesus, and saw him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw

^ο ἴσχυεν αὐτὸν LTTTAW. ^δ διὰ παντὸς AL. ^ε μνήμασιν (— ν GW) καὶ ἐν τοῖς ὄρεσιν GLTTTAW.
¹ καὶ ἰδὼν TTTA. ² αὐτόν A. ³ λέγει he says LTTTAW. ⁴ ὀνομά σοι LTTT. ⁵ λέγει
αὐτῷ he says to him GLTTTAW. ⁶ φωνῇ LTTTAW. ⁷ ὀνομά LTTTAW. ⁸ καὶ ἐστὶν is L. ⁹ αὐτὰ TTT.
¹⁰ τῷ ὅρει the mountain GLTTTAW. ¹¹ πάντες GW[L]; — πάντες οἱ δαίμονες (read they
besought) TTTA. ¹² — εὐθέως ὁ Ἰησοῦς (read he allowed) [L]TTT[A]. ¹³ — ἦσαν δὲ [L]TTT[A].
¹⁴ καὶ οἱ LTTTAW. ¹⁵ αὐτοὺς them GLTTTAW. ¹⁶ ἀπήγγειλαν told GLTTTAW. ¹⁷ ἦλθον
they went LTTTAW. ¹⁸ — καὶ LTTTAW. ¹⁹ λεγιῶνα LTTTAW.

It told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαίμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. 18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαίμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. 19 ὁ δὲ ἔειπεν αὐτῷ, οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοὶ ἔχει ὁ κύριός σου. 20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ ἰησοῦς· καὶ πάντες ἐθαύμαζον.

21 Καὶ διαπεράσαντος τοῦ ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. 23 καὶ παρεκάλει αὐτόν πολλά, λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 when she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And

My little daughter is at the last extremity, [I pray] that having come thou wouldest lay on her [thy] hands, so that she may be cured, and she shall live. 24 And he departed with him, and followed him. 25 And a woman certain years, and much having suffered under many physicians, and having spent her means all, and in no way having benefited but rather worse, 27 having heard concerning Jesus, having come in the crowd behind, touched his garment; for she said, If but his garments I shall touch, I shall be cured. And

^a ἐμβαίνοντος [was] entering LITtrAw. ^a μετ' αὐτοῦ ᾗ LITtrAw. ^b καὶ and GLITtrAw.
^c — ἰησοῦς (read he did not suffer) G[L]ITtrAw. ^d ἀναγγεῖλον tell LITtrAw. ^e ὁ κύριός σοι TITrA. ^f πεποίηκεν has done GLITtrAw. ^g εἰς τὸ πέραν πάλιν T. ^h — ἰδοὺ [L]ITtrA.
ⁱ παρακαλεῖ he beseeches TITrA. ^k τὰς χεῖρας αὐτῇ LITrA. ^l ἵνα in order: that LITrA.
^m ζήσῃ may live LITtrA. ⁿ — τις LITr[A]. ^o ὁ δώδεκα ἐτη T. ^p αὐτῆς OLITtrAw.
^q + τὰ the things T[A]. ^r ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ TΛ.

*εὐθέως¹ ἔξηράνθη ἡ πηγή τοῦ αἵματος αὐτῆς, καὶ ἔγνω² immediately was dried up the fountain of her blood, and she knew τῷ σώματι ὅτι ἴσται ἀπὸ τῆς μάστιγος. 30 καὶ *εὐθέως¹ in [her] body that she was healed from the scourge. And immediately ὁ Ἰησοῦς, ἐπιγινούσας ἐν αὐτῷ τὴν ἐξ αὐτοῦ δύναμιν Jesus, knowing in himself [that] the ²out of him ³power ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων; 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις the garments? And ⁴said ⁵to him ⁶his ⁷disciples, Thou seest τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο; the crowd pressing on thee, and sayest thou, Who me touched? 32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσανσαν. 33 ἡ δὲ And he looked round to see her who ⁸this had done. But the γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδὺσα ὃ γέγονεν ἔπ⁹ woman being frightened and trembling, knowing what had been done upon αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν her, came and fell down before him, and told him all τὴν ἀλήθειαν. 34 ὁ δὲ ¹⁰εἶπεν αὐτῇ, *Θύγατερ, ¹¹ἡ πίστις σου the truth. And he said to her, Daughter, thy faith σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστι- has cured thee; go in peace, and be sound from ¹²scourge γός σου. 35 *Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχι- ¹³thy. [While] yet he is speaking, they come from the ruler of συναγωγῶν, λέγοντες, *Ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἐτι the synagogue's [house], saying, Thy daughter is dead; why still σκύλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς *εὐθέως¹ ἰακού- troublest thou the teacher? But Jesus immediately, having σας¹⁴ τὸν λόγον λαλοῦμενον λέγει τῷ ἀρχισυναγῶγῳ, Μὴ heard the word spoken, says to the ruler of the synagogue, *Not φοβοῦ· μόνον πίστευε. 37 Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ¹⁵ ¹⁶fear; only believe. And he suffered no one him *συνακολουθεῖσαι, ¹⁷εἰ μὴ ¹⁸Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην to accompany, except Peter and James and John τὸν ἀδελφὸν Ἰακώβου. 38 καὶ ἔρχεται¹⁹ εἰς τὸν οἶκον τοῦ the brother of James. And he comes to the house of the ἀρχισυναγῶγον, καὶ θεωρεῖ θόρον βον, ²⁰κλαίοντας καὶ ruler of the synagogue, and he beholds a tumult, [people] weeping and ἀλαλάζοντας πολλά. 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί wailing greatly. And having entered he says to them, Why θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ make ye a tumult and weep? the child is not dead, but καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. ²¹ὁ δὲ ἐκβαλὼν ὑπανά- sleeps. And they laughed at him. But he having put out all, τας, ²²παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν takes with [him] the father of the child and the μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ mother and those with him, and enters in where ²³was ²⁴the παιδίον ²⁵ἀνακείμενον. 41 καὶ κρατήσας τῆς χειρὸς τοῦ ²⁶child ²⁷lying. And having taken the hand of the παιδίου, λέγει αὐτῇ, Ταλιθά, ²⁸κοῦμι· ²⁹ὁ ἔστιν μεθερμηνεύ- child, he says to her, Talitha, kumi; which is, being inter-

straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpret-

¹ εὐθέως TTrA. ² — ἐπ' (read to her) [L]TTrA. ³ + Ἰησοῦς Jesus L. ⁴ Θύγατερ LTrA

⁵ — εὐθέως [L]TTrA. ⁶ παρακούσας having disregarded TTrA. ⁷ μετ' αὐτοῦ with him

TTrA. ⁸ ἀκολουθεῖσαι to follow L. ⁹ + τὸν TTrA. ¹⁰ ἔρχονται they come LTrA.W.

¹¹ + καὶ and GLTTrA.W. ¹² αὐτὸς LTrA. ¹³ πάντας GLTTrA.W. ¹⁴ — ἀνακείμενον G[L]TTrA.

¹⁵ κοῦμι T; κοῦμι TTrA.

σανδάλια· καὶ μὴ ἔνδύσῃσθε^h δύο χιτῶνας. 10 Καὶ ἔλεγεν
with sandals; and put not on two tunics. And he said

αὐτοῖς, "Οπου ἔαν^h εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ὥς ἂν
to them, Wherever ye enter into a house, there remain until

ἐξέλθῃτε ἐκεῖθεν. 11 καὶ ὅσοι ἂν μὴ δέξωνται^h ὑμᾶς, μηδὲ
ye go out thence. And as many as will not receive you, nor

ἀκούσῃσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν, ἐκτινάξατε τὸν χοῦν^h
hear you, departing thence, shake off the dust

τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἰαμὴν
which [is] under your feet, for a testimony to them. Verily

λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ
I say to you, more tolerable it shall be for Sodom and Gomorrah in day

κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 12 Καὶ ἐξελθόντες^h ἐκ Ἱερου-
of judgment than for that city. And having gone out they pro-
son^h ἵνα μετανοήσωσιν. 13 καὶ δαίμονια πολλὰ ἐξέβαλλον,
claimed that [men] should repent. And demons many they cast out,

καὶ ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
and anointed with oil many infirm and healed [them].

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ
And heard the king Herod [of him], for public

ἔγνετο τὸ ὄνομα αὐτοῦ, καὶ ὅτε ἔλεγεν, "Ὅτι Ἰωάννης ὁ βαπ-
became his name, and he said, John the Bap-
τίων^h νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργού-
tist from among [the] dead is risen, and because of this ope-

σιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι^h ἔλεγον, "Ὅτι Ἡλίας^h
ratio the works of power in him. Others said, Elias

ἐστίν. Ἄλλοι δὲ ἔλεγον, "Ὅτι προφῆτης ἐστίν, ἢ ὥς εἰς τῶν
it is; and others said, A prophet it is, or as one of the

προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, "Ὅτι ὃν
prophets. But having heard Herod said, Whom

ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἐστίν. αὐτός^h ἠγέρθη
I beheaded John, he it is. He is risen

ἐκ νεκρῶν. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας
from among [the] dead. For himself Herod having sent

ἐκράτησεν τὸν Ἰωάννην, καὶ ἐδίδου αὐτὸν ἐν τῇ φυλακῇ,
seized John, and bound him in the prison,

διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
on account of Herodias the wife of Philip his brother,

ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ,
because her he had married. For said John to Herod,

"Ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
It is not lawful for thee to have the wife of thy brother.

19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν^h αὐτὸν ἀπο-
But Herodias held it against him, and wished him to

κτεῖναι· καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν
kill, and was not able: for Herod feared

Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
John, knowing him [to be] a man just and holy, and

συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ βέβηται,^h καὶ
kept safe him; and having heard him, many things did, and

not put on two coats. 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and

^h ἐνδύσασθαι E. ⁱ ἂν LTr. ^k ἐὰν for ἂν L; ὅς ἂν τόπος μὴ δέξηται whatsoever place will not receive TTrA. ^l — ἀμὴν λέγω . . . τῇ πόλει ἐκείνῃ GLTrA. ^m ἐκήρυξαν TTrA. ⁿ μετανοήσιν LTrA. ^o ἔλεγον they said L. ^p ἐγήγερται (has risen) ἐκ νεκρῶν LTrT; ἐκ νεκρῶν ἀνέστη A. ^q + δὲ also LTrTAW. ^r Ἡλείας T. ^s — ἐστίν [L]TrTA. ^t — ἡ GLTrTAW. ^u ἔλεγεν TTrA. ^v — "Ὅτι LTrTA. ^x — ἐστίν αὐτός GLTrTA. ^y — ἐκ νεκρῶν T[Tr]A. ^z — τῇ GLTrTAW. ^a ἐζήτηι sought L. ^b ἡσπείε was at a loss [about] T.

heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 and when the daughter of the said Herodias, came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart

ἠδὲως αὐτοῦ ἤκουεν. 21 καὶ γενομένης ἡμέρας·εὐκαίρου, ὅτε^α gladly him heard. And ^{being} come ^{an} opportune day, when Herod ^{on} his birthday a supper made to ^{great} men αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, ^{this} and to the chief captains and to the first [men] of Galilee; 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ^{and} ^{having} come ⁱⁿ the ^{daughter} of ^{herself} Herodias, and ὀρχησαμένης, ^{and} ἀρεσάσης^η τῷ Ἡρώδῃ καὶ τοῖς συνανα- ^{having} danced, and pleased Herod and those reclining κειμένοις, ^{είπεν} ὁ βασιλεὺς^η τῷ κορασίῳ, Αἰτήσόν με ^{[at table] with [him], said the king to the damsel, Ask me ὁ.ἐὰν θέλῃς, καὶ δώσω σοί· 23 καὶ ὥσπερ αὐτῇ, "Οτι ^{whatever} thou wilt, and I will give to thee. And he sware to her, ὁ.ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεος τῆς βασιλείας ^{Whatever} me thou mayest ask, I will give thee, to half of kingdom μου. 24 Ἡ.δὲ^η ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί ^{my} αἰτή- ^{And she} having gone out said to her mother, What shall I σομαι;" Ἡ.δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ." ^{ask?} And she said, The head of John the Baptist. 25 25 Καὶ εἰσελθοῦσα ^{εὐθέως} μετὰ σπουδῆς πρὸς τὸν βασιλέα, ^{And she} having entered immediately with haste to the king, ᾔτήσατο, λέγουσα, Θέλω ἵνα μοι δῶς ἐξ αὐτῆς^η ἐπὶ πίνακι ^{she} asked, saying, I desire that to me thou give at once upon a dish τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περιλυπὸς ^{the} head of John the Baptist. And ^{very} sorrowful γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς ^[while] ^{made} the king, on account of the oaths and those who ^{συνανακειμένους} οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 καὶ ^{reclined} [at table] with [him], would not ^{her} reject. And ^{εὐθέως} ἀποστείλας ὁ βασιλεὺς ὑπεκουλάτωρα^η ἐπέταξεν ^{immediately} ^{having} sent the king a guardman ordered ^{ἐνέγκειν} αὐτὴν τὴν κεφαλὴν αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀπέκε- ^{was} brought his head. And he having gone be- ^{φάλσιν} αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ^{headed} him in the prison, and brought his head ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ^{upon} a dish, and gave it to the damsel, and the damsel ^{ἔδωκεν} αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ ^{gave} it to her mother. And having heard [it] ^{disciples} αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ^{his} came, and took up his corpse, and laid it ἐν τῷ μνημείῳ. ^{in the tomb.}}

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ^{And} ^{are} gathered together the apostles to Jesus, and ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ᾔσασαν^η ^{all} things, both what they had done and what ^{ἔδιδασκεν} αὐτοῖς. 31 καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ ^{they} had taught. And he said to them, Come ye yourselves

^c ὅ τε L. ^d ἐποίησεν LITTA. ^e ἤρεσεν she pleased LITTA. ^f εἶπεν δὲ ὁ βασιλεὺς L; ὁ δὲ βασι-
λεὺς εἶπεν and the king said TTA. ^g καὶ and TTA. ^h αἰτήσωμαι should I ask LITTA. ⁱ ^{baπτίζοντος} TTA. ^j εὐθέως LITTA. ^k ἐξωτῆς δῶς μοι LITTA. ^l ἀνακειμένους reclined
[at table] TTA. ^m ἀθετῆσαι αὐτὴν TTA. ⁿ εὐθέως TTA. ^o ὑπεκουλάτωρα LITTA. ^p ἐνέγκαι [him] to bring TTA. ^q + [ἐπὶ πίνακι] on a dish L. ^r καὶ (read and having
gone he beheaded) LITTA. ^s ἦλθον TTA. ^t αὐτὸν him T. ^u τῷ (read a tomb)
EGLTTAAW. ^v — καὶ LITTAW. ^w — ὅσα T. ^x λέγει he says TTAW.

κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν
 apart into desert a place, and rest a little. Were
 γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν
 for those coming and those going many, and not even to eat
 ἡυκαίρουν. 32 καὶ ἀπῆλθον βεῖς ἔρημον τόπον τῷ
 had they opportunity. And they went away into desert a place by the
 πλοίῳ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι,
 ship apart. And saw them going the crowds,
 καὶ ἐπέγνωσαν αὐτόν· πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν
 and recognized him many, and on foot from all the
 πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνήλ-
 cities ran together there, and went before them, and came to-
 θον πρὸς αὐτόν. 34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν
 gether to him. And having gone out saw Jesus great
 ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν
 a crowd, and was moved with compassion towards them, because they were
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς
 as sheep not having a shepherd. And he began to teach them
 πολλά. 35 Καὶ ἦδη ὥρας πολλῆς γενομένης, προσελ-
 many things. And already a late hour [it] being, com-
 θόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν
 ing to him his disciples say, Desert is
 ὁ τόπος, καὶ ἦδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς, ἵνα
 the place, and already [it is] a late hour; dismiss them, that
 ἀπελθόντες εἰς τοὺς κύκλους ἀγρούς καὶ κώμας, ἀγοράσωσιν
 having gone to the in a circuit country and villages, they may buy
 αὐτοῖς ἄρτους. τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37
 for themselves bread; something for to eat they have not.
 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.
 But he answering said to them, Give to them ye to eat.
 Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων
 And they say to him, Having gone shall we buy two hundred
 δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει
 denarii of bread, and give them to eat? And he says
 αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γινόν-
 to them, How many loaves have ye? go and see. And having
 τες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ πεταξεν αὐτοῖς
 known they say, Five, and two fishes. And he ordered them
 ἀνακλινάει πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
 to make recline all by companies on the green grass.
 40 καὶ ἀνέπεσον πρῶτα πρῶτα, ἑκατὸν καὶ ἑκατὸν
 And they sat down in ranks, by hundreds and by
 πενήτηκοντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
 fifties. And having taken the five loaves and the two
 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλα-
 fishes, having looked up to the heaven he blessed and broke
 σεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρα-
 the loaves, and gave to his disciples that they might

into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 34 And Jesus, when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before

* ἀναπαύεσθε TTR. * ευκαίρουν LITR. b εν τῷ πλοίῳ εἰς ἔρημον τόπον L. * — οἱ ὄχλοι (read they saw) GLTTRAW. d ἐγνώσαν knew LTR. * αὐτοὺς them T; — αὐτόν GLTR. f — καὶ προῆλθον αὐτούς G. * — καὶ συνῆλθον πρὸς αὐτόν GLTTRAW. h — ὁ Ἰησοῦς (read he saw) OTTRAW; [ὁ Ἰησοῦς] εἶδεν L. i αὐτοῦς LITR. k γινομένης T. l — αὐτῷ T. m [αὐτοῦ] L. * ἐλεγον said TTR. * — ἄρτους [L] TTR. p — γὰρ [L] TTR. q — οὐκ ἔχουσιν (read buy for themselves something to eat) [L] TTR. r δηναρίων διακοσίων GLTTRAW. * δώσωμεν shall we give LTR; δώσωμεν T. * — καὶ [L] TTR. v + [αὐτῷ] to him L. * ἀνακλινάει L. * ἀνέπεσαν TTR. y κατὰ LITR. aa — αὐτοῦ (read the disciples) TTR. ab παρατιθῶσιν TA.

them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 and ran through that whole region round about, and began to carry about in beds those

θῶσιν¹ αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε² πᾶσιν· 42 καὶ set before them. And the two fishes he divided among all. And ἔφαγον πάντες, καὶ ἐχορτάσθησαν· 43 καὶ ἦσαν ἑκασμί-³ τω⁴ν δώδεκα κοφίνους⁵ πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσει⁶ πεντακισχίλιοι ἄνδρες. 45 Καὶ εὐθέως⁷ ἠνάγκασεν τοὺς μαθητάς αὐτοῦ men. And immediately he compelled his disciples ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθ-⁸ saidάν, ἕως αὐτὸς ἀπολύσῃ⁹ τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 Καὶ ὥσας¹⁰ γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν¹¹ αὐτοὺς βασανιζομένους ἐν τῇ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· 49 καὶ περὶ τὴν τέταρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτούς, περιπα-¹² τῶν ἐπὶ τῆς θαλάσσης, καὶ ἤθελεν παρελθεῖν αὐτούς. 40 οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν¹³ φάντασμα εἶναι, καὶ ἀνέκραζαν. 50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. 51 καὶ εὐθέως¹⁴ ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσείτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. 52 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἔκπερισσοῦ¹⁵ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον· 53 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ¹⁶ ἡ καρδία αὐτῶν¹⁷ πεπωρωμένη.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ,¹⁸ καὶ προσωρμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως¹⁹ ἐπιγινόντες αὐτὸν, 55 περιδραμόντες²⁰ ὅλην τὴν περίχωρον· ἐκείνην ἤρξαντο ἐπὶ τοῖς κραιβάτοις²¹ all that country around they began on couches

¹ κλάσματα A. ² κοφίνων TA. ³ πληρώματα TTA. ⁴ — ὥσει GLTTAW. ⁵ εὐθὺς TTA. ⁶ ἀπολύει dismisses LTTrA. ⁷ ἰδὼν seeing LTTrA. ⁸ — καὶ LTTrA. ⁹ ἐπὶ τῆς θαλάσσης περιπατοῦντα T. ¹⁰ + ὅτι that T. ¹¹ ἐστὶν it is T. ¹² εἶδαν TTr. ¹³ οἱ καὶ εὐθὺς LTrA. ¹⁴ ὁ δὲ εὐθὺς T. ¹⁵ P [ἐκ περισσοῦ] Tr. ¹⁶ — καὶ ἐθαύμαζον [L] TTA. ¹⁷ ἀλλ' ἦν but was TTr. ¹⁸ αὐτῶν ἡ καρδία LTTrAW. ¹⁹ ἐπὶ τὴν γῆν ἦλθον εἰς T. ²⁰ Γεννησαρέτ LTTrAW. ²¹ + [οἱ ἄνδρες τοῦ τόπου ἐκείνου] the men of that place L. ²² περιδραμον they ran through TTr. ²³ νῶρον (onit around) TTrA. ²⁴ + καὶ and TTr. ²⁵ κραιβάτοις LTTrAW.

τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκονον ὅτι
those that were ill to carry about, where they were hearing that
ἐκεῖ ἔστιν. 56 καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ
there he was. And wherever he entered into villages or
(lit. he is.)
πόλεις ἢ ἐς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούν-
cities or fields, in the marketplaces they laid those who were sick,
τας, καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ
and besought him that if only the border
ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἔῃπτοντο αὐτοῦ
of his garment they might touch; and as many as touched him
ἰσώζοντο.
were healed.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες
And are gathered together to him the Pharisees and some
τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· 2 καὶ ἰδόντες
of the scribes, having come from Jerusalem;
τινὰς τῶν μαθητῶν αὐτοῦ ἡ κοινὰς χερσίν, τοῦτ' ἔστιν
some of his disciples with defiled hands, that is
ἀνίπτους, ἐσθίουσας ἄρτους, ἐμέμψαντο· 3 οἱ γὰρ Φαρι-
unwashed, eating bread, they found fault; for the Phari-
σαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυνγμῇ νίψωνται τὰς
sees and all the Jews, unless with the fist they wash the
χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-
hands, eat not, holding the tradition of the el-
βυτέρων· 4 καὶ ἂν ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται
ders; and [on coming] from the market, unless they wash themselves
οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον
they eat not; and other things many there are which they received
κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων· καὶ
to hold, washings of cups and vessels and brazen utensils
κλινῶν· 5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ
souches: then question him the Pharisees and the
γραμματεῖς, Διὰ τί οἱ μαθηταὶ σου οὐ περιπατοῦσιν κατὰ
scribes, Why thy disciples walk not according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτους χερσίν
the tradition of the elders, but with unwashed hands
ἐσθίουσιν τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι
eat bread? But he answering said to them,
καλῶς προεφῆτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,
Well prophesied Esaias concerning you, hypocrites,
ὡς γέγραπται, Ὁ ὅλος λαὸς τοῖς χεῖλεσιν με τιμᾷ,
as it has been written, This people with the lips no honour,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ σέβον-
but their heart far is away from me. But in vain they wor-
ταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.
ship me, teaching [as] teachings injunctions of men.
8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παρά-
For, leaving the commandment of God, ye hold the tra-
δοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ
dition of men, washings of vessels and cups, and

that were sick, where they heard he was.
56 And whithersoever he entered, into vil-
lages, or cities, or country, they laid the
sick in the streets, and besought him that
they might touch if it were but the border of
his garment; and as many as touched him
were made whole.

VII. Then came to-
gether unto him the
Pharisees, and certain
of the scribes, which
came from Jerusalem.
2 And when they saw
some of his disciples
eat bread with defiled
hands, that is to say, with
unwashed hands, they
found fault. 3 For the
Pharisees, and all the
Jews, except they wash
their hands oft, eat
not, holding the tra-
dition of the elders.
4 And when they come
from the market, ex-
cept they wash, they
eat not. And many
other things there be,
which they have re-
ceived to hold, as the
washing of cups, and
pots, brazen vessels,
and of tables. 5 Then
the Pharisees and
scribes asked him, Why
walk not thy disciples
according to the tra-
dition of the elders,
but eat bread with un-
washed hands? 6 He
answered and said un-
to them, Well hath
Esaias prophesied of
you hypocrites, as it
is written, This people
honoureth me with
their lips, but their
heart is far from me.
7 Howbeit in vain do
they worship me,
teaching for doctrines
the commandments of
men. 8 For laying
aside the command-
ment of God, ye hold
the tradition of men,
as the washing of pots
and cups: and many

c — ἐκεῖ LT[Tr]. d ἐὰν T. * + εἰς into [L]TTrA. f ἐτίθενσαν TTrA. g ἔῃπαντο LTrT.
h + ὅτι that TTr. i τούτέστιν LA. k ἐσθίουσιν they eat TTr. l + τοὺς LTrA.
m — ἐμέμψαντο (read verses 3 and 4 in parenthesis) GLTTAW. n πυνκνᾷ often T. o ἀπ' LTrA.
p — καὶ κλινῶν T. q καὶ and LTrT. r διὰ τί LTrA. s οὐ περιπατοῦσιν οἱ μαθηταὶ σου TTrA.
t κοιναῖς with defiled GLTTAW. v — ἀποκριθεὶς TTrA. w — Ὅτι [L]TTrA. x ἐπροφῆτευσεν
LTrT. y + ὅτι T. z Ὁ λαὸς οὗτος L. a — γὰρ for LTrT. b — βαπτισμοὺς
ποιεῖτε TTrA.]

ἐξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμός πονηρός,
desires, wickednesses, guile, licentiousness, an eye wicked,
βλασφημία, ὑπερηφανία, ἀφορσύνῃ 23 πάντα ταῦτα τὰ
blasphemy, haughtiness, folly: all these
πονηρὰ ἔσωθεν ἔκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.
evils from within go forth, and defile the man.

24 Ἐκείθεν ἄναστὰς ἀπῆλθεν εἰς τὰ μεθόρια
And thence having risen up he went away into the borders
Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα
of Tyre and Sidon; and having entered into the house, no one
ᾤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. 25 Ἀκούσασα
he wished to know [it], and he could not be hid. *Having heard

γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα
for a woman about him, of whom had her little daughter a spirit
ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.
unclean, having come fell at his feet,

26 ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοίνισσα τῷ γένει καὶ
(now was the woman a Greek, Syrophenician by race), and
ῥώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς
asked him that the demon he should cast forth out of daughter
αὐτῆς. 27 δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἀφες πρῶτον χορτασ-
her. But Jesus said to her, Suffer first to be satis-

θῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶν λαβεῖν τὸν ἄρτον τῶν
fed the children; for not good is it to take the bread of the
τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ
children, and cast [it] to the dogs. But she answered and

λέγει αὐτῷ, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς
says to him, Yea, Lord; for even the little dogs under the
τραπέζης ἔσθιει ἀπὸ τῶν ψυχίων τῶν παιδιῶν. 29 Καὶ εἶπεν
table eat of the crumbs of the children. And he said

αὐτῇ, Διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξεληλύθεν τὸ δαι-
to her, Because of this word go; has gone forth the de-
μόνιον ἐκ τῆς θυγατρὸς σου. 30 Καὶ ἀπελθοῦσα εἰς τὸν
mon out of thy daughter. And having gone away to

οἶκον αὐτῆς, εὗρεν τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγα-
her house, she found the demon had gone forth, and the daugh-
τέρα βεβλημένην ἐπὶ τῆς κλίνης.
ter laid on the bed.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος,
And again having departed from the borders of Tyre and Sidon,
ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον
he came to the sea of Galilee, through [the] midst

τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν
of the borders of Decapolis. And they bring to him a deaf man
μογιᾶλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ
who spoke with difficulty, and they beseech him that he might lay

αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ
on him [his] hand. And having taken away him from the

ness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 all these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his foot: 26 the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and

* Ἐκείθεν δὲ ΤΑ. * ὅρια LITtr. † — καὶ Σιδῶνος ΤΑ. ‡ — τὴν (read a house) LITtrAW.
‡ ἠθέλησεν Τ. ‡ ἠδυνάσθη Τ. ‡ ἀλλ' εὐθὺς ἀκούσασα but immediately having heard
TITtr. ‡ εἰσελθοῦσα having come in Τ. ‡ ἡ δὲ γυνὴ ἦν LITtr; ἡ γυνὴ δὲ ἦν Τ. ‡ Συρο-
φοινίκισσα G; Συροφοινίκισσα LITtr; Σύρα Φοινίκισσα ΤΑ. ‡ ἐκβάλῃ GLITtrAW. ‡ κα.
ἔλεγεν and he said LITtr. ‡ ἐστὶν καλὸν LITtr. ‡ τοῖς κυναρίοις βαλεῖν TITtr. ‡ — γὰρ
for [L]ITtr. ‡ ἐσθίουσιν LITtrAW. ‡ ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον ΤΑ. ‡ τὸ παιδίον
(the child) βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός LITtr. ‡ ἦλθεν διὰ
Σιδῶνος he came through Sidon LITtr. ‡ εἰς unto GLITtr. ‡ + καὶ and LITtr.
ο μογγιᾶλον Τ.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking: 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor say it to any in the town.

22 Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, And he comes to Bethsaida; and they bring to him a blind [man], and beseech him that him he might touch. And ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἔξηγαγεν αὐτὸν taking hold of the hand of the blind [man] he led forth him ἔξω τῆς κώμης, καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς out of the village, and having spit upon his eyes, having laid τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτὸν εἰ τι ἴβλεπει. 24 καὶ [his] hands upon him he asked him if anything he beholds. And ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα having looked up he said, I behold the men, for as trees ὁρῶ περιπατοῦντας. 25 Ἐτα πάλιν ἐπέθηκεν τὰς I see [them] walking. Then again he laid [his] χεῖρας ἐπὶ τοὺς ὀφθαλμούς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀνα- hands upon his eyes, and made him look βλέψαι. καὶ ἀποκατεστάθη, καὶ ἐνέβλεψεν ἰηλαυνῶς up. And he was restored, and looked on clearly ἅπαντας. 26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, all [men]. And he sent him to his house, λέγων, Μὴ δὲ εἰς τὴν κώμην εἰσελθῃς. μὴ δὲ εἰπῇς saying, Neither into the village mayest thou enter, nor mayest tell [it] τινὶ ἐν τῇ κώμῃ. to any one in the village.

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them Whom do men say that I am? 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began

27 καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώ- And went forth Jesus and his disciples into the vil- λας Καισαρείας τῆς Φιλιππῶν· καὶ ἐν τῇ ὁδῷ ἐπηρώτα lages of Caesarea Philippi. And by the way he was questioning τοὺς μαθητάς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ his disciples, saying to them, Whom me do pronounce ἄνθρωποι εἶναι; 28 οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπ- men to be? And they answered, John the Bapt- τιστὴν· καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἕνα τῶν προφητῶν. tist; and others, Elias; but others, one of the prophets. 29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε And he says to them, But ye, whom me do ye pronounce εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός. to be? Answering, and Peter says to him, Thou art the Christ. 30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ δεῖν λέγωνσιν περὶ and he strictly charged them that no one they should tell concerning αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν him. And he began to teach them that it is necessary for the υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι Son of man many things to suffer, and to be rejected ὁ ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ of the elders and chief priests and scribes, and ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ to be killed, and after three days to rise [again]. And παρῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν openly the word he spake. And having taken to [him] him

ἔρχονται they come LITTA. ἀποδοκίμασθαι L. ἀπεκατέστη LITTA.

ἀπεκατέστη L. ἀπεκατέστη LITTA.

ἀπεκατέστη L. ἀπεκατέστη LITTA.

ἀπεκατέστη L. ἀπεκατέστη LITTA.

ἀπεκατέστη L. ἀπεκατέστη LITTA.

ἀπεκατέστη L. ἀπεκατέστη LITTA.

ἀπεκατέστη L. ἀπεκατέστη LITTA.

ἔξηγαγεν he brought forth TTA.

ἔθηκεν TTA.

ἔθηκεν TTA.

ἔθηκεν TTA.

ἔθηκεν TTA.

ἔθηκεν TTA.

ἔθηκεν TTA.

ἔθηκεν TTA.

ἴβλεπεις thou

ἴβλεπεις thou

ἴβλεπεις thou

ἴβλεπεις thou

ἴβλεπεις thou

ἴβλεπεις thou

ἴβλεπεις thou

ἴβλεπεις thou

ὁ Πέτρος¹ ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ
 'Peter began to rebuke him. But he, turning and
 ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησεν² τῷ Πέτρῳ, λέγων,
 seeing his disciples, rebuked Peter, saying,
 Ὑπαγε ὀπίσω μου, σατανᾶ³ ὅτι οὐ φρονεῖς τὰ
 Get behind me, Satan, for thy thoughts are not of the things
 τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
 of God, but the things of men.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς
 And having called to [him] the crowd with disciples
 αὐτοῦ εἶπεν αὐτοῖς, "Ὅστις⁴ θέλει ὀπίσω μου ἔλθεῖν," ἀπαρ-
 'his he said to them, Whosoever desires after me to come, let
 νησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ
 him deny himself, and let him take up his cross, and
 ἀκολουθεῖτω μοι. 35 ὃς γὰρ ἂν⁵ θέλῃ τὴν ψυχὴν αὐτοῦ
 let him follow me. For whoever may desire his life
 σῶσαι, ἀπολέσει αὐτήν⁶. ὃς δ' ἂν ἀπολέσῃ⁷ τὴν ψυχὴν αὐτοῦ⁸
 to save, shall lose it, but whoever may lose his life
 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ὅπως⁹ σώσει αὐτήν.
 on account of me and of the glad tidings, he shall save it.
 36 τί γὰρ ὠφελήσει¹⁰ ἄνθρωπον ἐὰν κερδήσῃ¹¹ τὸν κόσμον
 For what shall it profit a man if he gain the world
 ὅλον καὶ ᾄζημιωθῇ¹² τὴν ψυχὴν αὐτοῦ; 37 ἢ τί ὄψει
 whole and lose his soul? or what shall give
 ἄνθρωπος¹³ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἂν¹⁴
 a man [as] an exchange for his soul? For whoever

ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ
 may have been ashamed of me and my words in this generation
 τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισ-
 the adulterous and sinful, also the Son of man will be
 χυνῶσεται αὐτόν. ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
 ashamed of him when he shall come in the glory of his Father
 μετὰ τῶν ἀγγέλων τῶν ἁγίων. 9 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν.
 with the angels the holy. And he said to them, Verily
 λέγω ὑμῖν, ὅτι εἰσὶν τινεὶ τῶν ὧδε¹⁵ ἑστηκότων, οἵτινες
 I say to you, That there are some of those here standing, who
 οὐ μὴ γεύσονται θανάτου ἕως ἂν ἰδῶσιν τὴν βασιλείαν τοῦ
 in no wise shall taste of death until they see the kingdom
 θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
 of God having come in power.

2 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
 And after days six takes with [him] Jesus
 Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει
 Peter and James and John, and brings up
 αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους¹⁶ καὶ μετεμορ-
 them into a mountain high apart alone. And he was trans-
 φώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἱμάτια αὐτοῦ ἔγένετο¹⁷
 figured before them; and his garments became
 στιλβοντα, λευκὰ λίαν ὡς χιών, οἷα γναφεὺς ἐπὶ τῆς
 shining, white exceedingly as snow, such as a fuller on the

to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. IX. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white

1 — τῷ LITTA. 2 — καὶ λέγει and says TTAA. 3 — Εἰ τις If any one LTr. 4 — ἀκολουθεῖν to follow GTTAAW. 5 — εἰάν TTAA. 6 — ἀπολέσει shall lose TTAA. 7 — εἰ αὐτοῦ ψυχὴν GTW. 8 — οὗτος GLITTAW. 9 — ὠφελεῖ does it profit TA. 10 — + τὸν the (man) LTr[A]W. 11 — κερδή-σαι to gain TA. 12 — ζημιωθῆναι to lose TA. 13 — τί γὰρ δοῖ ἄνθρωπος (read for what, &c) TT; τί γὰρ [ὁ]σει ἄνθρωπος A. 14 — εἰάν LITTA. 15 — ὧδε τῶν TTAA. 16 — μετὰ LITTA. 17 — τὸν W. 18 — τὸν GLTAA. 19 — ἐγένοντο LTTAAW. 20 — ὡς χιών TT AA.

them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running

γῆς οὐ δύναται ὡς λευκᾶναι. 4 καὶ ὤφθη αὐτοῖς Ὁ Ἠλίας ὁ σὺν γῆς is not able to whiten. And appeared to them Elias with Moses, and they were talking with Jesus. And answering Peter says to Jesus, Rabbi, good. it is for us here εἶναν· καὶ ποιήσωμεν ὅσκηνας τρεῖς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ Ἠλίᾳ μίαν. 6 οὐ γὰρ ᾔδει τί λαλήσει, ὅσον γὰρ ἐκφοβοῖ. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἤλθεν φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. 8 Καὶ ἐξάπνῃ περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν ἔχον μεθ' ἑαυτῶν. 9 Καταβαίνόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους διεστειλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον ἐκράτησάν πρὸς ἑαυτούς, ἐσζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. 11 Καὶ ἐπρώτων αὐτόν, λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ὁ Ἠλίας δεῖ ἔλθιν πρῶτον; 12 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ Ἠλίας μὲν ἔλθων πρῶτον, ἀποκαθιστᾷ πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουθενωθῇ. 13 ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ὁ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα πᾶς ὁ ὄχλος αὐτὸν ἐξέθαμβήθη, καὶ ᾔθελον, καθὼς γέγραπται ἐπ' αὐτόν.

14 Καὶ ἐλθόντων πρὸς τοὺς μαθητάς ἐλθεν ὄχλος πολὺν ἔχον μεθ' ἑαυτῶν. καὶ γραμματεῖς συζητοῦντας αὐτούς. 15 καὶ ἐξουθενωθῇ πᾶς ὁ ὄχλος αὐτόν ἐξέθαμβήθη, καὶ ᾔθελον, καθὼς γέγραπται ἐπ' αὐτόν.

+ οὕτως thus TTA. ° Ἠλείας T. P Μωσῇ LFW; Μωυσῇ TTA. 9 συναλοῦντες T. ° Ραββί T. 2 τρεῖς σκηνάς LTTA. ° Ἠλεία T. 7 ἀποκριθῇ he should answer TTA. ° ἐκφοβοῖ γὰρ ἐγένοντο for they became greatly afraid LTTA. 2 ἐγένετο T. 7 — λέγουσα OTTA+FW. 8 ἀκούετε αὐτοῦ LTTA. 8 εἰ μὴ L. 9 καὶ καταβαίνόντων LTT. 9 ἐκ L. 10 εἰδὼν διηγῶνται LTTA. 10 συζητοῦντες LTTA. 10 Ὅτι wherefore LW. 11 + οἱ Φαρισαῖοι καὶ οἱ Φαρισαῖοι καὶ the Pharisees and [J.]r. 11 Ἠλείαν T. 11 εἶπεν said TTA. 11 Ὁ Ἠλίας T. 12 μὲν TTT. 12 ἀποκαθιστᾷ LTTA. 12 +; (read and how has it been written, &c.) LT. 12 ἐξουθενωθῇ (; A) LTTA; ἐξουθενωθῇ T. 12 ᾔθελον TTA. 12 ἐλθόντες TTT. 12 εἶδον they saw TTT. 12 συζητοῦντας I TTA. 12 πρὸς αὐτούς with them TTT. 12 εὐθὺς TTA. 12 εἶδοντες LTTA. 12 ἐξέθαμβήθη LTTA.

προστρέχοντες ἡσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν τοὺς
running to [him] saluted him. And he asked the
γραμματεῖς, "Τί συζητεῖτε" πρὸς αὐτούς;" 17 Καὶ βάπο-

κριθεῖς εἰς ἐκ τοῦ ὄχλου εἶπεν, "Διδάσκαλε, ἤνεγκα τὸν υἱόν
answering one out of the crowd said, Teacher, I brought ²son
μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ᾔν' αὐτὸν
my to thee, having a ³spirit ⁴dumb; and wheresoever him
καταλάβῃ ῥήσσει αὐτόν." καὶ ἀφρίζει, καὶ τρίζει τοὺς
it seizes it dashes ⁵down ⁶him; and he foams, and gnashes
ὀδόντας αὐτοῦ, καὶ ξηραίνεται καὶ εἶπον τοῖς μαθηταῖς
his teeth, and is withering away. And I spoke to ⁷disciples

σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀπο-
thy that it they might cast out, and they had not power. But he an-
κριθεῖς αὐτῷ λέγει, "Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς
answering him says, O ⁸generation ⁹unbelieving! until when with you
ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
shall I be? until when shall I bear with you? Bring him to me.

20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτὸν εὐθέως
And they brought him to him. And seeing him immediately
τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς
the spirit threw ¹⁰into ¹¹convulsions ¹²him, and having fallen upon the
γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ,
earth he rolled foaming. And he asked his father,

Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν,
How long a time is it that this has been with him? And he said,

"Παιδίοθεν. 22 καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλεν καὶ
From childhood. And often him both into fire it cast and
εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν. ἄλλ' εἴ τι ὀδύνασαι,"
into waters, that it might destroy him: but if anything thou art able

βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰη-
[to do], help us, being moved with pity on us. And Je-

σοῦς εἶπεν αὐτῷ, Τὸ εἰ ὀδύνασαι; Πιστεῦσαι, πάντα δυνατὰ
sus said to him, If thou art able to believe, all things are possible

τῷ πιστεύοντι. 24 Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ
to him that believes. And immediately crying out the father of the

παιδίου μετὰ δακρύων ἔλεγεν, Πιστεύω, Κύριε, βοήθει
little child with tears said, I believe, Lord, help

μου. τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει
mine unbelief. But ¹³seeing ¹⁴Jesus that ¹⁵was ¹⁶running ¹⁷together

ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ,
a ¹⁸crowd, rebuked the spirit the unclean, saying to it,

Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἐξέλθε
Spirit dumb and deaf, I thee command, come

ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 Καὶ κρά-
out of him, and no more mayest thou enter into him. And having

ξαν, καὶ πολλά σπαραξάν αὐτόν, ἐξῆλθεν καὶ
cried out, and ¹⁹much ²⁰thrown ²¹into ²²convulsions ²³him, it came out; and

ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.
he became as if dead, so that many said that he was dead.

¹ αὐτοὺς them GLTTA. ² συζητεῖτε LITTA. ³ αὐτοὺς E. ⁴ ἀπεκρίθη αὐτῷ answered him LTT A. ⁵ εἶπεν LTTA. ⁶ ἐάν LTTA. ⁷ αὐτόν (read [him]) T. ⁸ αὐτοῦ (read [his] teeth) [L]TTA. ⁹ εἶπα TTA. ¹⁰ αὐτοῖς them GLTTAW. ¹¹ τὸ πνεῦμα εὐθύς LTTA. ¹² συνεσπάραξεν LT. ¹³ + ἐκ since LTTAW. ¹⁴ καὶ εἰς πῦρ αὐτόν TA. ¹⁵ ἄλλὰ T. ¹⁶ δύνῃ LTTA. ¹⁷ πιστεῦσαι TT[A]. ¹⁸ καὶ [L]T[TA]. ¹⁹ εὐθύς TTA. ²⁰ μετὰ δακρύων LTTA. ²¹ Κύριε GLTTAW. ²² + ὁ the (crowd) T. ²³ ἄλαλον καὶ κωφόν πνεῦμα LTTA. ²⁴ ἐπιτάσσω σοι TTA. ²⁵ ἀπ' from L. ²⁶ κράζας GLTTAW. ²⁷ σπαραξάν GLTTAW. ²⁸ αὐτόν G[L]TTA. ²⁹ + τοὺς the LTTA.

to him saluted him. 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη.
But Jesus, having taken him by the hand, raised up him, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

28 Καὶ ἐσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἔδυνάμεθα ἐκβαλεῖν αὐτό; 29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
And when he was entered into a house his disciples asked him apart, Because [of what] we were not able to cast out it? And he said to them, This kind by nothing can go out except by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him.

30 ἸΚαὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας καὶ οὐκ ᾔθελεν ἵνα τις ἰγνώσῃ 31 ἰδίδασκεν γὰρ τοὺς μαθητάς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 32 Οἱ δὲ ἡγνῶν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
And from thence having gone forth they went through Galilee; and he would not that anyone should know [it]; he was to teach his disciples, and said to them, The Son of man is delivered into [the] hands of men, and they will kill him; and having been killed, on the third day he will arise. But they understood not the saying, and were afraid

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35 And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receive me: and whosoever shall receive me, receive him that sent me. 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and

αὐτὸν ἐπερωτῆσαι.
33 Καὶ ἦλθεν εἰς Καπερναοὺμ καὶ ἐν τῇ οἰκίᾳ γενόμενος ἠρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; 34 Οἱ δὲ ἡσώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. 35 καὶ καθίσας ἐφώνησεν τοῖς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. 36 Καὶ λαβὼν παῖδιον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, 37 Ὅς ἐάν τις ἐν τῶν τοιούτων παίδιων δεξῇται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὁς ἐάν τις δεξῇται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστειλαντά με. 38 Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων, Διδάσκαλε, εἶδομεν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
him to ask. And he came to Capernaum; and in the house being asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had been discussing by themselves, who [was] greater. And sitting down he called the twelve, and said to them, If anyone desires first to be, he shall be last of all, and servant of all. And having taken a little child he set it in their midst; and having taken in his arms he said to them, Whosoever shall receive one of such little children in my name, I shall receive; and whoever shall receive me, shall receive, not me, but him who sent me. And John answered him, saying, Teacher, we saw some one in thy name casting out demons, who follows not

^a τῆς χειρὸς αὐτοῦ his hand LTT. ^b ἐσελθόντος αὐτοῦ LTT. ^c κατ' ἰδίαν ἐπηρώτων αὐτόν LTT. ^d ὅτι wherefore LW. ^e — καὶ νηστείᾳ T[A]. ^f ἸΚαίεθεν LTT. ^g ἐπορεύοντο LTT. ^h γνοί LTT. ⁱ μετὰ τρεῖς ἡμέρας after three days LTT. ^j ἦλθον they came LTT. ^k Καφαρναοὺμ LTT. ^l — πρὸς ἑαυτοὺς LTT. ^m [ἐν τῇ ὁδῷ] L. ⁿ ἐν LTT. ^o παίδιων τούτων of these little children T. ^p δέχεται should receive TTT. ^q ἀπεκρίθη [δὲ] L; ὅς spoke (to him) TTT. ^r — ὁ GLW. ^s — λέγων T. ^t + ἐν ELTT. ^u ἡμῖν G.

ἡμῖν¹ καὶ ἐκώλυσαμεν² αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.³
us, and we forbade him, because he follows not us.

39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν
But Jesus said, Forbid not him; for no one there is

ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνησεται
who shall do a work of power in my name, and be able

ταχὺ κακολογῆσαι με. 40 ὃς γὰρ οὐκ ἐστὶν καθ' ὑμῶν,⁴ ὑπὲρ
readily to speak evil of me; for he who is not against you, for

ὑμῶν⁵ ἐστὶν. 41 ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον
you is. For whoever may give to drink you a cup

ὑδατος ἐν τῷ ὀνόματί μου,⁶ ὅτι χριστοῦ ἐστε, ἀμὴν λέγω
of water in my name, because Christ's ye are, verily I say

ὑμῖν, οὐ μὴ ἰαπολέσῃ⁷ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν
to you, in no wise should he lose his reward. And whoever

σκανδαλίσῃ ἓνα τῶν μικρῶν ἐστῶν⁸ πιστευόντων εἰς
m. y cause to offend one of the little ones who believe in

ἐμέ,⁹ καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται ἰλίθος· μυλικὸς¹⁰
me, good it is for him rather if is put a millstone

περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
about his neck, and he has been cast into the sea.

43 Καὶ ἐὰν σκανδαλίξῃ¹¹ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·
And if should cause to offend thee thy hand, cut off it:

καλὸν ἴσσι ἐστὶν¹² κυλλὸν¹³ εἰς τὴν ζωὴν εἰσελθεῖν,¹⁴
good for thee it is maimed into life to enter, [rather]

ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ
than the two hands having to go away into the Gehenna, into the

πῦρ τὸ ἄσβεστον, 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ
fire the unquenchable, where their worm dies not, and

τὸ πῦρ οὐ σβέννυται.¹⁵ 45 καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ
the fire is not quenched. And if thy foot should cause to offend

σε, ἀπόκοψον αὐτόν· καλὸν ἴσσι ἐστὶν σοὶ¹⁶ εἰσελθεῖν εἰς τὴν
thee, cut off it: good it is for thee to enter into

ζωὴν χωλόν,¹⁷ ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς
life lame, [rather] than the two feet having to be cast into

τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.¹⁸ 46 ὅπου ὁ σκώληξ
the Gehenna, into the fire the unquenchable, where worm

αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.¹⁹ 47 καὶ ἐὰν ὁ
their dies not, and the fire is not quenched. And if

ὀφθαλμός σου σκανδαλίξῃ σε, ἐκβαλε αὐτόν· καλὸν
thine eye should cause to offend thee, cast out it: good

ἴσσι ἐστὶν²⁰ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
for thee it is with one eye to enter into the kingdom

θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-
of God, [rather] than two eyes having to be cast into the Gehen-

ναν τοῦ πυρός,²¹ 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ
na of fire, where their worm dies not, and the

πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ
fire is not quenched. For everyone with fire shall be salted, and

πᾶσα θυσία ἀλὶ ἀλισθήσεται.²² 50 καλὸν τὸ ὕλας,²³
every sacrifice with salt shall be salted. Good [is] the salt,

we forbid him, be-
cause he followeth not
us. 39 But Jesus said,
Forbid him not: for
there is no man which
shall do a miracle in
my name, that can
lightly speak evil of
me. 40 For he that
is not against us is
on our part. 41 For
whosoever shall give
you a cup of water to
drink in my name,
because ye belong to
Christ, verily I say
unto you, he shall not
lose his reward. 42 And
whosoever shall offend
one of these little ones
that believe in me, it
is better for him that
a millstone were hang-
ed about his neck, and
he were cast into the
sea. 43 And if thy
hand offend thee, cut
it off: it is better for
thee to enter into life
maimed, than having
two hands to go into
hell, into the fire that
never shall be quenched:
44 where their
worm dieth not, and
the fire is not quenched.
45 And if thy foot
offend thee, cut it off:
it is better for thee to
enter halt into life,
than having two feet
to be cast into hell,
into the fire that never
shall be quenched:
46 where their worm
dieth not, and the
fire is not quenched.
47 And if thine eye
offend thee, pluck it
out: it is better for
thee to enter into the
kingdom of God with
one eye, than having
two eyes to be cast
into hell fire: 48 where
their worm dieth not,
and the fire is not
quenched. 49 For every
one shall be salted with
fire, and every sacrifice
shall be salted with
salt. 50 Salt is good:

¹ ἐκώλυομεν TTR. ² [ὅτι οὐκ ἀκολουθεῖ ἡμῖν] T; ὅτι οὐκ ἠκολούθει ἡμῖν because he was
not following us T. ³ ἡμῶν vs ETTAW. ⁴ — τῷ GLTTAW. ⁵ — μου (read [my]) GLTFA.
* + ὅτι καὶ [L] TTR. ⁶ ἀπολέσει shall he lose LTR. ⁷ + τούτων (read of these little ones)
LTTT[A]. ⁸ πίστιν ἐχόντων have faith A; — εἰς ἐμέ T. ⁹ μύλος ὀνικός, millstone turned by
an ass LTTFA. ¹⁰ σκανδαλίση T. ¹¹ ἐστὶν σε LTTFA. ¹² εἰσελθεῖν εἰς τὴν ζωὴν LTT:AW.
* — verse 44 [T]. ¹³ + [γὰρ] for L. ¹⁴ ἐστὶν σε LTTAW. ¹⁵ — εἰς τὸ πῦρ τὸ ἄσβεστον
[L] TTT[A]. ¹⁶ — verse 46 [T]. ¹⁷ σέ ἐστὶν TTR. ¹⁸ — τοῦ πυρός LTTFA. ¹⁹ — καὶ
πᾶσα θυσία ἀλὶ ἀλισθήσεται [T]. ²⁰ ὅλα X

but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

X. And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 and they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me,

ἐὰν δὲ τὸ ὡς ἄλας ἄναλοι γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; but if the salt saltless is become, with what it will ye season? ἔχετε ἐν ἑαυτοῖς ὡς ἄλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις. Have in yourselves salt, and be at peace with one another.

10 Ὡς ἄκαίειεν ἄναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, And thence rising up he comes into the borders of Judaea, διὰ τοῦ πέραν τοῦ Ἰορδάνου καὶ συμπορεύονται πάλιν by the other side of the Jordan. And come together again ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν crowds to him, and as he had been accustomed again he taught αὐτούς. 2 Καὶ προσελθόντες, οἱ Φαρισαῖοι ἐπηρώτησαν αὐτόν. And coming to [him] the Pharisees asked αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες him if it is lawful for a husband a wife to put away, tempting αὐτόν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο him. But he answering said to them, What you did command Μωσῆς; 4 Οἱ δὲ εἶπον, Ὁ Μωσῆς ἐπέτρεψεν βιβλίον ἀποστασίον γράφαι, καὶ ἀπολῦσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν said to them, In view of your hardness he wrote for you τὴν ἐντολὴν ταύτην. 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ θεός. 7 ἕνεκεν τούτου καταλείψει female, made them God. On account of this shall leave ἀνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο joined to his wife, and shall be the two εἰς σάρκα μίαν ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ. 9 ὁ for flesh one; so that no longer are they two, but one flesh. What οὖν ὁ θεός συνέζευξεν, ἀνθρωπος μὴ χωριζέτω. 10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τούτου αὐτοῦ ἐπηρώτησαν αὐτόν. And they said, Moses allowed a bill of divorce against him. And he says to them, Whoever should put away τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾷται ἐπ' his wife and should marry another, commits adultery against αὐτήν. 12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾷται. And if a woman should put away her husband and be married to another, she commits adultery.

13 Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἅψῃται αὐτῶν. And they brought to him little children, that he might touch them. οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἀφετε τὰ παῖδια Jesus was indignant, and said to them, Suffer the little children

ὡς ἄλα T. ὡς ἄλα LTTA. ὡς καὶ ἐκαίειεν LTTAW. καὶ αὐτὸς LTTA. συμπορεύονται TΑ. οἱ οἱ GLTAW. ἐπηρώτων were asking LTTA. Μωσῆς εἶπε LTTAW. εἶπεν LTTA, ἐπέτρεψεν Μωσῆς LTTA; Μωσῆς ἐπέτ. W. ὁ δὲ but TTA. ὁ — ὁ θεός (read he made them) [L]TTA]. καὶ προσκολληθήσεται T. τῇ γυναίκει L; — πρὸς τὴν γυναῖκα T. εἰς τὴν οἰκίαν LTTA. αὐτοῦ (read the disciples) [L]TTA]. τούτου this LTTA. ἐπηρώτων were asking TΑ. αὐτὸν LTTA. αὐτὴ ἀπολύσασα she putting away TTA. — καὶ TTA. γαμήσῃ ἄλλον should marry another LTTA.

ἐρχεσθαι πρὸς με, ^{καὶ} μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων
to come to me, and do not hinder them; for of such
ἐστὶν ἡ βασιλεία τοῦ θεοῦ· 15 ἀμὴν λέγω ὑμῖν, ὅς ἐάν
is the kingdom of God. Verily I say to you, Whoever
μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ
shall not receive the kingdom of God as a little child, in no wise
εἰσελεύσεται εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτά, ^{καὶ}
shall enter into it. And having taken ⁱⁿ [his] ^{arms} ^{them},
τιθεὶς τὰς χεῖρας ἐπ' αὐτά ^{καὶ} ὑλόγει αὐτά.
having laid [his] hands on them he blessed them.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ
And as he went forth into [the] way, ^{running} ^{up} ^{one} and
γονυπετήσας αὐτὸν ἐπρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί
kneeling down to him asked him, ^{Teacher} ^{good}, what
ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς
shall I do that life eternal I may inherit? But Jesus
εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ
said to him, Why me callest thou good? No one [is] good except
εἰς, ὁ θεός. 19 τὰς ἐντολάς οἶδας, ^{Μὴ μοιχεύσης}
one, God. The commandments thou knowest: Thou shouldst not commit

μὴ φονεύσης· ^{μὴ κλέψης}
adultery; thou shouldst not commit murder; thou shouldst not steal; thou
μὴ ψευδομαρτυρήσης· ^{μὴ ἀποστερήσης} ^{τίμα} τὸν
shouldst not bear false witness; thou shouldst not defraud; honour
πατέρα σου καὶ τὴν μητέρα. 20 Ὁ δὲ ἀποκριθεὶς ^{εἶπεν}
thy father and mother. And he answering said
αὐτῷ, Διδάσκαλε, ταῦτα πάντα ^{ἐφύλαξα ὑμῖν} ἐκ νεότητός
to him, Teacher, ^{these} ^{all} have I kept from ^{youth}

μου. 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ
my. And Jesus looking upon him loved him, and
εἶπεν αὐτῷ, ^{Ἐν} ^{σοὶ} ^{ὅσα} ^{ἔχεις} ^{πώλη}
said to him, One thing to thee is lacking: go, as much as thou hast sell
σον καὶ δός τοῖς ^{πτωχοῖς}, καὶ ἔξεις θησαυρόν ἐν
and give to the poor, and thou shalt have treasure in
οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἔσθρας τὸν σταυρόν. 22 Ὁ δὲ
heaven; and come, follow me, taking up the cross. But he,
στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων
being sad at the word, went away grieved, for he had

κτήματα πολλά. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς
possessions many. And looking around Jesus says
μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς
to his disciples, How difficultly those ^{riches} ^{having} into
τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 Οἱ δὲ μαθηταὶ ἔθαυ-
the kingdom of God shall enter! And the disciples were as-
βοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
tonished at his words. And Jesus again answering

λέγει αὐτοῖς, ^{Ἦ τέκνα}, πῶς δύσκολόν ἐστιν ^{τοὺς} ^{πεποιθότας}
says to them, Children, how difficult it is [for] those who trust
ἐπὶ ^{τοῖς} ^{χρήμασιν} εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
in riches into the kingdom of God to enter!
25 εὐκολώτερόν ἐστιν ^{κάμηλον} ^{διὰ} ^{τῆς} ^{τρυμαλιᾶς} ^{τῆς}
Easier it is [for] a camel through the eye of the

and forbid them not:
for of such is the king-
dom of God. 15 Verily
I say unto you, Who-
soever shall not receive
the kingdom of God as
a little child, he shall
not enter therein.
16 And he took them
up in his arms, put
his hands upon them,
and blessed them.

17 And when he was
gone forth into the
way, there came one
running, and knelted
to him, and asked him,
Good Master, what
shall I do that I may
inherit eternal life?
18 And Jesus said unto
him, Why callest thou
me good? there is none
good but one, that is,
God. 19 Thou knowest
the commandments,
Do not commit adul-
tery, Do not kill, Do
not steal, Do not bear
false witness, Defraud
not, Honour thy father
and mother. 20 And he
answered and said
unto him, Master, all
these have I observ-
ed from my youth.
21 Then Jesus behold-
ing him loved him,
and said unto him,
One thing thou lack-
est: go thy way, sell
whatsoever thou hast,
and give to the poor,
and thou shalt have
treasure in heaven;
and come, take up the
cross, and follow me.
22 And he was sad at
that saying, and went
away grieved: for he
had great possessions.
23 And Jesus looked
round about, and saith
unto his disciples, How
hardly shall they that
have riches enter into
the kingdom of God!
24 And the disciples
were astonished at his
words. But Jesus an-
swereth again, and
saith unto them, Child-
ren, how hard is it for
them that trust in
riches to enter into
the kingdom of God!
25 It is easier for a
camel to go through the
eye of a needle,

† — καὶ ὁ ΓΙΤΤΑΥ * — ἀν ΛΙΤΤΑ. * + κατελύγει he blesses [them] ΤΙΤΑ. ‡ εὐλόγει
αὐτὰ he blesses them LW; — ὑλόγει αὐτά ΤΙΤΑ. † Μὴ φονεύσης, μὴ μοιχεύσης L.
‡ — σου thy (mother) LT. ‡ — ἀν κριθεὶς T. ‡ ἐφῆ ΤΙΤΑ. ‡ πάντα ταῦτα L.
‡ ἐφύλαξα I... ‡ σε thee TA. ‡ — τοῖς LT+AW. ‡ — ἔσθρας τὸν σταυρόν [L]ΤΤ. ‡ τέκνα L.
† — τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν T. ‡ — τοῖς LT+AW. ‡ — τῆς (καὶ αὐ τοῦ οὐ) of a
needle) LT+W.

than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him,

ῥαφίδος ^{needle} εἰσελθεῖν, ἢ ^{to pass, than [for]} πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ ^{kingdom of God} εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ^{And they exceedingly were astonished, saying among} εἰσαυτοὺς, Καὶ τίς δύναται σωθῆναι; 27 Ἐμβλέψας. ^{themselves, And who is able to be saved? But looking on them} οὐδὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ὁ ἀδύνατον, ἀλλ' οὐ παρὰ ^{Jesus says, With men [it is] impossible, but not with} πτῷ θεῷ· πάντα γὰρ δυνάτα ἐστὶν ^{God; for all things possible are with God.} παρὰ τῷ θεῷ. 28 Καὶ ^{And} ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, ^{begin Peter to say to him, Lo, we have left all,} καὶ ἡκολονθήσασμεν σοι. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ^{and followed thee. But answering Jesus said,} Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ^{Verily I say to you, No one there is who has left house, or brothers,} ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ^{or sisters, or father, or mother, or wife, or children, or} ἀγρούς, ^{lands, for the sake of me and of the glad tidings, that shall not receive} ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελ- ^{a hundredfold now in this time: houses and bro-} φούς καὶ ἀδελφάς καὶ μητέρας, καὶ τέκνα καὶ ἀγρούς, μετὰ ^{thers and sisters and mothers and children and lands, with} διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολ- ^{persecutions, and in the age that is coming life eternal.} λοι οὐδὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ^{but shall be first last, and the last first.} ἔσχατοι πρῶτοι.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ^{And they were in the way going up to Jerusalem, and} ἦν πρᾶγιν αὐτοῖς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ^{was going on before them Jesus, and they were astonished, and} ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς ^{following were afraid. And having taken to [him] again the} δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ ^{twelve, he began them to tell the things which were about to him} συμβαίνειν. 33 Ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ^{to happen: Behold, we go up to Jerusalem, and} ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ ^{the Son of man will be delivered up to the chief priests and} τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ ^{to the scribes, and they will condemn him to death, and} παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 34 καὶ ἐμπαίζουσιν αὐτῷ, ^{will deliver up him to the Gentiles. And they will mock him,} καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀπο- ^{and will scourge him, and will spit upon him, and will} κτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ^{kill him; and on the third day he will rise again.}

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης ^{And come up to him James and John, the}

^α διελθεῖν EGLTTRAW.

^β — δὲ but TTRa.

^γ — ἐστὶν (read [are]) TTR.

^δ — ἀποκ. δὲ TA.

^ε + ἐνεκεν for the sake of [L] TTRAW.

^ς — αὐτόν (read [him]) [L] TTR.

^α — δὲ but TTRa.

^β — καὶ GLTTRAW.

^γ ἀποκριθεὶς (omit but) ὁ Ἰησοῦς εἶπεν GLTTRAW; ἔφη ὁ Ἰησοῦς

^δ ἢ μητέρα, ἢ πατέρα LTTA.

^ε — ἢ γυναῖκα LTTA.

^ς — οἱ GLW.

^α καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν LTTA.

^β μετὰ τρεῖς ἡμέρας after three days LTTA.

^γ — οἱ A.

υιοὶ Ζεβεδαίου, λέγοντες^h, Διδάσκαλε, θέλομεν ἵνα δέαν
sons of Zebedee, saying, Teacher, we desire that whatever
αἰτήσωμενⁱ ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε
we may ask thou wouldst do for us. And he said to them, What do ye desire
ποιῆσαι με^h ὑμῖν; 37 Οἱ δὲ εἶπον^h αὐτῷ, Δός ἡμῖν, ἵνα εἰς
"to do" me for you? And they said to him, Give to us, that one
ἐκ δεξιῶν σου^h καὶ εἰς^h ἐξ^h ἐυωνύμων^h ἵνα καθίσωμεν ἐν
at thy right hand and one at thy left hand we may sit in
τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί
thy glory. But Jesus said to them, Ye know not what
αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον^h ὃ ἐγὼ πίνω, καὶ^h τὸ
ye ask. Are ye able to drink the cup which I drink, and the

βάπτισμα^h ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
"baptism" which "I" am "baptized" ["with"], "to be" baptized ["with"]?
39 Οἱ δὲ εἶπον^h αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
And they said to him, We are able. But Jesus said to them,

Τὸ μὲν^h ποτήριον ὃ ἐγὼ πίνω, πίεσθε^h καὶ τὸ βάπτισμα
The "indeed" cup which I drink, ye shall drink; and the baptism
ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσεσθε^h 40 τὸ δὲ καθί-
which I am baptized [with], ye shall be baptized [with]; but to sit

σαι ἐκ δεξιῶν μου. καὶ^h ἐξ ἐυωνύμων μου^h οὐκ ἔστιν ἐμὸν
at my right hand and at my left hand is not mine
δοῦναι, ἀλλ' οἷς ἡτοίμασται. 41 Καὶ ἀκούσαν-
to give, but [to those] for whom it has been prepared. And having

τες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ
heard [this] the ten began to be indignant about James and
Ἰωάννου. 42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς^h λέγει
John. But Jesus having called "to" [him] them says

αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
to them, Ye know that those who are accounted to rule over the nations
κατακυριεύουσιν αὐτῶν^h καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζου-
exercise lordship over them; and their great ones exercise authority

σιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔσται^h ἐν ὑμῖν^h ἀλλ'
over them; not thus however shall it be among you; but
ὅς ἐάν^h θέλῃ γενέσθαι μέγας^h ἐν ὑμῖν, ἔσται^h διάκονος
whoever desires to become great among you, shall be "servant"

ὑμῶν. 44 καὶ ὅς ἐάν^h θέλῃ ὑμῶν^h γενέσθαι^h πρῶτος, ἔσται^h
"your;" and whoever desires of you to become first, shall be
πάντων δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν
"of" all "bondman." For even the Son of man came not

διακοινηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
to be served, but to serve, and to give his life
λύτρον ἀντὶ πολλῶν.
a ransom for many.

46 Καὶ ἔρχονται^h εἰς Ἱεριχὼν^h καὶ ἐκπορευομένου αὐτοῦ
And they come to Jericho; and as he was going out
ἀπὸ Ἱεριχὼν^h καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἰκανοῦ,
from Jericho, and his disciples, and a "crowd" large,

υἱὸς Τιμαίου Βαρτίμαϊος^h τυφλὸς^h ἐκάθητο παρὰ τὴν
a son of Timæus, Bartimæus the blind [man], was sitting beside the

saying, Master, we would that thou shouldst do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 and whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. 47 And when

^h + αὐτῷ to him [L] TTR. ⁱ + σε thee LTTAW. ^k ποιήσω I should do LTr; με ποιήσω T. ^l εἶπαν LTTA. ^m σου ἐκ δεξιῶν TTR. ⁿ + σου thy T. ^o ἀριστερῶν TTR. ^p — σου (read [thy] left hand) [L] TTR. ^q ἢ οὐ LTTA. ^r εἶπαν LTTA. ^s — μὲν TTR. ^t — μου (read [my] left hand) GLTTRAW. ^u καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς LTTA. ^v ἔστιν it is LTTA. ^w ἐν LTTA. ^x μέγας γενέσθαι TTR. ^y ὁ μὲν διάκονος GLTTRAW. ^z ἐάν σται. ^{aa} ἐν ὑμῖν among you L. ^{ab} εἶναι to be LTr. ^{ac} ἐρχεται he comes L. ^{ad} Ἱεριχὼν L. ^{ae} + ὁ the (son) LTTAW. ^{af} — ὁ (read a blind [man]) LTTA. ^{ag} + προσαίτης a beggar TTR.

αὐτοὺς. 7 καὶ ἤγαγον¹ τὸν πῶλον πρὸς τὸν Ἰησοῦν· καὶ
 them. And they led the colt to, Jesus. And
 πέπτεbalον² αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ·³
 they cast upon it their garments, and he sat on it;
 8 πολλοὶ δὲ⁴ τὰ ἱμάτια αὐτῶν ἐστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ⁵
 and many their garments strewed on the way, and others
 ἴστοι βάδας⁶ ἔκοπτον⁷ ἐκ τῶν δένδρων,⁸ καὶ ἐστρώννουν
 branches were cutting down from the trees, and were strewing
 εἰς τὴν ὁδόν.⁹ 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦν-
 [them] on the way. And those going before and those follow-
 ρες ἐκραζον, ἠέγοντες,¹⁰ Ὡσαννά· εὐλογημένος ὁ
 ing were crying out, saying, Hosanna! blessed [be] he who
 ἐρχόμενος ἐν ὀνόματι κυρίου. 10 εὐλογημένη ἡ ἐρχο-
 comes in [the] name of [the] Lord. Blessed [be] the com-
 μένη βασιλεία τῶν ὀνομάτων κυρίου¹¹ τοῦ πατρὸς ἡμῶν
 ing kingdom in [the] name of [the] Lord of our father
 Δαβὶδ·¹² Ὡσαννά ἐν τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν εἰς
 David. Hosanna in the highest! And entered into
 Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος
 Jerusalem Jesus and into the temple; and having looked round on
 πάντα, ὁψίας¹³ ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν
 all things, late already being the hour, he went out unto Bethany
 μετὰ τῶν δώδεκα.
 with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,
 And on the morrow having gone out they from Bethany,
 ἐπείνασεν· 13 καὶ ἰδὼν συκὴν¹⁴ μακρόθεν ἔχουσαν φύλλα,
 he hungered. And seeing a fig-tree afar off having leaves,
 ἦλθεν εἰς αὐρά¹⁵ εὐρήσει τι¹⁶ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ'
 he went if perhaps he will find anything on it. And having come to
 αὐτὴν, οὐδὲν εὗρεν εἰ μὴ φύλλα·¹⁷ οὐ γὰρ ἦν καιρὸς¹⁸ σύκων.
 it, nothing he found except leaves, for it was not [the] season of figs.
 14 καὶ ἀποκριθεὶς ὁ Ἰησοῦς¹⁹ εἶπεν αὐτῇ, Μηκέτι ἕκ σου εἰς
 And answering Jesus said to it, No more of thee for
 τὸν αἰῶνα²⁰ ἡμῶν²¹ καρπὸν φέροι. Καὶ ἡκούον οἱ μαθηταὶ²²
 ever any one fruit let eat. And heard disciples
 αὐτοῦ. 15 Καὶ ἐρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν
 his. And they come to Jerusalem; and having entered
 ὁ Ἰησοῦς²³ εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας
 Jesus into the temple he began to cast out those selling
 καὶ ἁγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυ-
 and buying in the temple, and the tables of the money
 βιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστέρας
 changers and the seats of those selling the doves
 κατέστρεψεν· 16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος
 he overthrew, and suffered not that anyone should carry a vessel
 διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν, ἠέγων²⁴ αὐτοῖς,²⁵ Οὐ
 through the temple. And he taught, saying to them, Not

let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way; and others out down branches off the trees, and strewed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem; and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry: 13 and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; 16 and would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto

ο φέρουσιν they bring TTRa. P ἐπιβάλλουσιν they cast upon GLTTaW. 9 αὐτόν LTTra.
 1 καὶ πολλοὶ TTRa. 2 στιβάδας LTTra. 3 κόψαντες having cut [them] down TTRa.
 4 ἀγρῶν fields TTRa. 5 — καὶ ἐστρώννουν εἰς τὴν ὁδόν TTRa. 6 — λέγοντες [L]TTra.
 7 — ἐν ὀνόματι κυρίου GLTTaW. 8 Δαυεὶδ LTTra; Δαυὶδ GW. 9 — ὁ Ἰησοῦς καὶ (read he
 entered) LTTra. 10 ὁμῇ T. 11 + ἀπὸ τῶν LTTaW. 12 εὐρήσει LTTaW. 13 + (μόνα)
 only L. 14 οὐ γὰρ ἦν ὁ καιρὸς L; ὁ γὰρ καιρὸς οὐκ ἦν TTRa. 15 — ὁ Ἰησοῦς (read he said)
 GLTTaW. 16 εἰς τὸν αἰῶνα ἐκ σου LTTra. 17 οὐδεὶς E. 18 — ὁ Ἰησοῦς GLTTaW.
 19 + τοὺς these LTTaW. 20 καὶ ἔλεγεν and said TTRa. 21 — αὐτοῖς [L]a.

them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19 And when even was come, he went out of the city.

γέγραπται, ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται ἔξω τῆς πόλεως. 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. 19 Καὶ ὥτε ὅψε ἐγένετο ἐξεπορεύετο ἔξω τῆς πόλεως.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou curdest is withered away. 22 And Je us answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

20 Καὶ ἰπρωτὶ παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξηρανται. 22 Καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς, Ἐχετε πίστιν θεοῦ. 23 ἀμὴν· γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει· τούτω, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ὃ ἂν ἐλέγῃ γίνεται· ἔσται αὐτῷ ὃ ἂν εἴπῃ. 24 διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι, αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. 25 Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παπτώματα ὑμῶν. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παπτώματα ὑμῶν.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28 and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus

27 Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἡ ἐξουσία ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ Ἰησοῦς

ο — Ὅτι L. P πεποιήκατε have made TTR. 9 ἀρχιερεῖς καὶ οἱ γραμματεῖς LITTAW. 1 ἀπολέσωσιν they might destroy LITTAW. 2 [αὐτόν] L. 3 πᾶς γὰρ for all TTR. 4 ἐξεπλήσσετο T. 5 ὅταν TTR. 6 ἐξεπορεύετο they went forth LIT. 7 παραπορευόμενοι πρωὶ LITTA. 8 Ῥαββί TA. 9 + ὁ OLITTAW. 10 γὰρ for LI[TR]A. 11 πιστεύῃ TA. 12 ὃ what TTR. 13 λαλεῖ LITTA. 14 — ὃ ἐάν εἴπῃ TTR[A]. 15 — ἂν LITTAW. 16 προσευχέσθε καὶ ye pray and LITTA. 17 ἐλάβετε ye received LITTA. 18 στήκητε ye stand LITTA. 19 — verse 26 TTR. 20 — τοῖς LA. 21 ἐλεγον they said TTR. 22 ἢ or TA. 23 ἔδωκεν τὴν ἐξουσίαν ταύτην LIT.

¹ἀποκριθεὶς² εἶπεν αὐτοῖς, ³Ἐπερωτήσω⁴ ὑμᾶς κἀγὼ⁵ ἓνα λόγον,
 answering said to them Will ask you I also one thing,
 καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
 and answer me, and I will tell you by what authority these things
 ποιῶ. 30 Τοῦ βαπτίσματος¹ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ
 I do: The baptism of John from heaven was it or from
 ἀνθρώπων; ἀποκριθῆτέ μοι. 31 Καὶ ἔλογίζοντο² πρὸς ἑαυ-
 men? answer me. And they reasoned with them
 τοὺς, λέγοντες, Ἐάν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, ³Διατί⁴
 selves, saying, If we should say, From heaven, he will say, Why
 οὐκ οὐκ ἐπιστεύσατε αὐτῷ; 32 Ἄλλ' ἂν⁵ εἴπωμεν, Ἐξ
 then did ye not believe him? but if we should say, From
 ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ⁶ἅπαντες⁷ γὰρ εἶχον τὸν
 men,— they feared the people; for all held
 Ἰωάννην ὅτι ὄντως⁸ προφήτης ἦν. 33 καὶ ἀποκριθέντες⁹ βλέ-
 John that indeed a prophet he was. And answering they
 γουσιν τῷ Ἰησοῦ, Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοὺς ἀποκριθεὶς¹⁰ λέγει
 say to Jesus, We know not. And Jesus answering says
 αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
 to them, Neither I tell you by what authority these things I do.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς¹ λέγειν, ²Ἀμπελῶνα
 And he began to them in parables to say, A vineyard
 ἐφύτευσεν ἄνθρωπος,³ καὶ περιέθηκεν⁴ φραγμόν, καὶ ὥρυξεν
 planted a man, and placed about [it] a fence, and dug
 ὑπολήμιον, καὶ ᾠκοδόμησεν⁵ πύργον, καὶ ἐξέδοτο⁶ αὐτὸν
 a wine-vat, and built a tower, and let out it
 τοῖς γεωργοῖς, καὶ ἀπεδήμησεν.⁷ 2 καὶ ἀπέστειλεν⁸ πρὸς τοὺς
 to husbandmen, and left the country. And he sent to the
 γεωργοὺς τῷ καιρῷ⁹ δούλον, ἵνα παρὰ τῶν γεωργῶν
 husbandmen at the season a bondman, that from the husbandmen
 λάβῃ¹⁰ ἀπὸ τοῦ καρποῦ¹¹ τοῦ ἀμπελῶνος¹² 3 οἱ δὲ¹³ λα-
 he might receive from the fruit of the vineyard. But they having
 βόνην αὐτὸν ἔδειραν, καὶ ἀπέστειλαν¹⁴ κενόν.¹⁵ 4 καὶ πάλιν
 taken him beat, and sent [him] away empty. And again
 ἀπέστειλεν¹⁶ πρὸς αὐτοὺς ἄλλον δούλον·¹⁷ κἀκεῖνον¹⁸ λιθοβολή-
 he sent to them another bondman, and him having
 σαντες¹⁹ ἐκεφαλაίωσαν,²⁰ καὶ²¹ ἀπέστειλαν²² ἡτιμωμένον.²³
 stoned they struck on the head, and sent [him] away having insulted [him].
 5 καὶ²⁴ πάλιν²⁵ ἄλλον ἀπέστειλεν·²⁶ κἀκεῖνον²⁷ ἀπέκτειναν·²⁸ καὶ
 And again another he sent, and him they killed; also
 πολλοὺς ἄλλους,²⁹ τοὺς³⁰ μὲν δέροντες,³¹ τοὺς³² δὲ ἀποκτείνον-
 many others, some beating, and others killing,
 τες.³³ 6 Ἐτι³⁴ οὖν³⁵ ἓνα υἱὸν³⁶ ἔχων³⁷ ἀγαπητὸν³⁸ αὐτοῦ,³⁹
 Yet therefore one son having beloved his own,
 ἀπέστειλεν⁴⁰ καὶ⁴¹ αὐτὸν⁴² πρὸς αὐτοὺς ἔσχατον,⁴³ λέγων,⁴⁴ Ὅτι
 he sent also him to them last, saying, They
 ἐντραπήσονται⁴⁵ τὸν υἱόν μου. 7 ἐκεῖνοι δὲ οἱ γεωργοὶ⁴⁶ εἶπον
 They will have respect for my son. But those husbandmen said

answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or of men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

XII. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winevat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among them-

¹ — ἀποκριθεὶς TT.A. ² κἀγὼ ὑμᾶς L; — κἀγὼ (read ἐπερ. I will ask) TT.A. ³ + τὸ
 LIT.A.W. ⁴ διελογίζοντο LIT.A.W. ⁵ Διατί TT.A. ⁶ — οὖν LIT.A.W. ⁷ ἄλλα (read but
 should we say) LIT.A.W. ⁸ πάντες L. ⁹ ὄντως ὅτι TT.A. ¹⁰ τῷ Ἰησοῦ λέγουσιν TT.A.
¹¹ [ἀποκριθεὶς] ὁ Ἰησοῦς L; — ἀποκριθεὶς TT.A. ¹² λαλεῖν LIT.A. ¹³ ἄνθρωπος ἐφύτευσεν T.
¹⁴ ἐξέδοτο T.A. ¹⁵ τῶν καρπῶν the fruits TT.A. ¹⁶ καὶ and LIT.A. ¹⁷ — λιθοβολήσαντες LIT.A.
¹⁸ ἐκεφαλაίωσαν T. ¹⁹ ἡτιμωσαν insulted LT; ἡτίμασαν T.A. ²⁰ πάλιν GLT.T.A. ²¹ οὓς
 LIT.T.A. ²² ἀποκτείνοντες GLT.T.A. ²³ — οὖν [L]IT.T.A. ²⁴ ἔχων υἱόν L; εἶχεν υἱόν TT.A.
²⁵ — αὐτοῦ LIT.T.A.; αὐτοῦ W. ²⁶ — καὶ [L]IT.T.A. ²⁷ ἔσχατον πρὸς αὐτοὺς LIT.T.A. ²⁸ πρὸς
 αὐτοὺς εἶπα TT.A.; εἶπαν πρὸς αὐτοὺς L.

19 Διδάσκαλε, ὁ Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελ-
 Teacher, Moses wrote for us, that if of anyone a bro-
 φος ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἄφῃ,
 ther should die and leave behind a wife and children leave not,
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ
 that should take his brother the wife of him and
 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοί
 raise up seed to his brother. Seven brethren
 ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων
 there were; and the first took a wife, and dying
 οὐκ ἄφῃκεν σπέρμα. 21 καὶ ὁ δευτέρος ἔλαβεν αὐτήν, καὶ
 left no seed; and the second took her, and
 ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἄφῃκεν σπέρμα καὶ ὁ τρίτος
 died, and neither he left seed; and the third
 ὡσαύτως. 22 καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἄφῃκαν
 likewise. And took her the seven, and left no
 σπέρμα. Ἰσχυάτῃ πάντων ἀπέθανεν καὶ ἡ γυνή. 23 ἐν τῇ
 seed. Last of all died also the woman. In the
 οὖν ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται
 therefore resurrection, when they shall arise, of which of them shall she be
 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 24 Καὶ ἀποκριθεὶς
 wife? for the seven had her as wife. And answering
 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες
 Jesus said to them, Not therefore do ye err, not knowing
 τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ
 the scriptures nor the power of God? For when from among
 νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται,
 [the] dead they rise, neither do they marry nor are given in marriage,
 ἀλλ' εἰσὶν ὡς ἄγγελοι τοῖς ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ
 but are as angels who [are] in the heavens. But concerning
 τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
 the dead, that they rise, have ye not read in the book
 ὡς λέγει, Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ
 as Moses, [in the part] on the bush, how spoke to him God,
 λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ
 saying, I [am] the God of Abraham and the God of Isaac and the
 θεὸς Ἰακώβ; 27 Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ θεὸς
 God of Jacob? He is not the God of [the] dead, but God
 ζώντων. Ὑμεῖς οὖν πολλὰ πλανᾶσθε. 28 Καὶ προσελθὼν
 of [the] living. Ye therefore greatly err. And having come up
 εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, ἔειδώς
 one of the scribes, having heard them reasoning together, perceiving
 ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἠπερώτησεν αὐτόν, Ποία ἐστὶν
 that well them he answered, questioned him, Which is
 πρώτη πασῶν ἐντολῇ; 29 καὶ ὁ δὲ Ἰησοῦς ἀπεκρίθη
 [the] first of all commandment? And Jesus answered
 αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε,
 him, [The] first of all the commandments [is], Hear,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and have no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; the

* Μωσῆς LITRAW. ἰ μὴ ἀφῇ τέκνον leave no child TA. * — αὐτοῦ TTRA. * + οὖν therefore EW. * μὴ καταλίπῃν having left behind no TTRA. P — ἔλαβον αὐτὴν [L]ITRA. * — καὶ TTRA. ἰ ἔσχον LITRA. * καὶ ἡ γυνὴ ἀπέθανεν LITRA. * — οὖν TTRA. * — ὅταν ἀναστῶσιν [L]ITRA. * ἔφη αὐτοῖς ὁ Ἰησοῦς Jesus said to them TTRA. * γαμίσκονται LITRAW. * — οἱ GLT[Tr]W. * Μωσῆς LITRAW. * — τοῦ GLITRAW. * πῶς TTRA. * — ὁ LITRAW. * — θεὸς GLITRAW. * — ὑμεῖς οὖν (read πλαν. ye err) T[Tr]A. ἰ συζητούντων LITRA. * ἰδὼν having seen LITRA. * ἀπεκρίθη αὐτοῖς TTRA. ἰ πρώτη πάντων ἐντολῇ GLW; ἐντολῇ πρώτη πάντων TTRA. * ἀπεκρίθη ὁ Ἰησοῦς TTRA. * — αὐτῷ T[Tr]A. * — πάντων ἐντολῇ GW; πάντων [ἐντολῇ ἐστίν] commandment of all is L; ἐστίν (read [The] first is) TTRA.

Lord our God is one Lord: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν. 30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. Ἀὕτη πρώτη ἐντολή. 31 καὶ ἐξ ὅλης τῆς ἰσχύος σου. Ἀὕτη πρώτη ἐντολή. 31 καὶ δευτέρα ὁμοία ἡ αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστιν. 32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἰς ἐστὶν θεός, καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, ἢ πλεόν ἔστιν πάντων τῶν ὑλοκαυτωμάτων καὶ τῶν θυσιῶν. 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

¹to ²question.

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? 36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαβὶδ; 36 αὐτὸς γὰρ ὁ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Ἐἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 37 Αὐτοῦς ὁ Δαβὶδ λέγει αὐτὸν κύριον καὶ πόθεν υἱὸς αὐτοῦ ἐστίν; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ

¹ — αὕτη πρώτη ἐντολή ΤΑ. ² — καὶ [L]TTR. ³ — ὁμοία ΤΑ. ⁴ αὕτη (read [is] like) LTR. ⁵ εἶπες T. ⁶ — θεός (read he is one) GLTTRAW. ⁷ — καὶ ἐξ ὅλης τῆς ψυχῆς [L]T. ⁸ περισσώτερον abundantly more TTR. ⁹ — τῶν GLTTRAW. ¹⁰ [αὐτὸν] TR. ¹¹ Δαυεὶδ ἐστὶν TTA; ἐστὶν Δαυεὶδ L; ἐστὶν Δαυὶδ GW. ¹² — γὰρ [L]TTRJA. ¹³ Δαυεὶδ LTTTA; Δαυὶδ GW. ¹⁴ λέγει says W. ¹⁵ — τῷ GW. ¹⁶ λέγει says GTR. ¹⁷ — ὁ (read [the]) LTR. ¹⁸ κάθισον TTA. ¹⁹ ὑποκάτω (read beneath thy feet) A. ²⁰ — οὖν [L]TTR. ²¹ αὐτοῦ ἐστὶν υἱὸς TTA. ²² ἐν τῇ διδασκῇ αὐτοῦ ἔλεγεν TTA.

ἀσπασμούς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
salutations in the market-places and first seats in the
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 40 οἱ κατεσ-
synagogues and first places at the suppers; who de-
θιόντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρά
your the houses of widows, and as a pretext ^{at} length
προσευχόμενοι· οὗτοι ἡλψονται περισσότερον κρίμα.
^{pray.} These shall receive more abundant judgment.

41 Καὶ καθίσας ὁ Ἰησοῦς ὁ κατέναντι τοῦ γαζοφυλα-
And ^{having} sat down ^{Jesus} opposite the treasury,
κίου ἐθίωσε πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλά-
he saw how the crowd cast money into the treasury;
κιον· καὶ πολλοὶ πλούσιοι ἐβαλλον πολλά. 42 καὶ ἐλθοῦσα
and many rich were casting [in] much. And ^{having} come
μία χήρα πτωχὴ ἐβάλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.
^{one} ^{widow} ^{poor} cast [in] ^{lepta} two, which is a kodrantes.
43 καὶ προσκαλεσάμενος τοὺς μαθητάς αὐτοῦ ἔλεγεν αὐτοῖς,
And having called to [him] his disciples he says to them,
Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων
Verily I say to you, that this ^{widow} ^{poor} more than all
ῥέβληκεν τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. 44 πάν-
has cast [in] of those casting into the treasury. ^{All}
τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβαλον· αὕτη δὲ
for out of that which was abounding to them cast [in], but she
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἐβάλεν,
out of her destitution ^{all} ^{as} ^{much} ^{as} ^{she} ^{had} ^{cast} [in],
ὅλον τὸν βίον αὐτῆς.
^{whole} ^{her} ^{liveliness}.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ
And as he was going forth out of the temple ^{says} ^{to} ^{him}
εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ
^{one} ^{of} ^{this} ^{disciples}, Teacher, see, what stones and
ποταπαὶ οἰκοδομαί. 2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ,
what buildings! And ^{Jesus} answering said to him,
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ
Seest thou these great buildings? not at all shall be left
λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ. 3 Καὶ καθημένου
stone upon stone which shall not be thrown down. And as ^{was} ^{sitting}
αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, <sup>ἐπηρώ-
he upon the mount of Olives opposite the temple, ask-
των</sup> αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ
ed ^{him} ^{apart} ^{Peter} ^{and} ^{James} ^{and} ^{John} ^{and}
Ἀνδρέας, 4 Εἰπέ ἡμῖν πότε ταῦτα ἔσται; καὶ τί τὸ
^{Andrew,} Tell us when ^{these} ^{things} ^{shall} ^{be}? and what the
σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;
sign when ^{should} ^{be} ^{about} ^{all} ^{these} ^{things} ^{to be accomplished}?
5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε
And ^{Jesus} answering to them began to say, Take heed
μή τις ὑμᾶς πλανήσῃ. 6 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
lest anyone ^{you} ^{mislead}. For many will come in
ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανή-
my name, saying, I am [he], and many they will

salutations in the market-places, 39 and the chief seats in the synagogues, and the uppermost rooms at feasts: 40 which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

XIII. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any man deceive you: 6 for many shall come in my name, saying, I am Christ; and shall deceive many. 7 And when ye shall hear of wars

¹ κατέσθοντες TR. ² ἡλψονται LTTA. ³ — ὁ Ἰησοῦς [L]TTA. ⁴ ἀπέναντι TR. ⁵ εἶπεν he said GLTR. ⁶ ἐβάλεν did cast [in] LTR. ⁷ βαλλόντων LTTAW. ⁸ + ἐκ of Tr[AL]. ⁹ ἀποκριθεὶς ὁ Ἰησοῦς L; — ἀποκριθεὶς TTA. ¹⁰ + ὡδε here LTR. ¹¹ λίθον TTR. ¹² ἐπηρώτα TTA. ¹³ + ὁ T. ¹⁴ εἶπόν LTTA. ¹⁵ ταῦτα πάντα συντελεῖσθαι L; ταῦτα συντελεῖσθαι πάντῃ TTA. ¹⁶ — ἀποκριθεὶς TTA. ¹⁷ ἤρξατο λέγειν αὐτοῖς LTTA. ¹⁸ — γὰρ for TA.

ἡμέραις. 18 προσεύχεσθε. δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν^α
 days! And pray that may not be your flight
 χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα
 in winter; for shall be [in] those days tribulation, such as
 οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἕως ἔκτισεν ὁ
 has not been the like from [the] beginning of creation which created
 θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ ὁ κύριος
 God until now, and not at all shall be; and unless [the] Lord
 ἐκολόβωσεν^β τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
 had shortened the days, there would not have been saved any flesh;
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσεν τὰς
 but on account of the elect whom he chose, he has shortened the
 ἡμέρας. 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, ἰδοὺ, ὦδε ὁ
 days. And then if anyone to you say, Behold, here [is] the
 χριστός, ἢ ἰδοὺ, ἢ ἐκεῖ, μὴ πιστεύσητε. 22 ἐγερθήσονται
 Christ, or Behold, there, ye shall not believe [it] There will arise
 γὰρ^γ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ ἰδώσουσιν^δ σημεῖα
 for false Christs and false prophets, and will give signs
 καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν καὶ τοὺς ἐκλεκ-
 and wonders, to deceive if possible even the elect.
 τούς. 23 ὑμεῖς δὲ βλέπετε ἰδοὺ, προεῖρηκα ὑμῖν πάντα.
 But ye take heed: lo, I have foretold to you all things.
 24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετ' τὴν θλίψιν, ἐκείνην,
 But in those days, after that tribulation,
 ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
 the sun shall be darkened, and the moon shall not give light
 αὐτῆς, 25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,^ε
 her; and the stars of the heaven shall be falling out,
 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.
 and the powers which [are] in the heavens shall be shaken;
 26 καὶ τότε ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
 and then shall they see the Son of man coming in
 νεφέλαις μετὰ δυνάμει καὶ πολλῇ δόξῃ. 27 καὶ τότε
 clouds with power great and glory; and then
 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς
 he will send his angels, and will gather together
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου
 his elect from the four winds, from [the] extremity
 γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε
 of earth to [the] extremity of heaven. But from the fig-tree learn
 τὴν παραβολήν ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γίνη-
 the parable: when of it already the branch tender is be-
 ται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θέρος
 come, and it puts forth the leaves, ye know that near the summer
 ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα,
 is. So also ye, when these things ye see coming to pass,
 γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύρας. 30 Ἀμὴν λέγω ὑμῖν,
 know that near it is, at [the] doors. Verily I say to you,
 ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα
 that in no wise will have passed away this generation, until all

with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be

^α — ἡ φυγὴ ὑμῶν (read it may not be) LITTA.

^β ἦν LITTA.

^γ ἐκολόβωσεν κύριος T.

^δ ἴδε TTA.

^ε — ἦ TA.

^ζ ἴδε LITTA.

^η μὴ πιστεύετε believe [it] not GLTTAAW.

^θ δε and T.

^ι — ψευδοχριστοὶ καὶ A.

^κ ποιήσουσιν will work TA.

^λ — καὶ TTTA.

^μ — ἰδοὺ [LITTA].

^ν Ἀλλὰ LITTA.

^ξ ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες LITTA.

^ο καὶ

^π δόξης πολλῆς L.

^ρ — αὐτοῦ (read the angels) [LITTA].

^σ — αὐτοῦ (read the elect) TT A.

^τ ἦδῃ ὁ κλάδος αὐτῆς LITTA.

^θ ἐκφύῃ EGT.

^ι γινώσκεται it is known A.

^κ ἴδητε

ταῦτα LITTA.

^λ ταῦτα πάντα TTA.

done, 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

ταῦτα^a γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ^b παρε- these things shall have taken place. The heaven and the earth shall λείπονται^c οἱ δὲ λόγοι μου οὐ μὴ^d παρέλθωσιν. 32 Περὶ δὲ pass away, but my words in no wise shall pass away. But concerning τῆς ἡμέρας· ἐκείνης^e καὶ^f τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ^g οἱ ἄγ- that day and the hour, no one knows, not even the an- γελοι^h· οἱⁱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. 33 Βλέπετε, gels those in heaven, nor the Son, but the Father. Take heed, ἀγρυπνεῖτε^j καὶ προσεύχεσθε^k οὐκ οἴδατε γὰρ πότε ὁ καιρὸς^l watch and pray; for ye know not when the time ἐστίν. 34 ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν is; as a man going out of the country, leaving^m house αὐτοῦ, καὶ δὸς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶⁿ ἐκάστω^o 'his, and giving to his bondmen the authority, and to each one τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. his work, and the^p door-keeper^q commanded that he should watch. 35 γρηγορεῖτε οὖν^r οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας Watch therefore, for ye know not when the master of the house ἔρχεται, ὁψέ, ἢ ἑμεσονυκτίον, ἢ ἀλεκτοροφωνίας, ἢ πρωί· comes: at evening, or at midnight, or at cock-crowing, or morning; 36 μὴ ἐλθὼν ἐκαίφνης εὖρη ὑμᾶς καθεύδοντας. 37 Ἐὰν^s δὲ lest coming suddenly he should find you sleeping. And what ὑμῖν λέγω, πᾶσιν λέγω, Γρηγορεῖτε. to you I say, to all I say, Watch.

XIV. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο Now it was the passover and the [feast of] unleavened bread after two ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς days. And were seeking^t the chief priests and the scribes how αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 2 Ἐλεγον ἡδέ,^u him by guile getting hold of they might kill [him]. They said but, Μὴ ἐν τῇ ἑορτῇ, μήποτε^v θόρυβος ἔσται^w τοῦ λαοῦ. Not in the feast, lest a tumult there shall be of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ And being^x he in Bethany, in the house of Simon the λεπροῦ, κατακείμενου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλά- leper, as he reclined [at table], came a woman having an ala- βαστρον^y μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ^z συν- baster flask of ointment of hard pure of great price; and having τριψασα^{aa} τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ^{ab} κατὰ^{ac} τῆς broken the alabaster flask, she poured [it] his 'on κεφαλῆς. 4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ And were some indignant within themselves, and λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῇ τοῦ μύρου γέγονεν; saying, For what this waste of the ointment has been made? 5 ἡδύνατο γὰρ τοῦτο^{ad} οὐ πραθῆναι ἐπάνω τριακοσίων for it was possible [for] this to have been sold for above three hundred δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἄνεβριμῶντο^{ae} denarii, and to have been given to the poor. And they murmured αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν· τί αὐτῇ κόπους at her. But Jesus said, Let alone her; why to her trouble

^a παρελεύσεται GW. ^b — μὴ TTA. ^c παρελεύσονται TTTA. ^d ἢ OF GLTTTAW. ^e ἄγγελος an angel A. ^f — οἱ TTTA. ^g — καὶ προσεύχεσθε LT[TT]A. ^h — καὶ LTTA. ⁱ — ἢ either TTTA. ^j μεσονυκτίον TTTA. ^k δ LTTA. ^l γὰρ for LTTA. ^m ἔσται θόρυβος TTTA. ⁿ — καὶ TA. ^o τὸν LTW; τὴν TA. ^p — κατὰ (read αὐτοῦ on his) LTTA. ^q — καὶ λέγοντες T[TT]A. ^r + τὸ μύρον ointment GLTTTAW. ^s δηναρίων τριακοσίων LTTA. ^t ἐνεβριμῶντο T.

παρέχετε; καλὸν ἔργον ἔργασατο" εἰς ἐμέ." 7 πάντοτε γὰρ
do ye cause? a good work she wrought towards me. For always

τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε
the poor ye have with you, and whenever ye desire ye are able

αὐτοὺς" εὖ ποιεῖσαι· ἐμέ δὲ οὐ πάντοτε ἔχετε. 8 ὃ εἶχεν"
them to do good; but me not always ye have. What could

αὕτη, ἡ ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα" εἰς
she, she did. She came beforehand to anoint my body for

τὸν ἐνταφιάσμον. 9 ἀμὴν λέγω ὑμῖν, ὅπου ἂν" κηρυχθῇ
the burial. Verily I say to you, Whosoever shall be proclaimed

τὸ εὐαγγέλιον τοῦτο" εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν
this glad tidings in whole the world, also what has done

αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.
this (woman) shall be spoken of for a memorial of her.

10 Καὶ βό" Ἰούδας βό" Ἰσκαριώτης, ὃς εἰς τῶν δώδεκα,
And Judas the Iscariote, one of the twelve,

ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν"
went away to the chief priests, that he might deliver up him

αὐτοῖς. 11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο
to them. And they having heard rejoiced, and promised

αὐτῷ ἀργύριον δοῦναι· καὶ ἐξήτει πῶς εὐκαίρως αὐτὸν
him money to give. And he sought how conveniently him

παραδῷ."
he might deliver up.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα
And on the first day of unleavened [bread], when the passover

ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πού θέλεις
they killed, say to him his disciples, Where desirest thou [that]

ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ
going we should prepare that thou mayest eat the passover? And

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε
he sends forth two of his disciples, and says to them, Go

εἰς τὴν πόλιν· καὶ ἅπαντισε ὑμῖν ἄνθρωπος κεράμιον ὕδατος
into the city, and will meet you a man a pitcher of water

βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἑάν" εἰσέλθῃ,
carrying; follow him; and wherever he may enter,

εἰπατε τῷ οἰκοδεσπότῃ, "Οτι ὁ διδάσκαλος λέγει, Πού
say to the master of the house, The teacher says, Where

ἐστὶν τὸ κατάλυμα ὃ ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
is the guest-chamber where the passover with my disciples

φάγω; 15 καὶ αὐτοὺς ὑμῖν δεῖξει ἁνῶγειον μέγα ἐστρω-
I may eat? and he you will shew an upper room large, fur-

μένον ἑτοιμον." 16 καὶ ἐξῆλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς
nished ready. There prepare for us. And went away

μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς
his disciples, and came into the city, and found as

εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. 17 Καὶ ὀψίας
he had said to them, and they prepared the passover. And evening

γινομένης ἔρχεται μετὰ τῶν δώδεκα· 18 καὶ ἀνακειμένων
being come he comes with the twelve. And as were reclining

wrought a good work on me. 7 For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said,

ἔργασατο τ. ἐν ἐμοί to me GLTTAW. αὐτοὺς LTR; — αὐτοὺς T. ἔσχεν GLTTAW. — αὕτη (read εἶχεν she could) [L]T[Tr]A. τὸ σῶμά μου LTR. + δὲ and (verily) [L]TTA. εἰς τὰ. — τοῦτο (read the glad tidings) [L]TTA. — ὁ LTTAW. Ἰσκαριώ τὰ. d + ὁ the TTA. παραδοὶ αὐτὸν L; αὐτὸν παραδοὶ TTA. αὐτὸν εὐκαίρως παραδοὶ LTTA; αὐτὸν εὐκ. παραδῶ W. ἂν LTR. + μου (read my guest-chamber) [L]TTA. ἀνάγειον GLTTAW. [ἑτοιμον] L. καὶ ἐκεῖ and there TTA; κακεῖ T. — αὐτοῦ (read the disciples) T[Tr].

Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? 20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. 21 The Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives. 27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, That this

αὐτῶν καὶ ἐσθιόντων ἔειπεν ὁ Ἰησοῦς, Ἀμὴν λέγω [*at *table] they and were eating said Jesus, Verily I say ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. to you, that one of you will deliver up me, who is eating with me. 19 οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ, εἷς ἢ καθ' ἑνός, And they began to be grieved, and to say to him, one by one, Μή τι ἐγώ; ἢ καὶ ἄλλος, Μή τι ἐγώ; [Is it] I? And another, [Is it] I? But he ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἷς τὸ τρυβλίον. 21 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ping with me in the dish. The indeed Son of man ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' ὃν ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται to that man by whom the Son of man is delivered up; καλὸν ἦν· αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος. good were it for him if he had not been born that man.

22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, And as they were eating, having taken Jesus a loaf, εὐλογήσας ἐκλάσεν, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, having blessed he brake, and gave to them, and said, Take, ἴφαγετε· τοῦτο ἐστὶν τὸ σῶμά μου. 23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ eat; this is my body. And having taken the cup, having given thanks he gave to them, and they drank of it πάντες. 24 καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ αἷμά μου τὸ τῆς βαπτισμῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. And he said to them, This is my blood that of the new covenant, which for many is poured out. 25 ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίνω ἐκ τοῦ Verily I say to you, that not any more in any wise will I drink of the fruit of the vine, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καὶ νῦν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. fruit of the vine, until that day when it I drink new in the kingdom of God.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. And having sung a hymn they went out to the mount of Olives. 27 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοί· ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ ἐδασκοπισθήσεται τὰ πρόβατα. 28 Ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προᾶξω ὑμᾶς εἰς τὴν Γαλιλαίαν. After my arising, I will go before you into Galilee. 29 Ὁ δὲ Πέτρος ἐφῆ αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, But Peter said to him, Even if all shall be offended, ἀλλ' οὐκ ἐγώ. 30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, yet not I. And says to him Jesus, Verily I say to thee,

ἢ ὁ Ἰησοῦς εἶπεν τα. ο — οἱ δὲ (read ἤρξαντο they began) τα. ρ κατὰ τα. ρ — καὶ ἄλλος, Μή τι ἐγώ; τττ. ρ — ἀποκριθεὶς λτττα. ρ — ἐκ (read τῶν of the) τττ. ρ — τὴν χεῖρα the hand L. ρ + ὅτι for ττττα. ρ — ἦν [L]ττττα. ρ — ὁ Ἰησοῦς [L]ττττα. ρ — φάγετε λττττα. ρ — τὸ (read a cup) λτττα. ρ — τὸ [L]τα. ρ — καὶ νῦν τττα. ρ ὑπὲρ πολλῶν ἐκχυνόμενον L; ἐκχυνόμενον ὑπὲρ πολλῶν τττα. ρ γενήματος ττττα. ρ ἐν ἐμοί τττα. ρ ἐν τῇ νυκτὶ ταύτῃ [L]ττττα. ρ ἐδασκοπισθήσονται τὰ πρόβατα L; τὰ πρόβατα δασκοπισθήσονται τττα. ρ Εἰ καὶ τττα.

ὅτι¹ σήμερον ἰν τῇ νυκτί ταύτῃ,² πρὶν ἢ δις ἀλέκτορα
that to-day in this night, before that twice [the] cock
φωνῆσαι, τρίς ἁπαρήσῃ με.³ 31 Ὁ δὲ ἐκ περισσοῦ ἔλεγεν
crow, thrice thou wilt deny me But he vehemently said
μᾶλλον,⁴ Ἐάν με δέῃ⁵ συναποθανεῖν σοι, οὐ μὴ σε
the more, If it were needful for me to die with thee, in no wise thee
ἁπαρήσομαι.⁶ Ὡσαύτως δὲ καὶ πάντες ἔλεγον.
will I deny. And in like manner also all they spake.

32 Καὶ ἔρχονται εἰς χωρίον ὃδὸν τὸ ὄνομα Γεθσημανῆ.⁷
And they come to a place of which the name [is] Gethsemane;
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ. Καθίσατε ὧδε, ἕως προσεύξω-
and he says to his disciples, Sit here, while I shall

μαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον
pray. And he takes Peter and James
καὶ Ἰωάννην μετ' αὐτοῦ.⁸ Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ
and John with him; and he began to be greatly amazed and

ἀδμονεῖν. 34 καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου
deeply depressed. And he says to them, Very sorrowful is my soul
ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. 35 Καὶ προελ-
even to death; remain here and watch. And having gone

θὼν⁹ μικρὸν ἔπεσεν¹⁰ ἐπὶ τῆς γῆς, καὶ προσήνχετο ἵνα, εἰ
forward a little he fell upon the earth, and prayed that, if
δυνατὸν ἐστίν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 36 καὶ ἔλεγεν,
possible it is, might pass from him the hour. And he said,

Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτή-
Abba, Father, all things [are] possible to thee; take away cup
ριον ἀπ' ἐμοῦ τοῦτο·¹¹ ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.
from me this; but not what I will, but what thou.

37 Καὶ ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ
And he comes and finds them sleeping. And he says

Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρη-
to Peter, Simon, sleepest thou? wast thou not able one hour to
γορῆσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἐισέλθῃτε¹²
watch? Watch and pray, that ye enter not

εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
into temptation. The indeed spirit [is] ready, but the flesh
ἀσθενής. 39 Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν
weak. And again having gone away he prayed, the same

λόγον εἰπών. 40 καὶ ὑποστρέψας¹³ εὗρεν αὐτοὺς ἡπάλιν¹⁴
thing saying. And having returned he found them again
καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν¹⁵ βεβαρημένοι.¹⁶
sleeping, for were their eyes heavy;

καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν.¹⁷ 41 Καὶ ἔρχεται
and they knew not what him they should answer. And he comes
τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε τὸν λοιπὸν καὶ
the third time, and says to them, Sleep on now and

ἀναπαύεσθε. ἀπέχει ἡ ὥρα· ἰδοὺ, παραδίδοται
take your rest. It is enough; has come the hour; lo, is delivered up
ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. 42 Ἐγεί-
the Son of man into the hands of sinners. Rise,

ρεσθε, ἀγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικεν.¹⁸
let us go; behold, he who is delivering up me has drawn near.

day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently, if I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and he saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

¹ + σὺ τοῦ GLITTAW. ² ταύτῃ τῇ νυκτί LITTA. ³ με ἀπαρήσῃ LITTAW. ⁴ ἐκ περισσοῦ ἐλάλει LITTA. ⁵ δέῃ με LIT. ⁶ ἀπαρήσωμαι T. ⁷ ὁ δὲ L. Γεθσημανεῖ LITTAW. ⁸ — τὸν GLITTAW. ⁹ μετ' αὐτοῦ LITTA. ¹⁰ προσελθὼν T. ¹¹ ἐπιπτεν TA. ¹² τοῦτο ἀπ' ἐμοῦ LITTAW. ¹³ ἐλθῃτε TA. ¹⁴ πάλιν ἐλθὼν again coming LA; ἐλθὼν T. ¹⁵ — πάλιν LITTA. ¹⁶ αὐτῶν οἱ ὀφθαλμοὶ T. ¹⁷ καταβαρυνόμενοι LITTAW. ¹⁸ ἀποκριθῶσιν αὐτῷ LITTAW. ¹⁹ — πρὸ LITTAW. ²⁰ ἤγγισεν T.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whosoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 and he left the linen cloth, and fled from them naked.

43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰουδᾶς, εἰς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς, μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ παραδιδὼς αὐτὸν ἰσύσημον αὐτοῖς, λέγων, Ὁν ἂν ὡς ἀπάγαγετε, φιλῶ αὐτὸς ἐστίν· κρατήσατε αὐτόν, καὶ ἀπάγαγετε ἀσφαλῶς. 45 Καὶ ἔλθων, εὐθέως προσελθὼν αὐτῷ λέγει, Ῥαββί, ραββί, καὶ κατεφίλησεν αὐτόν. 46 Οἱ δὲ ἐπέβαλον ῥεπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. 47 Εἷς δὲ ἐπὶ αὐτὸν ἔλαβεν τὴν μάχαιραν, καὶ ἐκράτησεν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ἄρσεν, ἐξήλαθε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; 49 καθ' ἡμέραν ἦμην πρὸς ὑμᾶς ἐν τῇ ἱερῇ διδασκῶν, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. 51 Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδύνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. 52 ὁ δὲ καταλιπὼν τὴν σινδύνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερεᾶ καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζητοῦν αὐτόν.

• εὐθέως LTTA. † + ὁ LTAW. ‡ + ὁ Ἰσκαριώτης Iscariote LTTA. § — ὧν LTTA[A].
 ¶ — πολὺς [L]TTA. † — τὸν T. ‡ σύνσημον T. § ἀπάγετε LTTA. ¶ Ραββί LTr;
 ραββί T; ραββί [ραββί] A. • ἐπέβαλαν T. P τὰς χεῖρας ἐπ' αὐτόν L; τὰς χεῖρας αὐτῷ
 TTTA. q — τις LTAW. † ὠτίριον LTTA. § ἐξήλαθε LTTAW. ¶ ἔφυγον πάντες TTTA.
 § νεανίσκος τις LTr. † συγκαλοῦθει was following with LTTA; ἠκολούθησεν followed W.
 † — οἱ νεανίσκοι (read they seize) LTTA. ‡ — ἀπ' αὐτῶν [L]TTA. § — αὐτῷ T.
 ¶ γραμματεῖς καὶ οἱ πρεσβύτεροι L. § συγκαθήμενος T. b — τὸ E.

κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ
against Jesus testimony, to put to death him, and not
εὑρίσκον." 56 πολλοὶ γὰρ ἠψευδομαρτύρουν κατ' αὐτοῦ,
did find [any]. For many bore false testimony against him,
καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες
and alike their testimonies were not. And some, having risen up
ἠψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 "Ὅτι ἡμεῖς ἠκούσα-
bore false testimony against him, saying, We heard
μεν αὐτοῦ λέγοντος, "Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν
him saying, I will destroy this temple the

χειροποιήτου, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτου
[one] made with hands, and in three days another not made with hands
οἰκοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
I will build. And neither thus alike was their testimony.

60 Καὶ ἄναστās ὁ ἀρχιερεὺς εἰς τὸ ἕκτον ἐπηρώτησεν
And "having stood up the high priest in the midst questioned
τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου
Jesus, saying, Answerest thou nothing? What these thee
καταμαρτυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο."
testify against? But he was silent, and nothing answered.

Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ
Again the high priest was questioning him, and says to him, "Thou
εἰ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; 62 Ὁ δὲ Ἰησοὺς εἶπεν,
art the Christ, the Son of the blessed? And Jesus said,

Ἐγὼ εἰμι. καὶ ὁψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον
I am. And ye shall see the Son of man sitting

ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
at [the] right hand of power, and coming with the clouds
τοῦ οὐρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ
of the heaven. And the high priest having rent his garments

λέγει, Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; 64 ἠκούσατε ἡτῆς
says, What any more need have we of witnesses? Ye heard the
βλασφημίας." τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν
blasphemy: what to you appears? And they all condemned

αὐτόν ἔτινα ἔνοχον θανάτου. 65 Καὶ ἤρξαντο τινες ἐμπτύειν
him to be deserving of death. And began some to spit upon
αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολα-
him, and to cover up his face, and to buffet

φίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφῆτευσον· καὶ οἱ ὑπηρέται
set him, and to say to him, Prophesy; and the officers

ῥάπισμασιν αὐτόν ἐβαλλον."
with the palm of the hand him struck.

66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία
And being Peter in the court below, comes one

τῶν παιδικῶν τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
of the maids of the high priest, and seeing Peter

θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ
warming himself, having looked at him says, And thou with the

Ναζαρηνοῦ Ἰησοῦ ἦσθα. 68 Ὁ δὲ ἡρνήσατο, λέγων, Πούκ"
Nazarene Jesus wast. But he denied, saying, Not

οἶδα τοῦδ' ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω
I know nor even understand what thou sayest. And he went forth out

ness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the

^d ἠύρισκον LITTA.

^e — τὸ (read [the]) GLTTAW.

^f δεξιῶν καθήμενον GLTTAW.

^g τὴν βλασφημίαν L.

^h πρόσωπον TT.A.

ⁱ ἐν τῇ αὐλῇ TT.A.

^j οὐκ ἀπεκρίνατο οὐδέν TT.

^k ἐκ

^l ἐροχον εἶναι TT.A.

^m αὐτοῦ τὸ

ⁿ κάτω

^o οὔτε

^p οὔτε

^q οὔτε

^r οὔτε

^s οὔτε

^t οὔτε

^u οὔτε

^v οὔτε

^w οὔτε

^x οὔτε

^y οὔτε

^z οὔτε

^{aa} οὔτε

^{ab} οὔτε

^{ac} οὔτε

^{ad} οὔτε

^{ae} οὔτε

^{af} οὔτε

^{ag} οὔτε

^{ah} οὔτε

^{ai} οὔτε

^{aj} οὔτε

^{ak} οὔτε

^{al} οὔτε

^{am} οὔτε

^{an} οὔτε

^{ao} οὔτε

^{ap} οὔτε

^{aq} οὔτε

^{ar} οὔτε

^{as} οὔτε

^{at} οὔτε

^{au} οὔτε

^{av} οὔτε

^{aw} οὔτε

^{ax} οὔτε

^{ay} οὔτε

^{az} οὔτε

^{ba} οὔτε

^{bb} οὔτε

^{bc} οὔτε

^{bd} οὔτε

^{be} οὔτε

^{bf} οὔτε

^{bg} οὔτε

^{bh} οὔτε

^{bi} οὔτε

^{bj} οὔτε

^{bk} οὔτε

^{bl} οὔτε

^{bm} οὔτε

^{bn} οὔτε

^{bo} οὔτε

^{bp} οὔτε

^{bq} οὔτε

^{br} οὔτε

^{bs} οὔτε

^{bt} οὔτε

^{bu} οὔτε

^{bv} οὔτε

^{bw} οὔτε

^{bx} οὔτε

^{by} οὔτε

^{bz} οὔτε

^{ca} οὔτε

^{cb} οὔτε

^{cc} οὔτε

^{cd} οὔτε

^{ce} οὔτε

^{cf} οὔτε

^{cg} οὔτε

^{ch} οὔτε

^{ci} οὔτε

^{cj} οὔτε

^{ck} οὔτε

^{cl} οὔτε

^{cm} οὔτε

^{cn} οὔτε

^{co} οὔτε

^{cp} οὔτε

^{cq} οὔτε

^{cr} οὔτε

^{cs} οὔτε

^{ct} οὔτε

^{cu} οὔτε

^{cv} οὔτε

^{cw} οὔτε

^{cx} οὔτε

^{cy} οὔτε

^{cz} οὔτε

^{da} οὔτε

^{db} οὔτε

^{dc} οὔτε

^{dd} οὔτε

^{de} οὔτε

^{df} οὔτε

^{dg} οὔτε

^{dh} οὔτε

^{di} οὔτε

^{dj} οὔτε

^{dk} οὔτε

^{dl} οὔτε

^{dm} οὔτε

^{dn} οὔτε

^{do} οὔτε

^{dp} οὔτε

^{dq} οὔτε

^{dr} οὔτε

^{ds} οὔτε

^{dt} οὔτε

^{du} οὔτε

^{dv} οὔτε

^{dw} οὔτε

^{dx} οὔτε

^{dy} οὔτε

^{dz} οὔτε

^{ea} οὔτε

^{eb} οὔτε

^{ec} οὔτε

^{ed} οὔτε

^{ee} οὔτε

^{ef} οὔτε

^{eg} οὔτε

^{eh} οὔτε

^{ei} οὔτε

^{ej} οὔτε

^{ek} οὔτε

^{el} οὔτε

^{em} οὔτε

^{en} οὔτε

^{eo} οὔτε

^{ep} οὔτε

^{eq} οὔτε

^{er} οὔτε

^{es} οὔτε

^{et} οὔτε

^{eu} οὔτε

^{ev} οὔτε

^{ew} οὔτε

^{ex} οὔτε

^{ey} οὔτε

^{ez} οὔτε

^{fa} οὔτε

^{fb} οὔτε

^{fc} οὔτε

^{fd} οὔτε

^{fe} οὔτε

^{ff} οὔτε

^{fg} οὔτε

^{fh} οὔτε

^{fi} οὔτε

^{fj} οὔτε

^{fk} οὔτε

^{fl} οὔτε

^{fm} οὔτε

^{fn} οὔτε

^{fo} οὔτε

^{fp} οὔτε

^{fq} οὔτε

^{fr} οὔτε

^{fs} οὔτε

^{ft} οὔτε

^{fu} οὔτε

^{fv} οὔτε

^{fw} οὔτε

^{fx} οὔτε

^{fy} οὔτε

^{fz} οὔτε

^{ga} οὔτε

^{gb} οὔτε

^{gc} οὔτε

^{gd} οὔτε

^{ge} οὔτε

^{gf} οὔτε

^{gg} οὔτε

^{gh} οὔτε

^{gi} οὔτε

^{gj} οὔτε

^{gk} οὔτε

^{gl} οὔτε

^{gm} οὔτε

^{gn} οὔτε

^{go} οὔτε

^{gp} οὔτε

^{gq} οὔτε

^{gr} οὔτε

^{gs} οὔτε

^{gt} οὔτε

^{gu} οὔτε

porch; and the cock crew. 69 And a maid saw him again, and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

εἰς το προαύλιον· ¹καὶ ἀλέκτωρ ἐφώνησεν. 69 Καὶ ἡ παιδίσκη into the porch, and a cock crew. And the maid ἰδοῦσα αὐτὸν ἄλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, ²Ὅτι seeing him again began to say to those standing by, οὗτος ἐξ αὐτῶν ἐστιν. 70 Ὁδὲ πάλιν ἡρνεῖτο. Καὶ μετὰ This [one] of them is. And he again denied. And after μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς a little again those standing by said to Peter, Truly ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, ³καὶ ἡ λαλιά from among them thou art, for both a Galilean thou art, and speech σου ὁμοιάζει. 71 Ὁδὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, ⁴thy agrees. But he began to curse and to swear, ⁵Ὅτι οὐκ οἶδα τὸν ἄνθρωπον· τοῦτον δὲν λέγετε. 72 Καὶ I know not this man whom ye speak of. And ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ the second time a cock crew. And remembered Peter the ῥήματος οὗ· εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι πρὶν ἀλέκτορα word that said to him Jesus, Before [the] cock ⁶φωνῆσαι δις ὁ ἀπαρνήσῃ με τρίς· καὶ ἐπιβαλὼν crow twice thou wilt deny me thrice; and having thought thereon ἔκλαιεν. he wept.

XV. And straight-way in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled. 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

15 Καὶ ἐνθὺς ¹ἀπὸ τὸ πρῶτ συμβούλιον ποιήσαντες. And immediately in the morning a counsel having formed οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ the chief priests with the elders and scribes and ὅλον τὸ συνέδριον, δέσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ whole the sanhedrim, having bound Jesus carried [him] away and παρέδωκαν ²τῷ Πιλάτῳ. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ delivered up [him] to Pilate. And questioned him Πιλάτος, ³Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁδὲ ἀπο- Pilate, Thou art the King of the Jews? And he an- κριθεὶς εἶπεν αὐτῷ, ⁴Σὺ λέγεις. 3 Καὶ κατηγοροῦν αὐτοῦ οἱ swering said to him, Thou sayest. And were accusing him the ἀρχιερεῖς πολλὰ. 4 Ὁδὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτόν, chief priests urgently. And Pilate again questioned him, λέγων, ⁵Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου saying, Answerest thou nothing? See, of how many things thes καταμαρτυροῦσιν. 5 Ὁδὲ Ἰησοῦς οὐκέτι οὐδέν ἀπεκρίθη, they witness against. But Jesus not any more any thing answered, ὥστε θαυμάζουν τὸν Πιλάτον. 6 Κατὰ δὲ ἑορτὴν ἀπέλευεν so that wondered Pilate. Now at [the] feast he released αὐτοῖς ἓνα δέσμιον, ὃν περ ᾔτουντο. 7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν ρουστασιαστῶν δεδεμένος, Barabbas with the associates in insurrection bound, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβοήσας who in the insurrection murder had committed. And crying out ὁ ὄχλος ἤρξατο αἰτεῖσθαι. καθὼς ἄει ἐποίει αὐτοῖς the crowd began to beg [him to do] as always he did to them,

* [καὶ ἀλέκτωρ ἐφώνησεν] L. ἤρξατο πάλιν T; — πάλιν Δ. παρεστῶσιν TTA.
 * — καὶ ἡ λαλιά σου ὁμοιάζει LTTA. ὀμνύει GLTTAW. + εὐθύς immediately LTT.
 * τὸ ῥῆμα ὡς LTTA; τὸ ῥῆμα ὁ W. δις φωνῆσαι LTA. τρίς με ἀπαρνήσῃ LTTA.
 * εὐθύς TTA. d — ἐπὶ τὸ (read πρῶτ early) LTT[A]. ἐτοιμάσαντες T. + τῶν the T.
 * — τῷ LTTA. Πιλάτῳ T. Πιλάτος T. αὐτῷ λέγει to him says TTA.
 * ἐπηρώτα TTA. — λέγων T. κατηγοροῦσιν they accuse LTTA. Πιλάτον T.
 * ἃν παρῆτουντο T. ρουστασιῶν LTTA. ἀναβάς coming up LTTA. — ἀεί T.

9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω
But Pilate answered them, saying, Will ye I should release
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 Ἐγίνωσκεν γὰρ ὅτι διὰ
to you the King of the Jews? for he knew that through
φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχ-
envy 'had 'delivered 'up 'him 'the 'chief 'priests. But the chief
ιερεῖς ἀνέσειπαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν
priests stirred up the crowd that rather Barabbas
ἀπολύσῃ αὐτοῖς; 12 ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν
he might release to them. And Pilate answering again

ἔλεπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε
said to them, What then will ye I should do [to him] whom ye call
τὸν βασιλέα τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν ἔκραζαν, Σταύρω-
King of the Jews? But they again cried out Crucify
σον αὐτόν. 14 Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν
fy him. And Pilate said to them, What 'then 'evil
ἐποίησεν; Οἱ δὲ περισσοτέρως ἔκραζαν, Σταύρωσον αὐ-
did he commit? But they much more cried out, Crucify him.
τόν. 15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ
And Pilate, desiring 'to 'the 'crowd 'that 'which ['was]

ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέ-
'satisfactory 'to 'do, released to them Barabbas, and de-
δωκεν τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.
livered up Jesus, having scourged [him], that he might be crucified.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ
And the soldiers led away him within the court, which
ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.
is [the] praetorium, and they call together 'the whole 'the band.

17 καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτίθεισιν αὐτῷ
And they put on him purple, and placed on him
πλέξαντες ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζε-
having platted [it] 'thorny 'a crown, and they began to sa-

σθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. 19 καὶ ἔτυπτον
hail him, King of the Jews! And they struck
αὐτοῦ τὴν κεφαλὴν καλὰμῳ, καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες
his head with a reed, and spat on him, and bending

τὰ γόνατα προσεκύνουν αὐτῷ. 20 Καὶ ὅτε ἐνέπαιξαν σὺν τῷ,
the knees did homage to him. And when they had mocked him,
ἐξείδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ
they took off him the purple, and put on him

ἑμάτια τὰ ἴδια καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν.
his own garments; and they lead 'out 'him that they may crucify
αὐτόν. 21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυ-
him. And they compel 'passing 'by 'one, Simon a Cy-

ρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
renian, coming from a field, the father of Alexander and
Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
Rufus, that he might carry his cross.

22 Καὶ φέρουσιν αὐτόν ἐπὶ τὸν Γολγοθᾶ τόπον, ὃ ἐστὶν
And they bring him to 'Golgotha 'a 'place, which is
μεθερμηνευόμενον, κρανίου τόπος. 23 Καὶ ἰδίδουν αὐτῷ
being interpreted, 'of 'a 'skull 'place. And they gave him

* Πιλάτος T. † πάλιν ἀποκριθεὶς LITTA. ‡ ἔλεγεν TT.A. § [θέλετε] Tr. ¶ — ὃν λέγετε Ltr. † + τὸν the LITTA. ‡ + λέγοντες saying L. § ἐποίησεν κακὸν TT.A. † † περισσῶς GLITTA. ‡ ἐκράζον T. ‡ ποιῆσαι τοῖς ἱκανοῖς τῷ ὄχλῳ T. ‡ συγκαλοῦσιν T. † ἐνδιδύσκουσιν LITTA. ‡ ὁ βασιλεὺς GAW. ‡ ἱμάτια αὐτοῦ L. ‡ ἴδια ἱμάτια αὐτοῦ T. ‡ αἰχμήν they lead L. ‡ σταυρώσουσιν they shall crucify LITTA. ‡ — αὐτόν T. ‡ ἀπὸ Ltr. ‡ τὸν Γολγοθᾶν T; Γολγοθᾶν A; [τὸν] Γολγοθᾶ Tr.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine

37 Ὁ δὲ Ἰησοῦς ἀφείξας φωνὴν μεγάλην ἐξέπνευσεν.
And Jesus having uttered a cry loud expired.
38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἰσχίσθη εἰς δύο, ἀπὸ ἄνω-
And the veil of the temple was rent into two, from top
θεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκώς
to bottom. And having seen the centurion who stood by
ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράζας ἐξέπνευσεν, εἶπεν,
opposite him that thus having cried out he expired, said,
Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ. 40 Ἦσαν δὲ καὶ
Truly this man Son was of God. And there were also
γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία
women from afar off looking on, among whom was also Mary
ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ
the Magdalene, and Mary the of James the less and
Ἰωσήφ μητρί, καὶ Σαλώμῃ, 41 αἱ καὶ ὅτε ἦν ἐν τῇ Γαλι-
of Joseph mother, and Salome; who also when he was in Gali-
λαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλὰ
lee followed him and ministered to him, and others many
αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.
who came up with him to Jerusalem.

42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή,
And already evening being come, since it was [the] preparation,
ὃ ἐστὶν ἀπὸ προσάββατον, 43 ἦλθεν Ἰωσήφ ὁ ἀπὸ
that is [the day] before sabbath, came Joseph who [was] from
Αριμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσ-
Arimathæa, [an] honourable counsellor, who also himself was wait-
δεχόμενος τὴν βασιλείαν τοῦ θεοῦ. τολμήσας εἰσῆλθεν πρὸς
ing for the kingdom of God, having boldness he went in to
Πιλάτον καὶ ᾔτησεν τὸ πῶμα τοῦ Ἰησοῦ. 44 Ὁ δὲ Πιλάτος
Pilate and begged the body of Jesus. And Pilate
ἐθαύμασεν εἰ ἤδη τέθνηκεν καὶ προσκαλεσάμενος τὸν
wondered if already he were dead; and having called to [him] the
κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. 45 καὶ
centurion he questioned him if long he had died. And
γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδώρησεν τὸ πῶμα τῷ
having known [it] from the centurion he granted the body
Ἰωσήφ. 46 καὶ ἀγοράσας σινδόνα, καὶ καθελὼν
to Joseph. And having bought a linen cloth, and having taken down
αὐτὸν ἐνείλησεν τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν
him he wrapped [him] in the linen cloth, and laid him in
μνημεῖον, ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσ-
a tomb, which was cut out of a rock, and roll-
ἐκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 Ἡ δὲ Μαρία ἡ
ed a stone to the door of the tomb. And Mary the
Μαγδαληνή καὶ Μαρία ἡ Ἰωσήφ ἐθεώρουν ποῦ τίθεται.
Magdalene and Mary [mother] of Jesus saw where he is laid.

16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνή
And being past the sabbath, Mary the Magdalene
καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν
and Mary the [mother] of James and Salome bought
ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρωὶ
aromatics, that having come they might anoint him. And very early

37 And Jesus cried with a loud voice, and gave up the ghost.
38 And the veil of the temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
40 There were also women looking on from afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome: 41 (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, 43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

XVI. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they

α' ἄν LIT.A. α' — κράζας T[IT]A. α' οὗτος ὁ ἄνθρωπος LIT.A. α' — ἦν (read [was]) T[IT]A.
β' ἦν T[IT]A. β' — τοῦ LIT.A. β' Ἰωσήφ LIT.A. β' — καὶ LIT.A. β' πρὸς σάββατον LIT.A.
γ' ἐλθὼν having come LIT.A.W. γ' — τὸν TIT. γ' Πιλάτον T. γ' Πιλάτος ἐθαύμαζεν T.
δ' ἤδη already LIT. δ' πῶμα corpse LIT.A. δ' — καὶ LIT.A.W. δ' ἐθήκεν LIT. δ' μνηματι T.
ε' Ἰωσήφ LIT.A. ε' τίθεται as has been laid LIT.A. ε' — τοῦ T[IT]A.

came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone out of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told it unto the residue: neither believed they them. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he

οἷς μιᾶς^α σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον,^β ἀνατεί-
on the first [day] of the week they come to the tomb, ^γhaving
λαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει
risen the sun. And they said among themselves, Who will roll away
ἡμῖν τὸν λίθον^δ ἐκ^ε τῆς θύρας τοῦ μνημείου; 4 Καὶ ἀνα-
for us the stone out of the door of the tomb? ^εAnd having
βλέψασαι θεωροῦσιν ὅτι ἄποκεκύλισται^ς ὁ λίθος· ἦν γὰρ
looked up they see that has been rolled away the stone: for it was
μέγας σφόδρα. 5 καὶ εἰσελθούσαι^ς εἰς τὸ μνημεῖον, εἶδον
great very. And having entered into the tomb, they saw
νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολήν^ς
a young man sitting on the right, clothed with a robe
λευκὴν^ς καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, Μὴ
white, and they were greatly amazed. But he says to them, Not
ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἑσταν-
be amazed. Jesus ye seek the Nazarene, who has been
ρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν
crucified. He is risen, he is not here; behold the place where they laid
αὐτόν. 7 ἄλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ
him. But go, say to his disciples and
Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν
to Peter, that he goes before you into Galilee; there him
ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελθούσαι^ς ταχὺ^ς
shall ye see, as he said to you. And having gone out quickly
ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν^ς δὲ αὐτὰς τρόμος καὶ
they fled from the tomb. And possessed them trembling and
ἐκστασις^ς καὶ οὐδενὶ οὐδέν^ς εἶπον, ἐφοβούντο γάρ.^ς
amazement, and to no one anything they spoke, for they were afraid.
(lit. nothing)

9 Ἀναστὰς δὲ πρῶτῃ σαββάτου ἐφάνη πρῶ-
Now having risen early [the] first [day] of the week he appeared first
τον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμό-
to Mary the Magdalene, from whom he had cast out seven demons.
νια. 10 ἐκείνη^ς πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γε-
She having gone told [it] to those who with him had
νομένοις, πενθοῦσιν καὶ κλαίουσιν. 11 καὶ ἐκείνοι ἀκούσαντες
been, [who were] grieving and weeping. And they having heard
ὅτι ζῇ καὶ ἰθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ
that he is alive and has been seen by her disbelieved [it]. And after
ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρᾳ
these things to two of them as they walked he was manifested in another
μορφῇ, πορευομένοις εἰς ἀγρόν. 13 καὶ ἐκείνοι ἀπελθόντες ἀπ-
form, going into [the] country; and they having gone
ἡγγείλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοι ἐπίστευσαν. 14 Ὑστερον^ς
told [it] to the rest; neither them did they believe. Afterwards
ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθη, καὶ ὡνεί-
as reclined [at table] they to the eleven he was manifested, and re-
δισεν τὴν ἀπίστιαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς^ς
proached their unbelief and hardness of heart, because those who
θεασαμένοις αὐτὸν ἐγηγερέμενον^ς οὐκ ἐπίστευσαν. 15 Καὶ εἶπεν
had seen him arisen they believed not. And he said
αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύττετε τὸ εὐαγ-
to them, Having gone into the world all proclaim the glad

^α μιᾶ τῶν LTr; τῇ μιᾶ τῶν T

^β ἔλθουσαι having gone A.

^γ — οὐδὲν L.

^δ — οὐδὲν L.

^ε — οὐδὲν L.

^ς — οὐδὲν L.

^β μνήμα T.

^γ ἀπὸ from LTr.

^δ ἀλλὰ LTrA.

^ε — ταχὺ GLTTAW.

^ς γὰρ for LTr.

^ς — ἀπὸ LTr.

^ς — ἀπὸ LTr.

^ς — ἀπὸ LTr.

^α ἀνακεκύλισται TTrA.

^β — γὰρ for LTr.

^γ — ἀπὸ LTr.

^δ — ἀπὸ LTr.

^ε — ἀπὸ LTr.

^ς — ἀπὸ LTr.

^ς — ἀπὸ LTr.

^ς — ἀπὸ LTr.

γέλιον πάσῃ τῇ κτίσει 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς
 tidings to all the creation. He that believes and is baptized shall be
 saved, and he that disbelieves shall be condemned. And signs those that
 πιστεύσασιν ταῦτα παρακολουθήσει. ἐν τῷ ὀνόματί μου δαι-
 monia ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν· καιναῖς·
 believe these shall follow: in my name de-
 mons they shall cast out; with tongues they shall speak new;
 18 ὅφεις ἀροῦσιν· κἂν θανάσιμόν τι πῖωσιν οὐ μὴ
 serpents they shall take up; and if deadly anything they drink in nowise
 αὐτοὺς βλάψει· ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσιν, καὶ
 them shall it injure; upon [the] infirm hands they shall lay, and
 καλῶς ἔξουσιν.
 well they shall be.

19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελή-
 The indeed therefore Lord after speaking to them was taken
 φθῃ εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.
 up into the heaven, and sat at [the] right hand of God.
 20 ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνερ-
 And they having gone forth preached everywhere, the Lord working
 γοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούν-
 with [them], and the word confirming by the following upon
 των σημείων. Ἄμην.
 [it] signs. Amen.

ἢ τὸ κατὰ Μάρκον εὐαγγέλιον.
 The according to Mark glad tidings.

said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; 18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.
 THE ACCORDING TO LUKE HOLY GLAD TIDINGS.

ΕΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν
 FORASMUCH AS many took in hand to draw up a narration
 περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμά-
 concerning the which have been fully believed among us mat-
 των, 2 καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς
 ters, as they delivered [them] to us, they from [the] beginning
 αὐτόπται καὶ ὑπῆρται γενόμενοι τοῦ λόγου, 3 ἔδοξεν
 eye-witnesses and attendants having been of the Word, it seemed good
 κάμοι, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, κα-
 also to me, having been acquainted from the first with all things accurately, with
 θεῆς σοι γράφαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῶς
 method to thee to write, most excellent Theophilus, that thou mightest know
 περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.
 concerning which thou wast instructed of [the] things the certainty.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς
 There was in the days of Herod the king
 Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας
 of Judaea a priest certain, by name Zacharias, of [the] course
 Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ
 of Abia, and his wife of the daughters of Aaron, and

FORASMUCH AS many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 that thou mightest know the certainty of those things, wherein thou hast been instructed.

5 THERE WAS in the days of Herod, the king of Judaea, a certain priest named

* παρακολουθήσει ταῦτα L; ἀκολουθήσει ταῦτα Tr. † — καιναῖς Tr. ‡ + καὶ ἐν ταῖς χερσὶν and in the hands Tr. ^b βλάβη should it injure GLTAW. ⁴ + Ἰησοῦς Jesus LTr. ⁵ ἀνελημμένη LTrA. ¹ — Ἄμην EGLTAW. ^m — Τὸ κατὰ Μάρκον εὐαγγέλιον EGLTW; Κατὰ Μάρκον Tr; Εὐαγγέλιον κατὰ Μάρκον [A]. ⁿ Εὐαγγέλιον ([Eday.] A) κατὰ Λουκᾶν GLTAW; κατὰ Λουκᾶν T. ^p — τοῦ TT[A]. ^q γυνὴ αὐτοῦ LTTA.

Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him,

ὄνομα αὐτῆς Ἑλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐν ὧν
her name Elizabeth. And they were ²just ¹both be-
πιόν¹ τοῦ θεοῦ. πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ
fore God, walking in all the commandments and
δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς
ordinances of the Lord blameless. And there was not to them
τέκνον, καθότι ἡ Ἑλισάβετ ἦν¹ στειρά, καὶ ἀμφοτέροι προ-
a child, inasmuch as Elizabeth was barren, and both ad-
βεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν
vanced in their days were. And it came to pass in
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἡμέρας αὐτοῦ ἐνδύνει
fulfilling his priestly service in the order¹ of his course before²
τοῦ θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν
God, according to the custom of the priestly service, it fell to him by lot
τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. 10 καὶ
to burn incense, having entered into the temple of the Lord. And
πάν τὸ πλῆθος τοῦ λαοῦ ἦν¹ προσευχόμενον ἕως τῆς ὥρας
all the multitude of the people were praying without at the hour
τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐ-
of incense. And ²appeared¹ to him an ³angel² of ⁴the³ Lord, stand-
στῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ
ing at [the] right of the altar of incense, and
ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
was⁴ troubled Zacharias seeing² [him], and fear fell upon him.
13 Ἐἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία·
But¹ said² to³ him⁴ the⁵ angel, Fear not, Zacharias,
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεν-
because has been heard thy supplication, and thy wife Elisabeth shall
νήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.
bear a son to thee, and thou shalt call his name John.
14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ
And he shall be joy to thee and exultation, and many at
ἡ γεννήσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον
his birth shall rejoice. For he shall be great before
τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ
the Lord; and wine and strong drink in no wise shall he drink, and
πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρὸς
with [the] Spirit Holy he shall be filled even from [the] womb another
αὐτοῦ. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ
of this. And many of the sons of Israel shall he turn to [the]
κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται ἐνώπιον
Lord their God. And he shall go forth before
αὐτοῦ ἐν πνεύματι καὶ δυνάμει¹ Ἡλίου, ἐπιστρέψαι καρδίας
him in [the] spirit and power of Elias, to turn hearts
πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δι-
of fathers to children, and [the] disobedient to [the] wisdom of [the]
καὶ ὡν, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18 Καὶ
righteous, to make ready for [the] Lord a people prepared. And
εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γινώσκω τοῦτο;
said Zacharias to the angel, By what shall I know this?
ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς
for I am an old man, and my wife advanced in
ἡμέραις αὐτῆς. 19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,
her days. And ²answering¹ the ³angel² said to him,

¹ ἐναντίον TTrA.

² ἦν ἡ (— ἡ I[Tr]) Ἑλισάβετ LTTrA.

³ ἦν τοῦ λαοῦ GLITTrAW.

⁴ Ἰωάννη Tr.

⁵ γενέσει GLITTrAW.

⁶ — τοῦ (read [the]) GT[Tr]W

⁷ Ἡλίου T.

Εγώ εἰμι Γαβριήλ ὁ παρεστηκώς ἐνώπιον τοῦ θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ἰδοὺ, ἔσθ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς-ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρόνῳ αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὅπτασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενον κωφός. 23 καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας

αὐτοῦ ἠπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἐαυτὴν μῆνας πέντε, λέγουσα,

25 Ὅτι οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ· καὶ ὁ ἄγγελος εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, πρὸς παρθένον ἡμεμνηστυμένην ἀνδρὶ ᾧ ὄνομα

Μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν,

Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν. 29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. 30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ,

ἐδρες γὰρ χάριν παρὰ τῷ θεῷ· 31 καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and shalt call his name

1 ἰδύνατο LITTA. 2 — ὁ (read [the]) LITTA. 3 — τὸ ΤΕ[Α]. 4 ἀπὸ from TTTA. 5 Ναζαρέθ LITW. 6 ἡμεμνηστυμένην LITTA. 7 Δαυεὶδ LITTA; Δαυὶδ GW. 8 — ὁ ἄγγελος TTTA. 9 + ὁ ἄγγελος the angel T. 10 — εὐλογημένη σὺ ἐν γυναιξίν TTTA. 11 — ἰδοῦσα GW. 12 ἐπὶ τῷ λόγῳ διεταράχθη GW. 13 συλλήψῃ LITTA.

JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Ἰησοῦν. 32 οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται. Jesus. He shall be great, and Son of [the] Highest shall he be called; and ¹shall ²give ³him [the] ⁴Lord ⁵God the throne of David τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. the ages, and of his kingdom there shall not be an end. 34 Εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τούτο ἐπεὶ ἄνδρα οὐ γινώσκω; 35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, a man I know not? And answering the angel said to her, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου [The] ¹spirit ²Holy shall come upon thee, and power of [the] Highest ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον^a ἅγιον κληθήσεται υἱὸς θεοῦ. 36 καὶ ἰδοὺ, Ἐλισάβετ ἡ ^bσυγγενής σου καὶ αὐτὴ ^cσυνεληφυῖα^a υἱὸν ἐν ^dγῆρα^a· αὐτῆς· καὶ οὕτως μὴν ^eἕκτος ἐστὶν αὐτῇ τῇ ^fκαλουμένῃ ^gστεῖρα^a· 37 ὅτι οὐκ ἂν δύναται ^hἔσθαι ⁱπαρὰ ^jἐν ^kθεῷ^a πᾶν ^lῥῆμα. 38 Εἶπεν δὲ Μαριάμ, ^mimpossible ⁿwith ^oGod ^pany ^qthing. And ^rsaid ^sMary, (lit. every) Ἰδοὺ, ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Behold, the bondmaid of [the] Lord; be it to me according to thy word. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. And departed from her the angel.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 and entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

39 Ἀναστᾶσα,δὲ Μαριὰμ ἐν ταῖς-ἡμέραις-ταύταις ἐπορεύθη
And ὁ rising ὕψι Mary in those days went
εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, 40 καὶ
into the hill-country with haste, to a city of Judah, and
εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ·
entered into the house of Zacharias and saluted Elizabeth.
41 καὶ ἐγένετο ὥς ἤκουσεν ἡ Ἐλισάβετ τὸν ἄσπασμόν τῆς
And it came to pass as ἤ heard Elizabeth the salutation
Μαριᾶς, ἔσκιρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήρθη
of Mary, leaped the babe in her womb; and was filled
πνεύματος ἁγίου ἡ Ἐλισάβετ, 42 καὶ ἀνεφώνησεν ὡφωνῇ
with the Spirit Holy Elizabeth, and cried out with a voice
μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλο-
loud and said, Blessed [art] thou among women, and bless-
γυμένης ὁ καρπὸς τῆς κοιλίας σου. 43 καὶ πόθεν μοι τοῦτο,
ed the fruit of thy womb. And whence to me this,
ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; 44 ἰδοὺ γάρ,
that should come the mother of my Lord to me? 44 For lo,
ὥς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὦτά μου ἔσκιρ-
as came the voice of thy salutation into mine ears, leap-
τησεν ἔν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. 45 καὶ
ed in exultation the babe in my womb; and
μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελεῖωσις τοῖς
blessed [is] she who, believed, for there shall be a fulfilment to the things
λελαλημένοις αὐτῇ παρὰ κυρίου
spoken to her from the Lord.

^a Δαυεὶδ LTTra; Δαυίδ GW. ^a + [ἐκ σοῦ] of thees L. ^b συγγενὲς LTW. ^c συνειλη-
φεν Tr. ^d γήρει GLTTaW. ^e τοῦ θ-οῦ Tr. ^f τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ
LTTa. ^g κοανηὶ with a "cry TrLa. ^h ἐμὲ T. ⁱ τὸ βρέφος ἐν ἀγαλλιάσει GW.

46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,
And said Mary, ¹Magnifies ²my ³soul the Lord,
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου·
and ⁴exulted ⁵my ⁶spirit in God my Saviour.
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ
For he looked upon the humiliation of his bondmaid; ⁷lo
γάρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί. 49 ὅτι
for, from henceforth ⁸will ⁹count ¹⁰me ¹¹blessed ¹²all ¹³generations. For
ἐποίησέν μοι ¹⁴μεγαλεῖα ¹⁵ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα
¹⁶has ¹⁷done ¹⁸to ¹⁹me ²⁰great ²¹things ²²the ²³mighty ²⁴one, and holy [is] ²⁵name
αὐτοῦ· 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς ²⁶γενεῶν ²⁷τοῖς
²⁸his; and his mercy [is] to generations of generations to those
φοβούμενοι αὐτόν. 51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ·
fearing him. He wrought strength with his arm,
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
he scattered [the] haughty in [the] thought of their heart.
52 καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς.
He put down rulers from thrones, and exalted [the] lowly:
53 πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας
[the] hungry he filled with good things, and [the] rich
ἐξαπέστειλεν κενούς. 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
he sent away empty. He helped Israel ²⁹servant ³⁰his,
μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς
[in order] to remember mercy, according as he spoke to
πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ³¹εἰς τὸν
our fathers, to Abraham and to his seed for
αἰῶνα. 56 Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ³²ὥσει ³³μῆνας τρεῖς,
ever. And ³⁴abode ³⁵Mary with her ³⁶about ³⁷months ³⁸three,
καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
and returned to her house.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,
Now to Elisabeth was fulfilled the time that she should bring forth,
καὶ ἐγέννησεν υἱόν· 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-
and she bore a son. And ³⁹heard ⁴⁰the ⁴¹neighbours and ⁴²kins-
γενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ'
folk ⁴³her that ⁴⁴was ⁴⁵magnifying ⁴⁶[the] ⁴⁷Lord ⁴⁸his mercy with
αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ
her, and they rejoiced with her. And it came to pass on the eighth
ἡμέρᾳ ⁴⁹ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ
day they came to circumcise the little child, and were calling it
ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀπο-
after the name of his father Zacharias. And ⁵⁰an-
κριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-
swering ⁵¹his ⁵²mother said, No; but he shall be called John.
νης. 61 Καὶ εἶπον ⁵³πρὸς αὐτήν, "Οὐκ οὐδεὶς ἐστὶν ἐν τῇ
And they said to her, No one is among the
συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένησον
kinsfolk of thee who is called by this name. ⁵⁴They ⁵⁵made ⁵⁶signs
ρὲ τῷ πατρὶ αὐτοῦ τὸ τί ἀνθέλοι καλεῖσθαι αὐτόν." ⁵⁷
⁵⁸and ⁵⁹to his father [as to] what he might wish ⁶⁰to ⁶¹be ⁶²called ⁶³him.
63 καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης"
And having asked for a writing tablet he wrote, saying, John
ἐστὶν τὸ ὄνομα αὐτοῦ· καὶ ἠθαύμασαν πάντες. 64 Ἀνεψύχθη δὲ
is his name. And they ⁶⁴wondered ⁶⁵all. And was opened

46 And Mary said, My soul doth magnify the Lord, 47 and my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaid: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 as he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsmen heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately,

¹ μεγάλη LTTT. ² καὶ γενεάς and generations TTTA. ³ ὥς αἰῶνος G. ⁴ ὡς LTTT.
⁵ ὁ ἡμέρα τῇ ὀγδόῃ LTTT. ⁶ Ἰωάννης Tt. ⁷ εἶπαν TTT. ⁸ ἐκ τῆς συγγενείας from among
the kinsfolk LTTT. ⁹ αὐτὸ it LTTT. ¹⁰ — τὸ Tt[A].

and his tongue loosed,
and he spake, and
praised God. 65 And
fear came on all that
dwelt round about
them: and all these
sayings were noised
abroad throughout all
the hill country of Ju-
dea. 66 And all they
that heard them laid
them up in their hearts,
saying, What manner
of child shall this be!
And the hand of the
Lord was with him.

τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ
his mouth immediately and his tongue [loosed], and
ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος
he spoke, blessing God. And came upon all fear
τούς περιοικούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς
those who dwelt around them; and in whole the hill-country
Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 καὶ
of Judaea were being talked of all these things. And
ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέ-
laid [them] up all who heard in their heart, say-
γοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ ἡ χεὶρ
ing, What then this little child will be? And [the] hand
κυρίου ἦν μετ' αὐτοῦ.
of [the] Lord was with him.

67 And his father
Zacharias was filled
with the Holy Ghost,
and prophesied, say-
ing, 68 Blessed be the
Lord God of Israel;
for he hath visited and
redeemed his people,
69 and hath raised up
an horn of salvation
for us in the house of
his servant David;
70 as he spake by the
mouth of his holy pro-
phets, which have been
since the world began:
71 that we should be
saved from our ene-
mies, and from the
hand of all that hate
us; 72 to perform the
mercy promised to our
fathers, and to remem-
ber his holy covenant;
73 the oath which he
swore to our father
Abraham, 74 that he
would grant unto us,
that we being deliver-
ed out of the hand of
our enemies might
serve him without
fear, 75 in holiness and
righteousness before
him, all the days of our
life. 76 And thou, child,
shalt be called the pro-
phet of the Highest:
for thou shalt go before
the face of the Lord
to prepare his ways;
77 to give knowledge
of salvation unto his
people by the remission
of their sins, 78 through
the tender mercy of
our God; whereby the
dayspring from on
high hath visited us,
79 to give light to them
that sit in darkness
and in the shadow of
death, to guide our feet

67 Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος
And Zacharias his father was filled with [the] Spirit
ἁγίου, καὶ προεφῆτευσεν, λέγων, 68 Εὐλογητὸς κύριος ὁ
Holy, and prophesied, saying, Blessed be [the] Lord the
θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν
God of Israel, because he looked upon and wrought redemption
τῷ λαῷ αὐτοῦ. 69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν Ἰωφ
for his people, and raised up a horn of salvation for us in the
οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ. 70 καθὼς ἐλάλησεν διὰ
house of David his servant; according as he spoke by [the]
στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ
mouth holy since time began prophets of his;
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων
salvation from our enemies and from [the] hand of all
τῶν μισούντων ἡμᾶς. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων
those who hate us; to fulfil mercy with fathers
ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν
our, and to remember covenant holy his, [the] oath which
ᾤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν
he swore to Abraham our father, to give us [that]
74 ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας,
without fear out of [the] hand of our enemies being saved,
λατρεῖν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ
we should serve him in holiness and righteousness before him
πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. 76 Καὶ σύ, παιδίον,
all the days of our life. And thou, little child,
προφήτης ὑψίστου κληθήσῃ· προπορεύῃ γὰρ πρὸ
prophet of [the] Highest shalt be called; for thou shalt go before [the]
προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ. 77 τοῦ δοῦναι
face of [the] Lord to prepare his ways; to give
γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
knowledge of salvation to his people in remission of their sins,
78 διὰ σπλάγχνα ἐλεοῦς θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο
through [the] bowels of compassion of our God, in which has visited
ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79 ἐπιφάναι τοῖς ἐν σκότει
us [the] day-spring from on high, to shine upon those in darkness
καὶ σκιᾷ θανάτου καθημένους· τοῦ κατευθῆναι τοὺς
and in [the] shadow of death sitting; to direct

* + γὰρ (read For also) LTTA.

* ἐπροφῆτευσεν LTTA.

7 — τῷ (read [the]) LTTA.

* Δαυὶδ LTTA; Δαυὶδ GW.

* — τοῦ LTTA.

b — τῶν TTA.

c — τῶν LTTA.

d — ἡμῶν (read of [our] enemies) [L]TTA.

e — τῆς ζωῆς (read all our days) GLTTA W.

f + δὲ also TTA.

πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἤξανεν
our feet into [the] way of peace. And the little child grew
καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως
and was strengthened in spirit; and he was in the deserts until [the]
ἡμέρας ἀναφεῖξωσ. αὐτοῦ πρὸς τὸν Ἰσραήλ.
day of his shewing to Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
And it came to pass in those days 'went 'out 'a 'decree
παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν
from Caesar Augustus, that should be registered all the
οἰκουμένην· 2 αὕτη· ἣ ἂπογραφὴ πρώτη ἐγένετο ἡγε-
habitable world; this registration first took place when
μονεύοντος τῆς Συρίας ἸΚυρνήϊου. 3 καὶ ἐπορεύοντο πάντες
'was 'governor 'of Syria 'Cyrēnius. And 'went 'all
ἀπογράφεσθαι, ἕκαστος εἰς τὴν· ἰδίαν· πόλιν. 4 Ἀνέβη δὲ καὶ
to be registered, each to his own city: and 'went 'up 'also
Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως ἸΝαζαρέτ· εἰς τὴν
'Joseph from Galilee out of [the] city Nazareth to
Ἰουδαίαν, εἰς πόλιν ἸΔαβίδ· ἣτις καλεῖται Βηθλεέμ, διὰ
Judæa, to a city of David which is called Bethlehem, because
τοῦ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος ἸΔαβίδ. 5 Ἄπο-
of his being of [the] house and family of David, to re-
γράψασθαι· σὺν Μαρίας τῇ ὁμεμνηστευμένῃ· αὐτῷ Ἐγναϊκί,
gister himself with Mary who was betrothed to him as wife,
ὅσῃ ἐγκύῃ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς
she being great with child. And it came to pass in the [time] they were
ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· 7 καὶ ἔτε-
there 'were 'fulfilled 'the 'days for her bringing forth, and she brought
κεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν
forth her son the first-born, and wrapped 'in 'swaddling 'clothes
αὐτόν, καὶ ἀνέκλινεν αὐτόν ἐν τῇ φάτνῃ, διότι οὐκ ἦν
'him, and laid him in the manger, because there was no
αὐτοῖς τόπος ἐν τῷ καταλύματι.
for them a place in the inn.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες
And shepherds were in the 'country 'same, lodging in the fields
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν· ποίμνην αὐτῶν.
and keeping watch by night over their flock;
9 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα
and behold, an angel of [the] Lord stood by them, and [the] glory
κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον
of [the] Lord shone around them, and they feared [with] 'fear
μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ
'great. And 'said 'to 'them 'the 'angel, Fear not; 'behold
γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται
'for, I announce glad tidings to you [of] 'joy 'great, which shall be
παντὶ τῷ λαῷ· 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν
to all the people; for was born to you to-day a Saviour, who is
χριστὸς κύριος, ἐν πόλει ἸΔαβίδ. 12 καὶ τοῦτο ὑμῖν
Christ [the] Lord, in [the] city of David. And this [is] to you
τὸ σημεῖον· εὗρήσετε βρέφος ἐσπαργανωμένον. ἔκει-
the sign: ye shall find a babe wrapped in swaddling clothes, ly-

into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) 5 to be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there the days were accomplished, that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

8 — ἡ ΛΤΤΑ. ἡ ἐγένετο πρώτη Τ. ἰ Κυρίνου Cyrenus L. ἡ αὐτοῦ (read his city) ΛΤΤΑ.
ἰ Ναζαράθ L; Ναζαρέθ TW. ἢ Δαυίδ ΛΤΤΑ; Δαυίδ GW. ἢ ἀπογράφεσθαι L.
• ἐμνηστευμένη ΛΤΤΑ. ἢ — γυναικί ΛΤΤΑ. ἢ — τῇ (read a manger) ΛΤΤΑ. ἢ — ἰδοὺ
ἡ Τ. Δ. ἢ Δαυίδ ΛΤΤΑ; Δαυίδ GW. ἢ + καὶ and [L]ΤΤΑ. ἢ — κείμενον T.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 and to offer a sacrifice according to that

μενον" ἐν τῇ φάτνῃ. 13 Καὶ ἑξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν θεόν, καὶ λεγόντων, 14 Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ, ἐν ἀνθρώποις εὐδοκία. 15 Καὶ ἐγένετο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἰπον" πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 Καὶ ἦλθον σπεύσαντες καὶ εἰνεύον" τὴν.τε.Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. 17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου.τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς. 20 καὶ ἐπέστρεψαν ἐν τῇ καρδίᾳ αὐτῆς. 21 καὶ ὅτε ἐπληρώθησαν αἱ ἡμέραι αὐτῶν περὶ τὴν περιτομὴν τοῦ παιδίου, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22 Καὶ ὅτε ἐπληρώθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱερουσόλυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ κυρίου, Ὅτι πᾶν ἄρσεν διανοίγει μήτραν ἁγίαν τῷ κυρίῳ κληθήσεται. 24 καὶ τοῦ δοῦναι θυσίαν κατὰ

22 Καὶ ὅτε ἐπληρώθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱερουσόλυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ κυρίου, Ὅτι πᾶν ἄρσεν διανοίγει μήτραν ἁγίαν τῷ κυρίῳ κληθήσεται. 24 καὶ τοῦ δοῦναι θυσίαν κατὰ

* — τῇ (read a manger) GLTTAW. * οὐρανοῦ of heaven TR. * εὐδοκίας of good pleasure ETTA. * — καὶ οἱ ἄνθρωποι [L]T[ITRA]. * ἑλάλουν T. * ἦλθαν TTRA. * ἐνεύον TTR. * ἐγνώρισαν they made known LTTA. * Μαριάμ LTTA. * συνβάλλουσα T. * ἐπέστρεψαν GLTTAW. * ἰδον T. * αὐτόν him GLTTAW. * συλληφθῆναι LTTA. * αὐτῆς (read her purification) E. * Μωυσέως LTTAW. * + τῇ the L.

τὸ εἰρημένον ἐν ὁ νόμῳ κυρίου, Ζεύγος τρυγόνων
that which has been said in [the] law of [the] Lord, A pair of turtle doves
ἡ δύο νεοσσούς¹ περιστερῶν.
or two young of pigeons.

25 Καὶ ἰδοῦ, ἦν ἄνθρωπος² ἐν Ἱερουσαλὴμ ᾧ ὄνομα
And behold, there was a man in Jerusalem whose name
Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,
[was] Simeon; and this man [was] just and pious,
προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα
waiting for [the] consolation of Israel, and [the] Spirit
ἅγιον ἦν³ ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχορητισμένον ὑπὸ
Holy was upon him. And it was to him divinely communicated by
τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν⁴ ἢ⁵
the Spirit the Holy that he should not see death before

ἰδῇ τὸν χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι
he should see the Christ of [the] Lord. And he came in the Spirit
εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰη-
into the temple; and when brought in the parents the little child Je-
σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον
sus, that they might do according to what had become customary
τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-
by the law for him, he also received him into arms,
λας αὐτοῦ, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 29 Νῦν ἀπολύεις
his, and blessed God, and said, Now thou lettest go
τὸν δοῦλό σου, ὁ δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ·
thy bondman, O Master, according to thy word, in peace;
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ
for have seen mine eyes thy salvation, which

ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· 32 ὥς
thou hast prepared before [the] face of all the peoples; a light
εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ.
for revelation of [the] Gentiles and glory of thy people Israel.

33 Καὶ ἦν Ἰωσήφ⁶ καὶ ἡ μήτηρ αὐτοῦ⁷ θαυμάζοντες ἐπὶ
And were Joseph and his mother wondering at
τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν
the things which were spoken concerning him. And blessed
αὐτοὺς Συμεὼν, καὶ εἶπεν πρὸς Μαρίαν τὴν μητέρα αὐτοῦ,
them Simeon, and said to Mary his mother,
Ἰδοῦ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν
Lo, this [child] is set for [the] fall and rising up of many
ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· 35 καὶ σοῦ ὅδε⁸
in Israel, and for a sign spoken against; (and of thee also
αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἀν. ἀποκαλυ-
thy soul shall go through a sword;) so that may be re-
φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
vealed of many hearts [the] reasonings.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ
And there was Anna a prophetess, daughter of Phanuel, of [the]
φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα
tribe of Asher, she was advanced in days many, having lived
ἑπτὰ μετὰ ἀνδρός⁹ ἐπτα ἀπὸ τῆς παρθενίας αὐτῆς, 37 καὶ
years with a husband seven from her virginity, and

which is said in the law of the Lord. A pair of turtle doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 a light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things, which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: 35 (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 and she

ο + τῷ the LTr.

Π νεοσσούς TA.

ἡ ἄνθρωπος ἦν T.

ἦν ἅγιον GLTTFAW.

ἡ ἄν T; ἄν Tr.

— αὐτοῦ (read [his] arms) [L]T[TA].

+ ὁ L.

ο πατήρ αὐτοῦ his

father GTTA.

— αὐτοῦ (read [his] mother) GTTA.

[δέ] LTr.

ἦ μετὰ ἀνδρός

ἐπτα LTr.

παρθενίας A.

was a widow of about
threescore and four
years, which departed
not from the temple,
but served God with
fastings and prayers
night and day. 38 And
she coming in that in-
stant gave thanks like-
wise unto the Lord,
and spake of him to
all them that looked
for redemption in Jeru-
salem.

39 And when they
had performed all
things according to
the law of the Lord,
they returned into
Galilee, to their own
city Nazareth. 40 And
the child grew, and
waxed strong in spirit,
filled with wisdom;
and the grace of God
was upon him.

41 Now his parents
went to Jerusalem
every year at the feast
of the passover. 42 And
when he was twelve
years old, they went
up to Jerusalem after
the custom of the feast.
43 And when they had
fulfilled the days, as
they returned, the
child Jesus tarried be-
hind in Jerusalem;
and Joseph and his
mother knew not of it.
44 But they, supposing
him to have been in
the company, went a
day's journey; and
they sought him a-
mong their kinsfolk
and acquaintance.
45 And when they
found him not, they
turned back again to
Jerusalem, seeking
him. 46 And it came to
pass, that after three
days they found him
in the temple, sitting
in the midst of the
doctors, both hearing
them, and asking them
questions. 47 And all
that heard him were
astonished at his un-
derstanding and an-
swers. 48 And when
they saw him, they
were amazed; and his
mother said unto him,
Son, why hast thou
thus dealt with us?

αὐτὴν ἡ χήρα ὥς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ
she [was] a widow 'about 'years 'of 'eighty-four, 'who 'not
ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσεις λατρεύουσα
'departed from the temple, with fastings and supplications serving
νύκτα καὶ ἡμέρας· 38 καὶ αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα
night and day; and she at the same hour coming up
ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν
gave praise to the Lord, and spake concerning him to all
τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.
those waiting for redemption in Jerusalem.

39 Καὶ ὥς ἐτέλεσαν ἅπαντα ἰτὰ κατὰ τὸν νόμον
And when they had completed all things according to the law
κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν
of [the] Lord they returned to Galilee, to 'city
αὐτῶν Ναζαρέτ. 40 Τὸ δὲ παιδίον ἤρξανεν καὶ ἐκρα-
'their ['own], Nazareth. And the little child grew, and became
ταιούτο ὁ πνεύματι, πληρούμενον σοφίας, καὶ χάρις
strong in spirit, being filled with wisdom, and [the] grace
θεοῦ ἦν ἐπ' αὐτό.
of God was upon him.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ
And 'went his 'parents yearly to Jerusalem
τῇ ἑορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,
at the feast of the pas-sover. And when he was 'years ['old] 'twelve,
ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς
'having 'gone 'up 'they to Jerusalem according to the custom of the
ἐορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
fea-t, and having completed the days, as 'returned
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ
'they 'remained 'behind 'Jesus 'the 'child in Jerusalem, and
'οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν
'knew ['it] 'not 'Joseph and 'his 'mother; but supposing him
'ἐν τῇ συνδιᾷ εἶναι ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν
in the company to be they went a day's journey, and sought
αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς. 45 καὶ
him among the relations and among the acquaintances; and
μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες
not having found him they returned to Jerusalem, seeking
αὐτόν. 46 Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εἶρον αὐτὸν ἐν
him. And it came to pass after 'days 'three they found him in
τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκού-
the temple, sitting in [the] midst of the teachers, both hear-
οντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. 47 ἐξίσταντο δὲ πάντες
ing them and questioning them. And 'were 'amazed 'all
οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν
'those 'hearing 'him at [hi-] understanding and 'answers
αὐτοῦ. 48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν καὶ πρὸς αὐτὸν
'his. And seeing him they were astonished; and to him
ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως;
his mother said, 'child, why hast thou done to us thus?

αὐτὴ, herself TTa.

ὥς up to LTta.

ἀπὸ (read left not) TTa.

αὐτὴ W;

αὐτὴ (read ἀνθωμολ. she gave praise) LTta.

θεῷ (read to God) LTta.

ἐν (read

[in]) LTta.

πάντα TTa.

τὰ T.

ὑπέστρεψαν T.

τὴν LTta.

αὐτῶν LTta.

Ναζαρέτ TTa.

πνεύματι LTta.

σοφία T.

ἀναβαινόντων going

up LTta.

εἰς Ἱεροσόλυμα [TTa].

Ἰησοῦς A.

οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ his

parents knew it not LTta.

εἶναι ἐν τῇ συνδιᾷ LTta.

ἐν GLITa.

αὐτὸν

μετὰ TTa.

εἶπεν πρὸς αὐτὸν

(read [him]) of [TTa].

ἀναζητοῦντες LTta.

πρὸς αὐτὸν

εἶπεν πρὸς αὐτὸν

εἶπεν πρὸς αὐτὸν

ἡ μήτηρ αὐτοῦ LTta.

ἰδοῦ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. 49 Καὶ behold, thy father and I distressed were seeking thee. And εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι he said to them, Why [is it] that ye were seeking me? knew ye not that ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; 50 Καὶ αὐτοὶ in the [affairs] of my Father it behoveth to be me? And they οὐ συνῆκαν τὸ ῥῆμα δὲ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη understood not the word which he spoke to them. And he went down μετ' αὐτῶν καὶ ἦλθεν εἰς ὁ Ναζαρέτ· καὶ ἦν ὑποτασσόμενος with them and came to Nazareth, and he was subject αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα. ταῦτα to them. And his mother kept all these things ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτεν σοφία καὶ in her heart. And Jesus advanced in wisdom and ἡλικίᾳ, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις. stature, and in favour with God and men.

3 Ἐν ἔτει δὲ πεντεκαδικατῇ τῆς ἡγεμονίας Τιβερίου of the government of Tiberius Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, Cæsar, being governor Pontius Pilate of Judæa, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ and being tetrarch of Galilee Herod, and Philip ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνί- his brother being tetrarch of Ituræa and of Trachonitidos χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, aitis [the] region, and Lysanias of Abilene being tetrarch, 2 Ἐν ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα in [the] high-priesthood of Annas and Caiaphas, came [the] word θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. of God upon John the son of Zacharias in the wilderness. 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, And he went into all the country around the Jordan, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν proclaiming [the] baptism of repentance for remission of sins; 4 ὡς γέγραπται ἐν βιβλῷ λόγων Ἠσαίου τοῦ as it has been written in [the] book of [the] words of Esaias the προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, prophet, saying, [The] voice of one crying in the wilderness, Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους Prepare the way of [the] Lord; straight make paths αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ his. Every ravine shall be filled up, and every mountain and βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς hill shall be made low; and shall become the crooked [places] into εὐθεΐαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ ὀψεται a straight [path], and the rough into ways smooth; and shall see πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 7 Ἐλεγεν οὖν τοῖς all flesh the salvation of God. He said therefore to the ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα coming out of crowds to be baptized by him, Offspring ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; of vipers, who forewarned you to flee from the coming wrath?

behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not he saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 and all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our fa-

^b Ναζαρέτ Ttraw. ^c τὰ ῥήματα πάντα L. ^d — ταῦτα these [L]T[A]. ^e + ἐν τῇ in (wisdom) T. ^f ἡλικία καὶ σοφία Tr. ^g Πιλάτου T. ^h τετραρχούντος T. ⁱ ἐπὶ ἀρχιερέως GLTtraw. ^k Καϊάφα L. ^l Ἰωάννην Tr. ^m — τοῦ GLTtraw. ⁿ — τὴν (read every country around) LTrA. ^o — λέγοντος LTrA. ^p εὐθείας straight [paths] LTrA.

ther: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 added yet this above all, that he shut up John in prison.

8 ποιήσατε οὖν καρποὺς ἀλείους τῆς μετανοίας· καὶ μὴ
Produce therefore fruits worthy of repentance; and "not
ἀρξήσε λέγειν ἐν ἑαυτοῖς. Πατέρα ἔχουεν τὸν Ἀβραάμ.
begin to say in yourselves, ["For"] "father "we "have "Abraham,
λέγω· γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων· τοῦτων
for I say to you, that "is "able "God from. these stones
ἐγείρει τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίη πρὸς τὴν
to raise up children to Abraham. But already also the axe to the
ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν
root of the trees is applied: "every "therefore tree not producing
καρπὸν "καλὸν" ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ
"fruit "good is cut down and into [the] fire is cast. And
ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν "ποιήσομεν";
"asked "him "the "crowds, saying, What then shall we do?
11 Ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μετα-
And answering he says to them, He that has two tunics let him
δότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως
impart to him that has not; and he that has victuals "likewise
ποιεῖτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ
let "him "do. And "came "also "tax-gatherers to be baptized, and
εἶπον" πρὸς αὐτόν, Διδάσκαλε, τί "ποιήσομεν"; 13 Ὁ δὲ εἶπεν
they said to him, Teacher, what shall we do? And he said
πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον
to them, "Nothing "more "beyond "that "which "is "appointed
ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατενόμηναι,
to "you "exact. And asked him also those who were soldiers,
λέγοντες, "Καὶ ἡμεῖς τί ποιήσομεν"; Καὶ εἶπεν πρὸς αὐτούς,"
saying, And we what shall we do? And he said to them,
Μηδένα διασείσητε μηδὲ "συκοφαντήσητε, καὶ ἀρκείσθε τοῖς
"No "one "oppress nor accuse falsely, and be satisfied
ὀψωνίοις ὑμῶν.
with your wages.

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογοζομένων πάν-
But as "were "in "expectation "the "people, and "were "reasoning "all
των ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου," μήποτε
in their hearts concerning John, whether or not
αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν,
he might be the Christ, "answered "John all,
λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ
saying, I indeed with water baptize you, but he comes who [is]
ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμᾶντα τῶν
mightier than I, of whom I am not fit to loose the thong
ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
of his sandals; he "you "will "baptize with [the] "Spirit
ἀγίῳ καὶ πυρὶ· 17 οὗ τὸ πῦρον ἐν τῇ χειρὶ αὐτοῦ,
"Holy and with fire; of whom the winnowing fan [is] in his hand,
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναξει τὸν
and he will thoroughly purge his floor, and will gather the
σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει
wheat into his granary, but the chaff he will burn
πυρὶ ἀσβέστω. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν
with fire unquenchable. "Many "therefore "and other things exhorting

τ [καλὸν] L. * ποιήσωμεν should we do LTTraW. * εἶπεν he said LTTra. * εἶπαν LTTra. * τί ποιήσωμεν (ποιήσωμεν should we do TAW) καὶ ἡμεῖς LTTra. * αὐτοῖς to them LTTra. * μηδένα no one T. * Ἰωάννου Tr. * ὁ Ἰωάννης ἅπασιν λέγων Tr; λέγων πᾶσιν ὁ Ἰωάννης T. + εἰς μετάνοιαν to repentance L. * διακαθαίρει to thoroughly purge T. * συναγαγεῖν to gather T.

εὐηγγελίζετο τὸν λαόν. 19 Ὁ δὲ Ἡρώδης ὁ τε-
he announced the glad tidings to the people. But Herod the te-
τράρχης ἔλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς
trarch being reproved by him concerning Herodias the
γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων
wife of Philip his brother, and concerning all
ἧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν καὶ
which had done [the] evils Herod, added also
τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ
this to all that he shut up John in the
φυλακῇ.
prison.

21 Ἐγένετο δὲ ἐν τῇ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ
Now it came to pass having been baptized all the people, and
Ἰησοῦ βαπτισθέντος· καὶ προσευχομένου, ἀνεψυχῆσαι τὸν
Jesus having been baptized and praying, was opened the
οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς
heaven, and descended the Spirit the Holy in a bodily
εἶδει ὥσει ἑνὶ περιστέρῳ ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ
form as a dove upon him, and a voice out of heaven
γενέσθαι, ἠλέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ
came, saying, Thou art my Son the beloved, in thee I
ἠὺδόκησα.
have found delight.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ῥώσει ἐτῶν τριάκοντα
And himself was Jesus about years [old] thirty
ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλίου,
beginning [to be], being, as was supposed, son of Joseph, of Eli,
24 τοῦ Ματθαίου, τοῦ Λευὶ, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ
of Matthat, of Levi, of Melchi, of Janna,
Ἰωσήφ, 25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἐσλίου,
of Joseph, of Mattathias, of Amos, of Naoum, of Esli,
τοῦ Ναγγαὶ, 26 τοῦ Μαάθ, τοῦ Ματθαίου, τοῦ Σεμεὶ, τοῦ
of Naggai, of Maath, of Mattathias, of Semei,
Ἰωσήφ, τοῦ Ἰούδα, 27 τοῦ Ἰωαννά, τοῦ Ῥησά, τοῦ Ζορο-
of Joseph, of Juda, of Joannes, of Rhesa, of Zoro-
βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, 28 τοῦ Μελχί, τοῦ Ἀδδὶ,
babel of Salathiel, of Neri, of Melchi, of Addi,
τοῦ Κωσάμ, τοῦ Ἐλμωσάμ, τοῦ Ἡρ, 29 τοῦ Ἰωσή, τοῦ Ἐλι-
of Cosam, of Elmodam, of Er, of Joses, of Eli-
ἐζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαίου, τοῦ Λευὶ, 30 τοῦ Συμεών,
ezer, of Joreim, of Matthat, of Levi, of Simeon,
τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωάν, τοῦ Ἐλιακίμ, 31 τοῦ Με-
of Juda, of Joseph, of Jonan, of Eliakim, of Me-
λαῖ, 32 τοῦ Μαϊνᾶν, τοῦ Ματθαίου, τοῦ Ναθαν, τοῦ Δα-
leas, of Menna, of Mattatha, of Nathan, of Da-
βίδ, 32 τοῦ Ἰεσσαί, τοῦ Ὠβὲδ, τοῦ Βοόζ, τοῦ Σαλμών,
vid, of Jesse, of Obed, of Booz, of Salmon, the son of Melea, which

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 which was the son of Amos, which was the son of Naoum, which was the son of Esli, 26 which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 which was the son of Joannes, which was the son of Rhesa, which was the son of Zoro-babel, which was the son of Salathiel, which was the son of Neri, 28 which was the son of Melchi, which was the son of Addi, which was the son of Er, 29 which was the son of Joses, which was the son of Eli-ezer, which was the son of Joreim, which was the son of Matthat, which was the son of Levi, 30 which was the son of Simeon, which was the son of Jonan, which was the son of Eliakim, 31 which was the son of Melea, which was the son of Menna, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Melea, which

• τετράρχης T. — Φιλίππου (read of his) GLTTRAW. — [καὶ] L. — καὶ T[A].
1 Ἰωάννην T. — τῇ LITTA. 1 ὡς LITTA. — λέγουσαν LITTA. — εὐδόκησα LITTA.
• — ὁ TITTA. — ἀρχόμενος ὥσει ἐτῶν τριάκοντα TITTA. — ὧν υἱὸς ὡς ἐνομίζετο LITTA.
• Ἡλίου TITTA. — Ματθαίου TITTA. — Λευὶ TITTA. — Μελχί TITTA. — Ἰαννά LITTA.
• Ματθαίου TITTA. — Ἐσλίου TITTA. — Σεμεὶ TITTA. — Ἰωσήφ Joseph TITTA. — Ἰούδα TITTA.
• Ἰωάννην LITTA. — Νηρί TITTA. — Ἀδδὶ TITTA. — Ἐλμωσάμ LITTA. — Ἰησοῦ Jesus
LITTA. — Ματθαίου TITTA. — Ματθαίου TITTA. — Λευὶ TITTA. — Ἰωάννην TITTA. — Με-
• τοῦ Μεννά [L] TITTA. — Ναθαν TITTA. — Βοόζ LITTA. — Δαυὶδ GW. — Ἰωβὴδ Jobed
LITTA. — Βοός LITTA. — Σαλά TITTA.

was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salomon, which was the son of Nansson, 33 which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 which was the son of Isaac, which was the son of Abraham, which was the son of Tharr, which was the son of Nachor, 35 which was the son of Saruch, which was the son of Phalec, which was the son of Hober, which was the son of Sala, 36 which was the son of Cminan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 37 which was the son of Enos, which was the son of Adam, which was the son of God.

IV. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 being forty days. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of

τοῦ Ναασσών, 33 τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ Φαρέα, τοῦ Ἰούδα, 34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, 35 τοῦ Σαρούχ, τοῦ Ραγαῦ, τοῦ Φαλέκ, τοῦ Ἑβέρ, τοῦ Σαλά, 36 τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, 37 τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, 38 τοῦ Ἐνός, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

4 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον 2 ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθῶν αὐτῶν ὕστερον ἐπείνασεν. 3 καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τοῦτῳ ἵνα γένηται ἄρτος. 4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, ὁ λέγων, Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτι μόνω ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. 5 Καὶ ἀναγαγὼν αὐτόν ὁ διάβολος εἰς ὄρος ὑψηλόν· ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. 6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν. 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα. 8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπάγε ὀπίσω μου, σατανᾶ· γέγραπται, Ὅτι προσκυνήσεις κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. 9 Καὶ ἤγαγεν αὐτόν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτόν

Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον 2 ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθῶν αὐτῶν ὕστερον ἐπείνασεν. 3 καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τοῦτῳ ἵνα γένηται ἄρτος. 4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, ὁ λέγων, Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτι μόνω ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. 5 Καὶ ἀναγαγὼν αὐτόν ὁ διάβολος εἰς ὄρος ὑψηλόν· ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. 6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν. 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα. 8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπάγε ὀπίσω μου, σατανᾶ· γέγραπται, Ὅτι προσκυνήσεις κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. 9 Καὶ ἤγαγεν αὐτόν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτόν

ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἰ
upon the edge of the temple, and said to him, If the Son thou art
τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. 10 γέγραπται· γάρ,
of God, cast thyself thence down; for it has been written,
Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ δια-
That to his angels he will give charge concerning thee, to
φυλάξαι σε· 11 καὶ ὅτι ἐπὶ χειρῶν ἀρουσῖν σε, μήποτε
keep thee; and that in [their] hands shall they bear thee, lest
προσκοψῇς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν
thou strike against a stone thy foot. And answering said
αὐτῷ ὁ Ἰησοῦς, Ὅτι εἰρηται, Οὐκ ἐκπειράσεις κύριον
to him Jesus, It has been said, Thou shalt not tempt [the] Lord
τὸν θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διά-
thy God. And having finished every temptation the de-
βολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
vil departed from him for a time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος
And returned Jesus in the power of the Spirit
εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-
to Galilee; and a rumour went out into whole the country
χώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συν-
around concerning him. and he taught in syn-
αγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. 16 καὶ ἦλθεν εἰς
agogues their, being glorified by all. And he came to
τὴν· Ναζαρέτ, ὃ ἦν τεθραμμένος· καὶ εἰσῆλθεν κατὰ
Nazareth, where he was brought up; and he entered according to
τὸ εἰωθὸς αὐτοῦ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν,
his custom on the day of the sabbaths into the synagogue,
καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον
and stood up to read. And there was given to him [the] book
Ἡσαίου τοῦ προφήτου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν
of Esaias the prophet, and having unrolled the book he found
τὸν τόπον οὗ ἦν γεγραμμένον, 18 Πνεῦμα κυρίου
the place where it was written, [The] Spirit of [the] Lord [is]
ἐπ' ἐμέ, οὗ ἐνεκεν ἐχρισέν με. εὐαγγελίζεσθαι
upon me, on account of which he anointed me to announce the glad tidings
πτωχοῖς, ἀπέσταλκέν με εἰσάσασθαι τοὺς συντετριμμένους
to [the] poor, he has sent me to heal the broken
τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς
in heart, to proclaim to captives deliverance and to [the] blind
ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφίσει· 19 κηρύ-
recovery of sight, to send forth [the] crushed in deliverance, to pro-
ξαι ἐνιαυτὸν κυρίου δεκτόν. 20 Καὶ πτύξας τὸ
claim [the] year of [the] Lord acceptable. And having rolled up the
βιβλίον, ἀποδοὺς τῷ ὑπέρειτῃ ἐκάθισεν, καὶ πάντων
book, having delivered [it] to the attendant he sat down, and of all
ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.
in the synagogue the eyes were fixed upon him.
21 Ἠξάτο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται
And he began to say to them, To-day is fulfilled
ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν
this scripture in your ears. And all bore witness

God. 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 for it is written, He shall give his angels charge over thee, to keep thee: 11 and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to

2 — ὁ GLTTAW. 7 — τὴν LTTA. 8 Ναζαρέτ w; Ναζαρά Nazara T. 9 ἀνατεθραμ-
μένος T. 10 τοῦ προφήτου Ἡσαίου LTTA. 11 ἀνοίξας having opened LT. 12 — τὸν T.
13 εἰνεκεν GLTTAW. 14 εὐαγγελίσασθαι GLTTAW. 15 — εἰσάσασθαι τοὺς συντετριμμένους
τὴν καρδίαν GLTTA. 16 ἐν τῇ συναγωγῇ ἦσαν οἱ ὀφθαλμοὶ L; οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ
ἦσαν TTTA.

the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 to preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way, 31 And came down

αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Ὁὐχὶ¹ οὗτός ἐστιν ἐκείν² οὗτος ἐκ τοῦ στόματος αὐτοῦ; 23 Καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρί, θεράπευσον σεαυτὸν³· ὅσα ἠκούσαμεν γινόμενα ἐν τῇ⁴ Καπερναούμ, ποίησον⁵ καὶ ὧδε ἐν τῇ πατρίδι σου. 24 Εἶπεν δέ, Ἀμὴν λέγω ὑμῖν, ὅτι αὐδὲ ἐν τῇ πατρίδι σου. 25 ἐπὶ οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 26 ἐπὶ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις⁷ ἡλίου ἐν τῇ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη⁸ τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη ἡλίας⁹ εἰ μὴ εἰς Σάρεπτα¹⁰ τῆς Σιδωνος, πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισαίου τοῦ προφήτου ἐν τῇ Ἰσραήλ, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ¹¹ Νεεμάν¹² ὁ Σύρος. 28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ἵτης¹³ ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὑκοδόμητο, αἰς τὸ κατακρημνίσαι αὐτόν. 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο. 31 Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. 32 καὶ ἐξεπλήσθησαν αὐτοὺς ἐν τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, ἐν τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ, λέγων, Ἐὰν τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρενέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. 35 Καὶ ἐπετίμησεν

¹ οὐχὶ LITTA. ² υἱὸς ἐστὶν Ἰωσήφ οὗτος TA. ³ [ὁ] Tr. ⁴ εἰς GLIT; εἰς τὴν TA. ⁵ Καπερναοὺμ LITTAW. ⁶ ἐαυτὸν T. P + ὅτι that T. ⁷ ἡλίου T. ⁸ ἐπὶ LIT[A] ⁹ ἡλίας T. ¹⁰ Σάρεπτα W. ¹¹ Σιδωνίας LITTA. ¹² ἐν τῇ Ἰσραήλ ἐπὶ Ἐλισαίου (Ελισαίου LT) τοῦ προφήτου LITTA. ¹³ Ναμάν LITTA. J — τῆς (read a brow) OTTAW. ¹⁴ ὑκοδόμητο αὐτῶν TITTA. ¹⁵ ὥστε so as GLITTA. ¹⁶ Καπερναοὺμ LITTAW. ¹⁷ — λέγων TITTA.

αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε εἰς αὐτοῦ.
 *him *Jesus, saying, Hold thy peace, and come forth out of him.

Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν
 And *having *thrown *him *the *demon into the midst came out
 ἀπ' αὐτοῦ, μὴδὲν βλάβαν αὐτόν. 36 καὶ ἐγένετο θάμβος
 from him, in nothing having hurt him. And *came *astonishment

ἐπὶ πάντας, καὶ συνελάουιν πρὸς ἀλλήλους, λέγοντες, Τίς
 upon all, and they spoke to one another, saying, What
 ὁ λόγος οὗτος, ὅτι ἐν ἑξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
 word [is] this, that with authority and power he commands the
 ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο
 unclean spirits, and they come out? And *went out

ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
 *a *rumour concerning him into every place of the country around.

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν
 And rising up out of the synagogue he entered into the house

Σίμωνος· ἣν πενθερά δὲ τοῦ Σίμωνος ἦν συνεχωμένη
 of Simon. *The *mother-in-law *and of Simon was oppressed with

πύρετῳ μεγάλῳ· καὶ ᾠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ
 a *fever *great; and they asked him for her. And

ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν·
 standing over her he rebuked the fever, and it left her;

παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
 and immediately arising she served them.

40 Δύνοντας δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον
 And at the going down of the sun all as many as had [persons]

ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτόν πρὸς αὐτόν·
 sick with *diseases *various brought them to him,

ὃ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἔθηκεν· ἰθεράπευ-
 and he *on *one *each *of *them *hands *having *laid healed

σεν αὐτούς· 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
 them; and *went out *also *demons from many,

κράζοντα καὶ λέγοντα, Ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
 crying out and saying, Thou art the Christ the Son

θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ᾔδεισαν
 of God. And rebuking he suffered not them to speak because they knew

τὸν χριστὸν αὐτὸν εἶναι.
 *the *Christ *him *to be.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον
 And *being *come *day having gone out he went into a desert

τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ
 place, and the crowds sought him, and came up to him

καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ
 and were detaining him that he might not go from them. But he

εἶπεν πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγ-
 said to them, Also to the other cities *to *announce

γελίσασθαι ὁμε δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι
 *the *glad *tidings *it *behoves me, the kingdom of God; because

εἰς τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν κηρύσσων ἐν ταῖς
 for this have I been sent forth. And he was preaching in the

συναγωγαῖς τῆς Γαλιλαίας.
 synagogues of Galilee.

to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed

δ ἀπ' from LTTA. * — τὸ θ. ὁ ἀπὸ from TTA. 8 — ἡ (read [the]) GLTTAW.
 ἡ ἐπιτιθεῖς laying LTTA. ἡ ἐθεράπευεν TTA. ἡ ἐξήρχοντο T. ἡ κραυγάζοντα LT.
 — ὁ χριστὸς GLTTA. ἡ ἐπεζήτησαν sought after GLTTAW. ὁ δεῖ με L. ἡ ἐπὶ LTTA.
 ἡ ἀπεσταλὴν I was sent forth TTA. ἡ εἰς τὰς συναγωγὰς TTA. ἡ Ἰουδαίας of Judea A.

him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee.

V. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink: 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;

Δ 5 Ἐγένετο. δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ
 And it came to pass, during the [time] the crowd pressed on him
 τοῦ ἰσχυροῦ τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ
 to hear the word of God, that he was standing by
 τὴν λίμνην Γεννησαρέτ· 2 καὶ εἶδε καὶ δύο πλοῖα ἐστῶτα
 the lake of Gennesaret: and he saw two ships standing
 παρὰ τὴν λίμνην· οἱ δὲ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ
 by the lake, but the fishermen having gone out from them
 ἀπέπλυναν τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων
 washed the nets. And having entered into one of the ships
 ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγα-
 which was Simon's, he asked him from the land to put
 γεῖν ὀλίγον· καὶ καθίσας· ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς
 off a little; and having sat down he taught from the ship the
 ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα,
 crowds. And when he ceased speaking he said to Simon,
 Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς
 Put off into the deep and let down your nets for
 ἄγρην. 5 Καὶ ἀποκριθεὶς δὲ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα,
 a haul. And answering Simon said to him, Master,
 δι' ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν·
 through whole the night having laboured, nothing have we taken,
 ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. 6 Καὶ τοῦτο
 but at thy word I will let down the net. And this
 ποιήσαντες συνέκλεισαν ἰσχυρῶν πληθὺς πολὺ διερρήγνυτο
 having done they enclosed of fishes a shoal great; was breaking
 δὲ τὸ δίκτυον αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις
 and net their. And they beckoned to the partners
 τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεῖσθαι αὐτοῖς·
 those in the other ship, that coming they should help them;
 καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζε-
 and they came, and filled both the ships, so that were sink-
 σθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν
 ing they. And having seen Simon Peter fell at the knees
 τοῦ Ἰησοῦ, λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς
 of Jesus, saying, Depart from me, for a man a sinner
 εἰμι, κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς
 am I, Lord. For astonishment laid hold on him and all those
 σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰσχυρῶν ἡ συνέλαβον·
 with him, at the haul of the fishes which they had taken;
 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,
 and in like manner also James and John, sons of Zebedee,
 οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα
 who were partners with Simon. And said to Simon
 ῥοῦ Ἰησοῦς, Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους· ἐσθ
 Jesus, Fear not; from henceforth men thou shalt be
 ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες
 capturing. And having brought the ships to land, leaving
 πάντα ἠκολούθησαν αὐτῷ.
 all they followed him.

καὶ also TTRA.

ἰδεν T.

πλοῖαρία small ships TA.

ἀλλεῖς T.

ἀπ' αὐτῶν

ἀποβάτες TTRA.

ἐπλυνον were washing LTRA; ἐπλυναν T.

— τοῦ LTRA.

κα-

θίας δὲ TA.

ἐν (in) τῷ πλοίῳ ἐδίδασκεν T; ἐκ τοῦ πλοίου ἐδίδασκεν A.

— ὁ TTRA.

— αὐτῷ T.

της (read a whole night) LTRA.

τὰ δίκτυα the nets TTR.

πληθὺς

ἰσχυρῶν GTTRA W.

διερρήγνυτο L; διερρήσσετο TTRA.

τὰ δίκτυα nets (read diere. were

breaking) TTRA.

— τοῖς [L] TTRA.

ἦλθαν T.

— τοῦ LTRA W.

ὡς TA

Ἰωάννη Tr.

— ὁ [Tr] A.

πάντα LTRA.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,
And it came to pass as ²was ¹he in one of the cities,
καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν¹ τὸν Ἰησοῦν, πεσὼν
that behold, a man full of leprosy, and seeing Jesus, falling
ἐπὶ πρόσωπον ἐδέηθ' αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς·
upon [his] face he besought him, saying, Lord, if thou wilt
δύνασαι με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα
thou art able me to cleanse. And having stretched out [his] hand
ἤψατο αὐτοῦ, "εἰπὼν," Θέλω, καθαρίσθαι. Καὶ εὐθέως ἡ
he touched him, saying, I will; be thou cleansed. And immediately the
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ
leprosy departed from him. And he charged him
μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
no one to tell; but having gone shew thyself to the priest, and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Ἰω-
offer for thy cleansing, as ²ordered ¹Mo-
σῆς,¹ εἰς μαρτύριον αὐτοῖς. 15 Διήρχετο δὲ μᾶλλον ὁ
ses, for a testimony to them. But was spread abroad still more the
λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν,
report concerning him; and ²were ¹coming ²crowds ¹great to hear,
καὶ θεραπεύεσθαι ὑπ' αὐτοῦ· ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
and to be healed by him from their infirmities.
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμε-
But he was retiring in the deserts and pray-
νος.
ing.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσ-
And it came to pass on one of the days that he was teach-
κων, καὶ ἦσαν καθήμενοι * Φαρισαῖοι καὶ νομοδιδάσκαλοι,
ing, and there were sitting by Pharisees and teachers of the law,
οἱ ἦσαν ἐκ παντὸς κώμης τῆς Γαλιλαίας καὶ
who were come out of every village of Galilee and
Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς
of Judaea and of Jerusalem: and power of [the] Lord was [there] for
τὸ ἰᾶσθαι αὐτούς.¹ 18 καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης
to heal them. And behold, men carrying upon a couch
ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενε-
a man who was paralysed, and they sought ¹him ¹to "bring
κεῖν καθεῖναι * ἐνώπιον αὐτοῦ· 19 καὶ μὴ εὐρόντες * διὰ¹
in and to place [him] before him. And not having found by
ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες
what way they should bring in him on account of the crowd, going up
ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ
on the housetop, through the tiles they let down him with the
κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν
little couch into the midst before Jesus. And seeing
πίστιν αὐτῶν εἶπεν αὐτῷ, "Ἄνθρωπε, ἀφείωνταί σοι
their faith he said to him, Man, ²have ¹been ²forgiven ¹thee
αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς
thy ¹sins. And began to reason the scribes
καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασ-
and the Pharisees, saying, Who is this who speaks blas-
φημίας; τίς δύναται ἀφείναι ἁμαρτίας," εἰ μὴ ὁ μόνος ὁ θεός
phemies? who is able to forgive sins, except ²alone ¹God?

from henceforth thou shalt catch men.
11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when

¹ ἰδὼν δὲ τ. ² λέγων LTR. ³ Μωϋσῆς LTT:AW. ⁴ — ὑπ' αὐτοῦ LTT:TA. ⁵ + οἱ the L.
* συναληλυθότες come together L. ⁶ αὐτόν him (read was for his healing) TA. ⁷ + αὐτόν him A. ⁸ — διὰ GLTT:AW. ⁹ — αὐτῷ GLTT:TA. ¹⁰ ἁμαρτίας ἀφείναι LTT:TA.

Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

22 Ἐπιγινούσ-δὲ ὁ Ἰησοῦς τοὺς-διαλογισμοὺς-αὐτῶν ἀπο-
But knowing Jesus their reasonings an-
κριθεὶς¹¹ εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις
answering said to them, Why reason ye in hearts
ὑμῶν; 23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφένωνται σοὶ
your? which is easier, to say, Have been forgiven thee
αἱ ἁμαρτίαι-σου, ἢ εἰπεῖν, Ἐγείραι¹² καὶ περιπάτει; 24 ἵνα δὲ
thy sins, or to say, Arise and walk? But that
εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου¹³ ἐπὶ τῆς
ye may know that authority has the Son of man on the
γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω,
earth to forgive sins, he said to the paralysed, To thee I say,
ἔγεραι,¹⁴ καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν
Arise, and having taken up thy little couch go to house
σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας
thy. And immediately having stood up before them, having taken up
ἐφ' ἡ¹⁵ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ, δοξάζων
[that] on which he was lying, he departed to his house, glorifying
τὸν θεόν. 26 καὶ ἐκστασις ἔλαβεν ἅπαντας, καὶ ἰδοῦντες
God. And amazement seized all, and they glorified
τὸν θεόν, καὶ ἐπλήσθησαν φόβον, λέγοντες, Ὅτι εἶδομεν
God, and were filled with fear, saying, We have seen
παράδοξα σήμερον.
strange things to-day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance. 33 And they said unto him, Why do the disciples of John fast

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἰθεάσατο τελώνην,
And after these things he went forth, and saw a tax-gatherer,
ὀνόματι Λευὶ,¹⁶ καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ εἶπεν αὐτῷ,
by name Levi, sitting at the tax office, and said to him,
Ἀκολουθεῖ μοι. 28 Καὶ καταλιπὼν ἅπαντα,¹⁷ ἀναστὰς ἦλκο-
Follow me. And having left all, having arisen he fol-
λούθησεν αὐτῷ. 29 Καὶ ἐποίησεν δοχὴν μεγάλην¹⁸ αὐ-
lowed him. And made entertainment a great
τῷ Λευί¹⁹ αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος²⁰ τελω-
Levi for him in his house, and there was a multitude of tax-
νῶν πολὺς²¹ καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.
gatherers great and others who were with them reclining
30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρι-
[at table]. And murmured their scribes and the Phari-
σαῖοι²² πρὸς τοὺς μαθητάς αὐτοῦ, λέγοντες, Διατί²³ μετὰ
sees at his disciples, saying, Why with
τελωνῶν καὶ ἁμαρτωλῶν²⁴ ἐσθίετε καὶ πίνετε; 31 καὶ ἀπο-
tax-gatherers and sinners do ye eat and drink? And an-
κριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρεῖαν ἔχουσιν οἱ
answering Jesus said to them, No need have they who
ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ
are in health of a physician, but they who ill are. Not
ἔλθλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνο-
I have come to call righteous [ones], but sinners to repent-
νοίαν. 33 Οἱ δὲ εἶπον²⁵ πρὸς αὐτόν, Διατί²⁶ οἱ μαθηταὶ
ance. And they said to him, Why the disciples

¹¹ ἀποκριθεὶς L[Tr]. ¹² Ἐγείρει GLTT+AW. ¹³ ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει TTr.A.
¹⁴ παραλελυμένῳ paralytic L. ¹⁵ ἔγεραι GLTT+AW. ¹⁶ δ TTr.A. ¹⁷ Λευεὶν A; Λευεὶν TTr.
¹⁸ πάντα LTTA. ¹⁹ ἠκολούθει LTTA. ²⁰ — ὁ GLTT+AW.. ²¹ Λευεὶς A; Λευεὶς TTr.
²² πολλὸς τελωνῶν LTTA. ²³ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν [αὐτῶν] TTr LTT+AW. ²⁴ Διὰ
τί LTTA. ²⁵ + τὸν τῆς GLTT+AW. ²⁶ — καὶ ἁμαρτωλῶν A. ²⁷ ἀλλὰ LTTA. ²⁸ εἶπαν
TTr.A. ²⁹ Διὰ τί L[Tr]; — Διατί TA.

²Ἰωάννου¹ νηστεύουσιν πυκνα καὶ δεήσεις ποιοῦνται, ὁ²
^{of} ^{John} ^{fast} ^{often} ^{and} ^{supplications} ^{make,} ⁱⁿ ^{like}
μοίς καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ
manner also those of the Pharisees, but those of thee eat and
πίνουσιν; 34 Ὁ δὲ ἔειπεν πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς
drink? And he said to them, Are ye able the
υἱὸς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν
^{sons} ^{of} ^{the} ^{bridechamber} ^{while} ^{the} ^{bridegroom} ^{with} ^{them} ^{is}
ποιῆσαι νηστεύειν; 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν
^{to} ^{make} ^{to} ^{fast?} ^{But} ^{will} ^{come} ^{days} ^{also} ^{when}

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν
shall be taken away from them the bridegroom, then they will fast in
ἐκείναις ταῖς ἡμέραις. 36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς
these days. And he spoke also a parable to
αὐτοὺς, Ὅτι οὐδεὶς ἐπὶ βλημα^b ἱματίου καινοῦ^c ἐπιβάλλει ἐπὶ
them, No one a piece of a garment new puts on
ἱμάτιον παλαιόν· εἰ δὲ μήγε καὶ τὸ καινὸν ὀσχίζει,^d καὶ
^{garment} ^{an} ^{old,} ^{otherwise} ^{both} ^{the} ^{new} ^{he} ^{rends,} ^{and}
τῷ παλαιῷ οὐ συμφωνεῖ.^e ἐπὶ βλημα τὸ ἀπὸ τοῦ
with the old does not agree [the] piece which [is] from the

καινοῦ. 37 καὶ οὐδεὶς βάλλει ὀλνον νέον εἰς ἀσκὸς παλαιούς.
new. And no one puts wine new into skins old,
εἰ δὲ μήγε ῥήξει ὁ νέος ὀλνος^f τοὺς ἀσκούς, καὶ αὐτὸς
otherwise will burst the new wine the skins, and it
ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται. 38 ἀλλὰ ὀλνον νέον
will be poured out, and the skins will be destroyed; but wine new
εἰς ἀσκὸς καινὸς βλητέον, καὶ ἀμφότεροι συντηροῦνται.^g
into skins new is to be put, and both are preserved together.
39 καὶ οὐδεὶς πῶν παλαιὸν εὐθὺς^h θέλει νέον.
And no one having drunk old [wine] immediately desires new;
λέγει γάρ, Ὁ παλαιὸς χρηστότερόςⁱ ἐστιν.
for he says, The old better is.

6 Ἐγένετο δὲ ἐν σabbάτῳ¹ δευτεροπρώτῳ² διαπο-
And it came to pass on sabbath [the] second first passed
ρεῦεσθαι αὐτὸν διὰ τῶν³ σπορίμων⁴ καὶ ἐτιλλον οἱ
along he through the corn fields; and were plucking
μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον,⁵ ψύχοντες
his disciples the ears, and were eating, rubbing [them]
ταῖς χερσίν.⁶ 2 τινὲς δὲ τῶν Φαρισαίων εἶπον πρὸς αὐτοὺς, Τί
in the hands. But some of the Pharisees said to them, Why
ποιεῖτε ὃ οὐκ ἐστιν ἰσχυρὸν⁷ ποιεῖν ἐν τοῖς sabbάτοις; 3 Καὶ
do ye that which it is not lawful to do on the sabbaths? And
ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε,
answering to them said Jesus, Not even this did ye read,
ὃ ἐποίησεν Δαβὶδ,⁸ ὅποτε⁹ ἐπείνασεν αὐτὸς καὶ οἱ
that which did David, when he hungered, himself and those who
μετ' αὐτοῦ ὄντες; 4 ὥς¹⁰ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ,
with him were? how he entered into the house of God,
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν, καὶ ἔφαγεν, καὶ
and the loaves of the presentation took, and ate, and

often, and make pray-
ers, and likewise the
disciples of the Phari-
sees; but thine eat and
drink? 34 And he said
unto them, Can ye
make the children of
the bridechamber fast,
while the bridegroom
is with them? 35 But
the days will come,
when the bridegroom
shall be taken away
from them, and then
shall they fast in those
days. 36 And he spake
also a parable unto
them; No man putteth
a piece of a new gar-
ment upon an old; if
otherwise, then both
the new maketh a rent,
and the piece that was
taken out of the new
garment rot with the
old. 37 And no man
putteth new wine into
old bottles; else the
new wine will burst
the bottles, and be
spilled, and the bottles
shall perish. 38 But
new wine must be put
into new bottles; and
both are preserved.
39 No man also hav-
ing drunk old wine
straightaway desireth
new: for he saith, The
old is better.

VI. And it came to
pass on the second
sabbath after the first,
that he went through
the corn fields; and his
disciples plucked the
ears of corn, and did
eat, rubbing them in
their hands. 2 And
certain of the Phari-
sees said unto them,
Why do ye that which
is not lawful to do on
the sabbath days? 3
And Jesus answer-
ing them said, Have
ye not read so much
as this, what David
did, when himself was
an hungry, and they
which were with him;
4 how he went into
the house of God, and
did take and eat the
shewbread, and gave

² Ἰωάννου Tr. ³ + Ἰησοῦς (And) Jesus Tr. ⁴ νηστεύσαι Tr. ⁵ [καὶ] L. ⁶ + ἀπὸ
from (a garment) [L] Tr. ⁷ + σχίσας having rent (read puts [it]) Tr. ⁸ ὀσχίζει he
will rend L Tr. ⁹ οὐ συμφωνήσει will not agree L Tr. ¹⁰ + τὸ τὴν Tr. ¹¹ οὐ οἶνος
ὁ νέος L Tr. ¹² — καὶ ἀμφότεροι συντηροῦνται T [Tr.] A. ¹³ — εὐθὺς Tr. ¹⁴ χρηστός
good Tr. ¹⁵ — δευτεροπρώτῳ [L] Tr. ¹⁶ — τῶν Tr. ¹⁷ καὶ ἥσθιον τοὺς στάχυν Tr.
+ [αὐτῶν] of them L. ¹⁸ — αὐτοῖς [L] Tr. ¹⁹ — ἐν τῇ; — ποιεῖν ἐν (read τοῖς on the) L Tr.
²⁰ ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς L; ὁ Ἰησοῦς πρὸς αὐτούς εἶπεν Tr. ²¹ Δαυὶδ G W; Δαυεὶδ I Tr.
²² ὅτε L Tr. ²³ — ὄντες L Tr. ²⁴ πῶς L; ὥς Tr. ²⁵ λαβὼν having taken L Tr.

also to them that were with him; which it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath.

ἔδωκεν ἡκαὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἐξέστιν φαγεῖν εἰ μὴ
gave also to those with him, which it is not lawful to eat except
μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν αὐτοῖς, ὅτι κύριός ἐστιν
only the priests? And he said to them, Lord is
ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
the Son of man also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught; and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν
And it came to pass also on another sabbath entered he
εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος,
into the synagogue and taught; and there was there a man,
καὶ ἡ-χείρ-αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 παρετήρουν δὲ αὐτὸν
and his hand the right was withered. And were watching him
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θερα-
the scribes and the Pharisees, whether on the sabbath he will
πεύσει, ἵνα εὗρωσιν κατηγορίαν αὐτοῦ. 8 αὐτὸς δὲ
heal, that they might find an accusation against him. But he
ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ ἔλεπεν τῷ ἄνθρωπῳ τῷ
knew their reasonings, and said to the man who
ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειραι, καὶ στήθι εἰς τὸ μέσον.
withered had the hand, Arise, and stand in the midst.
Ὁ δὲ ἀναστὰς ἕστη. 9 Ἐλεπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς,
And he having risen up stood. Said then Jesus to them,
Ἔπερωτήσω ὑμᾶς, τί ἐξέστιν ὅτις σάββασιν ἀγαθο-
I will ask you, whether it is lawful on the sabbaths to do
ποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 Καὶ
good or to do evil? life to save or to destroy? And
περιβλεψάμενος πάντας αὐτοὺς εἶπεν τῷ ἄνθρωπῳ,
having looked around on all them he said to the man,
Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτως καὶ ἁπο-
Stretch out thy hand. And he did so, and was
κατεστάθη ἡ χεῖρ αὐτοῦ ὡς ἡ ἄλλη. 11 αὐτοὶ δὲ
restored his hand sound as the other. But they
ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί
were filled with madness, and consulted with one another [as to] what
ἀν ποίησιν τῷ Ἰησοῦ.
they should do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and he was spending the night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ
And it came to pass in those days he went out into the
ὄρος προσεῖξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ
mountain to pray, and he was spending the night in prayer
τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς
of God. And when it became day he called to [him]
μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ
his disciples, and chose out from them twelve, whom also
ἀποστόλους ὠνόμασεν, 14 Σίμωνα δὲ καὶ ὠνόμασεν Πέτρον
apostles he named: Simon whom also he named Peter
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,
and Andrew his brother, James and John,
Φίλιππον καὶ Βαρθολομαῖον, 15 Ματθαῖον καὶ Θωμᾶν,
Philip and Bartholomew, Matthew and Thomas,

7 — καὶ LTrA. 8 [ὅτι] Tr. 9 — καὶ LTr[Tr]A. 10 ἄνθρωπος ἐκεῖ TrA. 11 παρετήρουντο LTrA. 12 — αὐτὸν LTrA. 13 θεραπεία he heals LTrA. 14 κατηγορεῖν to accuse TrA. 15 εἰπεν δὲ TrA. 16 ἀνδρὶ man TrA. 17 Ἐγειρε GLTTA. 18 καὶ LTrA. 19 δὲ and LTrA. 20 Ἐπερωτῶ I ask TrA. 21 εἰ if LTTA. 22 τῷ σαββάτῳ on the sabbath LTTA. 23 ἀποκτεῖναι to kill GW. 24 αὐτῷ to him GLTTA. 25 — οὕτως GTTAW. 26 ἀπεκατεστάθη LTTA. 27 — ὑγίης GLTTA. 28 — ὡς ἡ ἄλλη [L]Tr[Tr]A. 29 ποίησιν LTTA. 30 ἐξελεῖν αὐτὸν he went out TrA. 31 + καὶ and LTTA. 32 Ἰωάννην Tr. 33 Μαθθαῖον LTTA.

Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλού-
James the [son] of Alphæus and Simon who [was] call-

μενον Ζηλωτήν, 16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν
ed Zealot, Judas [brother] of James, and Judas

Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης. 17 καὶ καταβὰς
Isariote, who also became [the] betrayer. And descending

μετ' αὐτῶν ἔστη ἐπὶ τόπῳ πεδινῷ, καὶ ὄχλος ἰσχυρὸς μαθητῶν
with them he stood on a place level, and a crowd of disciples

αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας
his and a multitude great of the people from all Judæa

καὶ Ἱερουσαλὴμ καὶ τῆς παραλίῃς τῆς Τύρου καὶ Σιδῶνος, οἱ
and Jerusalem and the sea coast of Tyre and Sidon, who

ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,
came to hear him, and to be healed of their diseases,

18 καὶ οἱ ἐσθλοὶ καὶ οἱ ἐσθλοὶ καὶ οἱ ἐσθλοὶ καὶ οἱ ἐσθλοὶ
and those beset by spirits unclean, and

ἐθεραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ.
they were healed. And all the crowd sought to touch him;

ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.
for power from him went out and healed all.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθη-
And he lifting up his eyes upon disciples

τάς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν
ples his said, Blessed [are] the poor, for yours is

ἡ βασιλεία τοῦ θεοῦ. 21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
the kingdom of God. Blessed [ye] who hunger now, for

χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι ἑλεσθήσε-
ye shall be filled. Blessed [ye] who weep now, for ye shall laugh.

22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
Blessed are ye when shall hate you men, and when

ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ
they shall cut off you, and shall reproach you, and cast out

ὄνομα ὑμῶν ὡς ποινῆς, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
your name as wicked, on account of the Son of man:

23 χαίrete ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ
rejoice in that day and leap for joy; for lo,

μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ
your reward [is] great in the heaven, according to these things for

ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ
did to the prophets their fathers. But woe

ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
to you the rich, for ye are receiving your consolation.

25 οὐαὶ ὑμῖν οἱ ἐμπέπλησμένοι, ὅτι πεινάσετε. οὐαὶ ῥυμῖν
Woe to you who have been filled, for ye shall hunger. Woe to you

οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. 26 οὐαὶ ῥυμῖν
who laugh now, for ye shall mourn and weep. Woe to you

ὅταν καλῶς ὑμᾶς εἴπωσιν· πάντες οἱ ἄνθρωποι κατὰ
when well of you speak all men, according to

ταῦτα· γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.
these things for did to the false prophets their fathers.

27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς
But to you I say who hear, Love enemies

of Alphæus, and Simon called Zealotes, 16 and Judas the brother of James, and Judas Iscariot, which also was the traitor. 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 and they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. 27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 bless them, that

* + καὶ and T. b — τὸν τοῦ TTA. c + καὶ and LTTA. d Ἰσκαριώτ LTTA. e — καὶ LTTA. f + πολὺς great T. g ἐσθλοὶ TTA. h ἀπὸ GLTTAW. i — καὶ (omit and they) LTTA. j ἐζήτει TTA. k ἕνεκα L. m χάριτε GLTTAW. n γὰρ αὐτὰ the same things LTTA. o + νῦν now TTTA. p — ὑμῖν TTA. q — ὑμῖν GLTTAW. r ἔπωσιν ὑμᾶς T. s — πάντες G. t Ἀλλὰ LTTAW.

curse you, and pray for them which despitely use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to them of whom ye hope to receive, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 35 Be ye therefore merciful, as your Father also is merciful. 36 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you.

ὁμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε ὑμῶν, καλῶς ἔχετε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν those who curse you, and pray for those who ἐπηρεάζοντων ὑμᾶς. 29 τῷ τύποντί σε ἐπὶ τὴν σιαγόνα, despitely use you. To him who strikes thee on the cheek, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ offer also the other; and from him who takes away thy ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ ὃ ἐ τῷ cloak, also the tunic do not forbid. 30 παντὶ ὃ ἐ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σε, asks thee, give; and from him who takes away what [is] thine, μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ask [it] not back; and according as ye desire that should do to you ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ men, also ye do to them in like manner. And if ἐ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; ye love those who love you, what to you thank is it? καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. for even sinners those who love them love. 33 καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιῶντας ὑμᾶς, And if ye do good to those who do good to you, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ what to you thank is it? even for sinners the same ποιῶσιν. 34 καὶ ἐὰν δανειζήτε παρ' ὧν ἐλπίζετε do. And if ye lend [to those] from whom ye hope ἐ ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἔσται ὅτι ἁμαρτωλοὶ to receive, what to you thank is it? even for sinners ἁμαρτωλοῖς δανειζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα. 35 πλην to sinners lend, that they may receive the like. But ἐ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανειζέτε love your enemies, and do good, and lend, μὴ δὲν ἠελπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς; nothing hoping for again; and shall be your reward great, καὶ ἔσεσθε υἱοὶ τοῦ ὕψιστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ and ye shall be sons of the Highest; for he good is to τοῖς ἀχαρίστοις καὶ πονηροῖς. 36 γίνεσθε οὖν οἰκτίρμονες, the unthankful, and wicked. Be ye therefore compassionate, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. 37 καὶ μὴ κρίνετέ, as also your father compassionate is. And judge not, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ κατα- that in no wise ye be judged; condemn not, that in no wise ye be δικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 δίδετε, καὶ condemned. Release, and ye shall be released. Give, and δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ σσεαλεν- it shall be given to you, measure good, pressed down and shaken to- μένον· καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον gether and running over shall they give into bosom ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμε- your: with the for same measure with which ye mete, it shall be

† ὑμᾶς GLTTA. ‡ — καὶ GLTTAW. * περὶ TA. † εἰς T. ‡ [δὲ τῷ] L; — δὲ τῷ T; [δὲ] τῷ T. § [καὶ ὑμεῖς] L. ¶ — γὰρ (read for if ye also) T. † ἐστὶν χάρις L. ‡ — γὰρ T. § δανείσθαι L; δανίσθαι T; δανείζετε T. † λαβεῖν TTA. ‡ — γὰρ T[Tr]A. § — οἱ LTTA. † δανίζουσιν T. ‡ ἴσα LTAW. † δανίζετε T. ‡ μὴ δὲν T. ‡ ἀφελπίζοντες L. ‡ + [ἐν τοῖς οὐρανοῖς] in the heavens L. ‡ — τοῦ (read of [the]) GLTTAW. ‡ — οὖν LTTA. ‡ — καὶ [L]T[Tr]. ‡ ἵνα (read that ye be not judged) L. ‡ + καὶ and TA. ‡ — καὶ LTTA. ‡ ὑπερεκχυνόμενον LTTA. ‡ ὧ γὰρ μέτρῳ LTTA.

τρηθήσεται ὑμῖν. 39 Εἶπεν δὲ ὁ παραβολὴν αὐτοῖς, Μῆτι
measured again to you. And he spoke a parable to them,
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροις εἰς
Is 'able 'a 'blind [man] a blind [man] to lead? 'not 'both 'into
βόθυνον πεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκα-
'a 'pit 'will fall? 'not 'is 'a 'disciple above the teacher
λον αὐτοῦ. 41 κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος
of him; but 'perfected 'every 'one shall be as 'teacher
αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
'his. But why lookest thou on the mote that [is] in the eye
τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
of thy brother, but the beam that [is] in thine own eye
οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου,
perceivest not? or how art thou able to say to thy brother,
'Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
Brother, suffer [that] I may cast out the mote that [is] in 'eye
σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑπο-
'thine, thyself the 'in 'thine ['own] 'eye 'beam not seeing? Ὑπο-
κριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
critic, cast out first the beam out of thine [own] eye, and
τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
then thou wilt see clearly to cast out the mote that [is] in the eye
τοῦ ἀδελφοῦ σου. 43 οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν
of thy brother. For 'not 'there 'is 'a 'tree 'good producing
καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
'fruit 'corrupt; nor a 'tree 'corrupt producing 'fruit 'good;
44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται οὐ γὰρ
for each tree by its own fruit is known, for not
ἐξ ἀκανθῶν συλλέγουσιν σύκα, οὐδὲ ἐκ βάτου τρυγῶσιν
from thorns do they gather figs, nor from a bramble gather they
σταφυλὴν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
a bunch of grapes. The good man out of the good treasure
τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονη-
of his heart brings forth that which [is] good; and the wick-
ρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας
ed man out of the wicked treasure of 'heart
αὐτοῦ προφέρει τὸ πονηρὸν ἐκ γὰρ τοῦ περισσεύ-
'his brings forth that which [is] wicked; for out of the abun-
ματος τῆς καρδίας ᾠλεῖ τὸ στόμα αὐτοῦ. 46 Τί δὲ με
dance of the heart 'speaks 'his 'mouth. And why me
καλεῖτε Κύριε, κύριε, καὶ οὐ ποιεῖτε ὡς λέγω; 47 πᾶς ὁ ἐρ-
do ye call Lord, Lord, and do not what I say? Everyone who
χόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοῦς,
is coming to me and hearing my words and doing them,
ὕποδειξω ὑμῖν τίνι ἔστιν ὅμοιος. 48 ὅμοιος ἔστιν ἀνθρώπῳ
I will shew you to whom he is like. Like he is to a man
οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν
building a house, who dug and deepened, and laid
θεμέλιον ἐπὶ τὴν πέτραν. 49 πλῆμύρας δὲ γενομένης ὁ προσέρ-
a foundation on the rock; and a flood having come 'burst
ρήξεν ὁ ποταμὸς τὴν οἰκίαν ἐκείνην, καὶ οὐκ ἴσχυσεν σαλευθῆναι
'upon 'the 'stream that house, and could not shake.

again. 39 And he spoke a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 he is like a man which built an house, and digged deep; and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it

γ + καὶ also LTTA.

εἰπεσούνται LTTA.

* — αὐτοῦ LTTA.

b — ἡ τ[τ]ρ[α].

c — ἐκβαλεῖν TA. d + ἐκβαλεῖν to cast out TA.

* + πάλιν again [L]T[τ]A. f σταφυλὴν

τρυγῶσιν TTA. g — αὐτοῦ (read [his] heart) T.

h — ἀνθρώπος [L]TTA. i — θησαυροῦ

τῆς καρδίας αὐτοῦ [L]TTA. k — τοῦ LTTA.

l — τῆς (read of [the]) LTTA. m — τὸ

στόμα αὐτοῦ λαλεῖ L.

n πλῆμύρας TTA.

o προσέρρηξεν TTA.

was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

αὐτὴν· ῥηθεμελίωτο· γὰρ ἐπὶ τὴν πέτραν. 49 ὁ δὲ ἀκούσας
it, for it had been founded upon the rock. But he who heard
καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
and did not like is to a man having built a house.
ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἣ ᾧ προσέρριξεν ὁ ποταμός,
on the earth without a foundation; on which burst the stream,
καὶ εὐθέως ἐπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας
and immediately it fell, and was the ruin of the house
ἐκείνης μέγα.
that great.

7 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς
And when he had completed all his words in the
ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναούμ. 2 Ἐκατοντάρχου
ears of the people he entered into Capernaum. Of a centurion
δὲ τινος δούλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν
and certain a bondman ill being was about to die, who was
αὐτῷ ἐντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς
by him honoured. And having heard about Jesus he sent to
αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως
him elders of the Jews, begging him that
ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
having come he might cure his bondman. And they having come
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες,
to Jesus besought him diligently, saying,
Ὅτι ἀξίος ἐστὶν ᾧ παρέξει τοῦτο· 5 ἀγαπᾷ γὰρ τὸ
that worthy he is to whom he shall grant this, for he loves
ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν.
our nation and the synagogue he built for us.
6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς· ἤδη δὲ αὐτοῦ οὐ μακρὰν
And Jesus went with them; but already he not far
ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτὸν τὸν ἐκατον-
being distant from the house, sent to him the cen-
ταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ
turion friends, saying to him, Lord, trouble not [thyself], not
γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τῆς στέγης μου εἰσέλθῃς·
for I am worthy that under my roof thou shouldst come;
7 διὸ οὐδὲ ἑμαυτὸν ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ
wherefore neither myself counted I worthy to thee to come; but
εἰπέ λόγῳ, καὶ διαθήσεται ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἀν-
say by a word, and shall be healed my servant. For also I
θρώπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν
man am under authority appointed, having under myself
στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται·
soldiers, and I say to this [one] Go, and he goes;
καὶ ἄλλῳ, Ἐρχου. καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον
and to another, Come, and he comes; and to my bondman, Do
τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύ-
this, and he does [it]; And having heard these things Jesus won-
μασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
dered at him; and turning to the following him crowd

7 διὰ τὸ καλῶς οἰκοδομῆσθαι (οἰκοδομησθαι τ) αὐτὴν because it was well built TTA.
οἰκοδομοῦντι building L. ἡ προσέρριξεν TTA. ἡ εὐθέως συνέπεσεν immediately it fell
together TTA. ἡ Ἐπειδὴ after that LTTA. ἡ Καπερναοῦμ LTTA+W. ἡ ἡρώτων asked T.
ἡ παρέξει he should grant LTTA. ἡ ἀπὸ (read τῆς from the) T. ἡ πρὸς αὐτόν T.
ἡ φίλους ὁ ἐκατοντάρχος (ἐκατοντάρχης T) TTA. ἡ αὐτῷ T. ἡ ἱκανὸς εἰμι TTA. ἡ μου
ὑπὸ τὴν στέγην W. ἡ ἰαθῆτω let be healed TTA.

εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εἶδρον.
said, I say to you, not even in Israel so great faith did I find.

10 Καὶ ὑποστρέψαντες· οἱ πεμφθέντες εἰς τὸν οἶκον¹ εἶδρον
And ^{having} returned ^{those} sent to the house found
τὸν ἄσθενούντα² δοῦλον ὑγιαίνοντα.
the bondman in good health.

11 Καὶ ἐγένετο ἐν τῇ³ ἐξῆς ἡ ἐπορεύετα⁴ εἰς πόλιν
And it came to pass on the next [day] he went into a city
καλουμένην Ναϊν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ
called Nain, and went with him his disciples

ἱκανοὶ⁵ καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς
^{many} and a ^{crowd} great. And as he drew near to the gate of the

πόλεως καὶ ἰδοὺ, ἐξεκομίζετο⁶ κτεθνηκώς,⁷ υἱὸς μονο-
city ^{also} behold, was being carried out [one] who had died, an ^{son} only

γενῆς⁸ τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν⁹ χήρα· καὶ ὄχλος τῆς
to his mother, and she was a widow, and a ^{crowd} of the

πόλεως ἱκανὸς¹⁰ σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος
^{city} considerable [was] with her. And seeing her the Lord

ἐσπλαγχνίσθη ἐπ' αὐτῇ¹¹ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.
was moved with compassion on her and said to her, Weep not.

14 Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βασταζόντες
And coming up he touched the bier, and those bearing [it]

ἔστησαν· καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ
stopped. And he said, Young man, to thee I say, Arise. And

ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ
sat up the dead and began to speak, and he gave him

μητρὶ αὐτοῦ. 16 ἔλαβεν δὲ φόβος ὅπαντας,¹² καὶ ἐδόξαζον
to his mother. And ^{seized} fear all, and they glorified

τὸν θεόν, λέγοντες, Ὅτι προφήτης μέγας¹³ ἐγήγερται¹⁴ ἐν
God, saying, A ^{prophet} great has risen up amongst

ἡμῖν, καὶ Ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ
us; and ^{Has} visited God his people. And

ἐξῆλθεν ὁ λόγος· οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ
went out this report in all Judaea concerning him, and

ἐν¹⁵ πάσῃ τῇ περιχώρῳ.
in all the country around.

18 Καὶ ἀπήγγειλαν Ἰωάννη¹⁶ οἱ μαθηταὶ αὐτοῦ περὶ
And ^{brought} word to John ^{his} disciples concerning

πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινας τῶν
all these things. And having called to [him] two certain

μαθητῶν αὐτοῦ ὁ Ἰωάννης¹⁷ ἐπεμψεν πρὸς τὸν Ἰησοῦν,¹⁸
of his disciples John sent [them] to Jesus,

λέγων, Σὺ εἰ ὁ ἐρχόμενος ἢ ἄλλον¹⁹ προσδοκῶμεν;
saying, Art thou the coming [one] or another are we to look for?

20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον,²⁰ Ὁ Ἰωάν-
And having come to him the men said, John

νης²¹ ὁ βαπτιστὴς ἀπέσταλκέν ἡμᾶς πρὸς σε, λέγων, Σὺ εἰ
the Baptist has sent us to thee, saying, Art thou

ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ²² ὁ δὲ
the coming [one] or another are we to look for? ^{In} the same and

τῇ ὥρᾳ ἰθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ
hour he healed many of diseases and scourges and

unto you, I have not found so great faith, no, not in Israel.
10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up amongst us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil

* εἰς τὸν οἶκον οἱ πεμφθέντες LTTT. † — ἀσθενούντα LTT[A]. ‡ τῷ Tr. § ἐπορεύθη T.
‡ — ἱκανοὶ [L]TT[A]. ‡ [τεθνηκώς] L. ‡ μονογενὴς υἱὸς TTA. ‡ αὐτὴ W; — ἦν EGV. ‡ + ἦν
was EGT[TA]. ‡ αὐτὴν T. ‡ πάντας OTT. ‡ ἡγήρθη is risen LTTT. ‡ — ἐν [L]TT[TA].
‡ Ἰωάννη T; Ἰωάνη Tr. ‡ Ἰωάννης Tr. ‡ τὸν κύριον the Lord TTA. ‡ ἔτερον Tr.
‡ εἶπαν LTTT. ‡ Ἰωάνης Tr. ‡ ἐκεῖνη that TTA. ‡ — δὲ LTTT.

spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me.

πνευματων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο ^{τὸ} βλέπειν. 22 καὶ ἀποκριθεὶς ^ὁ Ἰησοῦς, εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε ^{τῷ} Ἰωάννῃ, ἵνα εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. 23 καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A road shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the market-place, and calling one to another, and say-

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδοξῶς καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσιν. 26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περὶ σπουδαιότερον προφήτου. 27 οὗτός ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 28 Λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν ἢ ἐγώ, καὶ ἡμεῖς οὐκ ἐσμεν ὡς ὁ υἱοῦ τοῦ ἀνθρώπου, ὁ ἐκ τῆς γενεᾆς ταύτης; καὶ τί νυνὶ εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσιν παῖδις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους

^b — τὸ LITTAW.

^c — ὁ Ἰησοῦς (read he said) [L]ITTA.

^d Ἰωάννη τ; Ἰωάνη Tr.

^e — ὅτι [L]Tr.

^f Ἰωάνου Tr.

^g ἐξήλατε went ye out LTr.

^h — ἐγὼ (read ἀποστ.

I send) LITTA.

ⁱ — γὰρ TTrA.

^k — προφήτης [L]TrA].

^l — τοῦ βαπτιστοῦ TTrA.

^m — εἶπεν δὲ ὁ κύριος GLTTAW.

"καὶ λέγουσιν," Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὤρχήσασθε· ἐθρη-
 and saying, We piped to you, and ye did not dance; we
 νήσαμεν ὑμῖν," καὶ οὐκ ἐκλαύσατε. 33 ἐλήλυθεν γὰρ ὁ Ἰωάννης"
 mourned to you, and ye did not weep. For 'has 'come 'John
 ὁ βαπτιστὴς ἡμῆτε" ἄρτον ἐσθίων" ἡμῆτε" οἶνον πίνων,"
 'the 'Baptist neither 'bread 'eating nor 'wine 'drinking,
 καὶ λέγετε, Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου
 and ye say, A demon he has. 'Has 'come 'the 'Son 'of 'man
 ἐσθίων καὶ πίνων, καὶ λέγετε, Ἴδού, ἀνθρωπος ἀγλύτων καὶ
 eating and drinking, and ye say, Behold, - a man aglutton and
 οἰνοπότης, ὁ τελωνῶν φίλος" καὶ ἀμαρτωλῶν. 35 καὶ ἐδί-
 a wine-bibber, of tax-gatherers a friend and of sinners; and 'was
 καίωθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων." ¹
 'justified 'wisdom by 'her 'children 'all."

36 Ὁρῶτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'
 And 'asked 'one 'him 'of 'the 'Pharisees that he should eat with
 αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν" τοῦ Φαρισαίου ὕανε-
 him And having entered into the house of the Pharisee he re-
 κλίθη." 37 Καὶ ἰδοῦ, γυνὴ ἔν τῇ πόλει ἥτις ἦν"
 clined [at table]; and behold, a woman in the city who was
 ἀμαρτωλός, ἡ ἐπιγνοῦσα ὅτι βάνάκεται" ἐν τῇ οἰκίᾳ
 a sinner, having known that he had reclined [at table] in the house
 τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρον, 38 καὶ στᾶσα
 of the Pharisee, having taken an alabaster flask of ointment, and standing
 ὀπαρὰ τοὺς πόδας αὐτοῦ ὀπίσω" κλαίουσα, ἤρξατο βρέχειν
 at his feet behind weeping, began to bedew
 τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν," καὶ ταῖς θριξίν τῆς κεφαλῆς
 his feet with tears, and with the hairs of 'head
 αὐτῆς ἐξέμασεν," καὶ κατεφίλει τοὺς πόδας αὐτοῦ,
 'her she was wiping [them], and was ardently kissing his feet,
 καὶ ἠλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος
 and was anointing [them] with the ointment. But having seen, the Pharisee
 ὁ καλῶν αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ
 who invited him spoke within himself, saying, This [person] if
 ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή
 he were a prophet, would have known who and what the woman [is]
 ἥτις ἅπτεται αὐτοῦ, ὅτι ἀμαρτωλός ἐστιν. 40 Καὶ ἀποκριθεὶς
 who touches him, for a sinner she is. And 'answering
 ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.
 'Jesus said to him, Simon, I have to thee something to say.
 'Ο δὲ φησιν, Διδάσκαλε, εἰπέ." 41 Δύο ἔχρεοφειλέται" ἦσαν
 And he says, Teacher, say [it]. Two debtors there were
 ὁ δανιστῇ" τινι ὁ εἰς ὧφειλεν δηνάρια πεντακόσια, ὁ δὲ
 to a 'creditor 'certain; the one owed 'denarii 'five 'hundred, and the
 ἕτερος πεντήκοντα. 42 μὴ ἐχόντων ἰδέ" αὐτῶν ἀπο-
 other fifty. But 'not 'having 'they [wherewith] to
 δοῦναι ἀμφοτέροις ἐχαρίσατο· τίς οὖν αὐτῶν, εἰπέ," πλείον
 pay, both he forgave: which therefore of them, say, 'most
 αὐτὸν ἀγαπήσει;" 43 Ἀποκριθεὶς ἰδέ" ὁ Σίμων εἶπεν, Ὑπο-
 'him 'will 'love? And 'answering 'Simon said, I

ing, We 'have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I sup-

ἡ λέγοντες TTa. ο — ὑμῖν TT. P Ἰωάννης TT. ἡ μὴ ποτ τα. ἡ ἐσθίων ἄρτον LTa; ἐσθίων ἄρτον T. ἡ μὴδε T. ἡ πίνων οἶνον LTTa. ἡ φίλος τελωνῶν GLTTaW. ἡ πάντων τῶν τέκνων αὐτῆς LTa. ἡ τὸν οἶκον LTTa. ἡ κατεκλίθη LTTa. ἡ ἥτις ἦν ἐν τῇ πόλει LTa. ἡ + καὶ and LTTaW. ἡ κατάκειται LTTa. ἡ ὀπίσω παρὰ τοὺς πόδας αὐτοῦ GLTTa. ἡ τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ LTTa. ἡ ἐξέμασεν T. ἡ Διδάσκαλε, εἰπέ, φησὶν TTa. ἡ ἔχρεοφειλέται LTTa. ἡ δανιστῇ T. ἡ — εἰπέ LT[A]. ἡ ἀγαπήσει αὐτόν LTTa. ἡ — ὁ τί[T].

post: that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

λαμβάνω ὅτι ᾠ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, take it that [he] to whom the more he forgave. And he said to him, Ὅρθῳς ἐκρίνας. 44 Καὶ στραφείς πρὸς τὴν γυναῖκα, τῷ Rightly thou hast judged. And having turned to the woman, Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς to Simon he said, Seest thou this woman? I entered 'thy' into τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας αὐτῇ. δὲ house, water for my feet thou gavest not, but she τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας, καὶ ταῖς θριξίν ὅτης with tears bedewed my feet, and with the hairs κεφαλῆς αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας. head 'of' her wiped [them]. A kiss to me thou gavest not, αὐτῇ δὲ ἀφ' ἧς εἰσῆλθον οὐ ῥῆέλπεν καταφιλοῦσα but she from which [time] I came in ceased not ardently kissing μου τοὺς πόδας. 46 ἑλαίῳ τὴν κεφαλὴν μου οὐκ ἠλείψας my feet. With oil my head thou didst not anoint, αὐτῇ δὲ μύρῳ ἠλείψεν μου τοὺς πόδας. 47 οὐ χάριν but she with ointment anointed my feet. For which cause λέγω σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι I say to thee, forgiven have been her 'sins' 'many; for ἡγάπησεν πολὺ. ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ. she loved much; but to whom little is forgiven little he loves. 48 Εἶπεν δὲ αὐτῇ, Ἀφένται σου αἱ ἁμαρτίαι. 49 Καὶ And he said to her, Forgiven have been thy sins. And ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός began those reclining with [him] to say within themselves, Who 'this ἐστίν' ὃς καὶ ἁμαρτίας ἀφίησιν; 50 Εἶπεν δὲ πρὸς τὴν γυ- 'is who even 'sins 'forgives? But he said to the wo- ναῖκα, Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην. man, Thy faith has saved thee; go in peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδενεν And it came to pass afterwards that he journeyed through κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζό- city by city and village by village, preaching and announcing the glad μενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ, tidings, the kingdom of God, and the twelve [were] with him, 2 καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων and 'women' 'certain who had been cured from 'spirits πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, 'wicked and infirmities, Mary who is called Magdalene, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα ἡ γυνὴ from whom 'demons' 'seven had gone out; and Joanna wife Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεροι πολλοί, of Chuza a steward of Herod; and Susanna, and 'others' 'many, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. who were ministering to him of their property.

VIII. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the

4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπι- And 'assembling' a 'crowd' 'great, and those who from each city were πορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς. 5 Ἐξῆλθεν coming to him, he spoke by a parable. 5 'Went 'out ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν 'the 'sower to sow his seed; and as 'sowed αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὴ 'he some fell by the way, and it was trampled upon, and the

μ μου ἐπὶ τοὺς πόδας T; μοι ἐπὶ πόδας TTA. ο — τῆς κεφαλῆς (read with her hairs', GLTA. P διέλεπεν T. 4 τοὺς πόδας μου L. 5 τοὺς πόδας μου GLTA. 5 αὐτῇ (αὐτῆς T) αἱ ἁμαρτίαι LT. 6 ἐστὶν αὐτὰς L. 7 Ἰωάννα T. 8 αὐτοῖς to them TTA. 9 ἐκ out of LTTA.

πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν[†]
birds of the heaven devoured it. And other fell
ἐπὶ τὴν πέτραν, καὶ φὺν ἐξηράνθη, διὰ τὸ μὴ ἔχειν
upon the rock, and having sprung up it withered, because it had not
ἰκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ
moisture; and other fell in [the] midst of the thorns, and
"συμφυεῖσαι" αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον
having sprung up together the thorns choked it; and other
ἔπεσεν ἐπὶ[†] τὴν γῆν τὴν ἀγαθὴν, καὶ φὺν ἐποίησεν
fell upon the ground the good, and having sprung up produced
καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων
fruit a hundredfold. These things saying he cried, He that has
ὦτα ἀκούειν ἀκούετω. 9 Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ,
ears to hear let him hear. And asked him his "di ciples,
ἔλεγοντες," Τίς εἴη ἡ παραβολὴ αὐτῆς; 10 Ὁ δὲ εἶπεν,
saying, What may be this parable? And he said,
Ἔμῃν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ
To you it has been given to know the mysteries of the kingdom
θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ
of God, but to the rest in parables, that seeing "not
βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 Ἔστιν δὲ
"they" may see, and hearing they may not understand. Now "is
αὕτη ἡ παραβολὴ· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ
"this," the "parable: The seed is the word of God: and those
παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες," εἴτα ἔρχεται ὁ διά-
by the way are those who hear; then comes the de-
βολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
vil and takes away the word from their heart, lest,
πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας," οἱ
having believed they should be saved. And those upon the rock, those who
ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
when they hear, with joy receive the word, and these
ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ
a root have not, who for a time believe, and in time
πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,
of trial fall away. And that which into the thorns fell,
οὐτοὶ εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου
these are they who having heard, and under cares and riches
καὶ ἡδονῶν τοῦ βίου πορευόμενοι "συμπνίγονται," καὶ οὐ
and pleasures of life moving along are choked, and "not
τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν
"do bring to perfection. And that in the good ground, these are
οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
they who in a heart right and good having heard the word
κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ
keep [it], and bring forth fruit with endurance. And no one
λύχνον ὕψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης
a lamp having lighted covers it with a vessel, or under a couch
τίθουσιν· ἀλλὰ[†] ἐπὶ λυχνίας[†] ἐπιτίθουσιν," ἵνα οἱ
puts [it], but on a lamp-stand puts [it], that they who
εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἐστὶν
enter in may see the light. For not [anything] is
κρυπτὸν δ' οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον δ'
hidden which "not" manifest "shall" become; nor secret which

fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made

† κατέπεσεν fell down TITR.

* συμφυεῖσαι T.

* εἰς into GLTTRAW.

b — λέγοντες

E. TT. [A].

* αὕτη εἴη ἡ παραβολή T.

d ἀκούσαντες heard TITR.

* τὴν πέτραν T.

† συμπνίγονται TA.

* ἀλλὰ Tr.

† τίθουσιν LITRA.

manifest; neither *any thing* hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

ἵνα γνωσθήσεται¹ καὶ εἰς φανερὸν ἔλθῃ. 18 βλέπετε οὖν
 sh:li not be known and to light come. Take heed therefore
 πῶς ἀκούετε· ὃς^k γὰρ ἂν¹ ἔχῃ, δοθήσεται αὐτῷ· καὶ
 how ye hear; for whoever may have, shall be given to him; and
 ὃς^k ἂν¹ μὴ ἔχῃ, καὶ ὁ δοκεῖ ἔχειν ἀρῆσεται ἀπ' αὐτοῦ.
 whoever may not have, even what he seems to have shall be taken from him.

19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

19 ^αΠαρεγένοντο^α δὲ πρὸς αὐτὸν ἡ μήτηρ^α καὶ οἱ ἀδελ-
And came to him [his] mother and ²breth-
φοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντιχεῖν αὐτῷ διὰ τὸν
ren ¹his, and were not able to get to him because of the
ὄχλον. 20 ^οκαὶ ἀπηγγέλη^α αὐτῷ, ^πλεγόντων,^α ^αἩ μήτηρ σου
crowd. And it was told him,, saying, Thy mother
καὶ οἱ ἀδελφοί σου ἑστῆκασιν ἔξω, ἰδεῖν ^τσε θέλοντες.^α
and thy brethren are standing without, ²to see ^αthee ¹wishing.
21 ^οΔὲ ἀποκριθεὶς εἶπεν ^απρὸς αὐτούς,^α Μήτηρ μου καὶ
And he answering said to them, My mother and
ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ
my brethren ^αthose ¹are who the word of God are hearing and
ποιοῦντες ^ααὐτόν.^α
doing it.

22 Now it came to pass on a certain day, that he went unto a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

22 ^ΥΚαὶ ἐγένετο ἔν μᾶ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη
And it came to pass on one of the days that he entered
εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς,
into a ship, and his disciples, and he said to them,
Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.
Let us pass over to the other side of the lake; and they put off.
23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαίλαψ
And as they sailed he fell asleep; and came down a storm
ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον.
of wind on the lake, and they were being filled, and were in danger.
24 προσελθόντες δὲ δῆγειραν αὐτὸν, λέγοντες, Ἐπιστάτα,
And having come to [him] they aroused him, saying, Master,
ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ὡς ἐγερθεὶς ἐπιτίμησεν τῷ
Master, we are perishing. And he having arisen rebuked the
ἀνέμῳ καὶ τῷ κλύδῳι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο
wind and the raging of the water; and they ceased, and there was
γαλήνη. 25 εἶπεν δὲ αὐτοῖς, Ποῦ ἔστιν ἡ πίστις ὑμῶν;
a calm. And he said to them, Where is your faith?
Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα
And being afraid they wondered, saying to one another, Who then
οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι,
this is, that even the winds he commands and the water,
καὶ ὑπακούουσιν αὐτῷ;
and they obey him?

26 And they arrived at the country of the Gadarenes, which is over against Galilee. **27** And when he went forth to land, there met him out of the city a certain man, which had

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Ὑδαρηνῶν, ἥτις ἐστὶν ἀντιπαραῶν τῆς Γαλιλαίας. 27 ἔξεθόντι δὲ αὐτῶ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἄνθρωπος τις ἐκ τῆς πόλεως, ὅπου ἐκεῖνος ἦν.

¹ οὐ μὴ γνωσθῇ in any wise should not be known LTTra. ² ἀν γὰρ TTrA. ¹ ἐὰν L.
² Παρεγένητο TTr. ² + αὐτοῦ his T. ^ο ἀπηγγέλη δὲ LTTra. ^ρ — λεγόντων LTT[A].
^q + ὅτι T. ^τ θελοντοῖς σε T. ^α αὐτοῖς L. ^γ — αὐτὸν GLTTra. ^ν ἐγένετο δὲ LTTra.
^π διεγερθεῖς having been aroused TTr. ^z — ἐστιν (read [is]) LTTraW. ^ν Περαιοῦν
Gergisenes LTrA; Γεργισιωνῶν Gergesenes T.
(read [him]) TTTra. ^z ἀντιπέρα LTTraW; ἀντίπερα T. ^z — αὐτῷ

ἅς εἶχεν¹ δαιμόνια² ἐκ χρόνων³ ἱκανῶν, καὶ ἱμάτιον οὐκ⁴
who had demons for a long time, and a garment not
ἐνεδιδύσκετο,⁵ καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασι.⁶
was wearing, and in a house did not abide, but in the tombs.

28 ἰδὼν δὲ τὸν Ἰησοῦν⁷ καὶ⁸ ἀνακρούσας προσέπεσεν αὐτῷ,
But having seen Jesus and having cried out he fell down before him,

καὶ φωνῇ⁹ μεγάλην εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱέ τοῦ
and with a voice loud said, What to me and to thee, Jesus, Son

θεοῦ τοῦ ὑψίστου; δέομαί σου μὴ με βασανίσῃς.
of God the Most High? I beseech of thee not me thou mayest torment.

29 Παρήγγελλεν¹⁰ γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν
For he was charging the spirit the unclean to come out

ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν,
from the man. For many times it had seized him;

καὶ ἔδεσμεῖτο,¹¹ ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ ἐδιάρ-
and he was bound, with chains and fetters being kept, and break-

ρήσων¹² τὰ δεσμά ἠλαύνετο ὑπὸ τοῦ δαίμονος¹³ εἰς τὰς
ing the bonds he was driven by the demon into the

ἐρήμους. 30 ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς, λέγων, Τί σοι
desert. And asked him Jesus, saying, What thy

ἑστίν ὄνομα¹⁴; Ὁ δὲ εἶπεν, Λεγιών¹⁵ ὅτι δαιμόνια πολλὰ
is name? And he said, Legion, because demons many

εἰσῆλθεν¹⁶ εἰς αὐτόν. 31 καὶ παρεκάλει¹⁷ αὐτόν ἵνα μὴ ἐπι-
had entered into him. And he besought him that not he would

τάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ
command them into the abyss to go away. Now there was there

ἀγέλη χοίρων ἱκανῶν ὀβοσκομένων¹⁸ ἐν τῷ ὄρει καὶ παρε-
a herd of swine many feeding in the mountain, and they be-

κύλουν¹⁹ αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν.
sought him that he would allow them into those to enter;

καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ
and he allowed them. And having gone out the demons from the

ἀνθρώπου εἰσῆλθεν²⁰ εἰς τοὺς χοίρους καὶ ὤρμησεν ἡ ἀγέλη
man they entered into the swine, and rushed the herd

κατὰ τοῦ κρηνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη 34 ἰδόντες δὲ
down the steep into the lake, and were choked. And having seen

οἱ βόσκοντες τὸ γεγενημένον²¹ ἔφυγον, καὶ ἀπελ-
those who fed [them] what had taken place fled, and having

θόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
gone away related [it] to the city and to the country.

35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός²² καὶ ἦλθον²³ πρὸς τὸν
And they went out to see what had taken place, and came to

Ἰησοῦν, καὶ ἔδρουν²⁴ καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ
Jesus, and found seated the man from whom the

δαιμόνια²⁵ ἐξεληλύθει, ἱματισμένον καὶ σωφρονοντα, παρὰ
demons had gone out, clothed and of sound mind, at

τοὺς πόδας τοῦ Ἰησοῦ. καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
the feet of Jesus. And they were afraid. And related

αὐτοῖς καὶ²⁶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαι-
to them also those who had seen [it] how was healed he who had been pos-

devils long time, and wore no clothes, neither abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils

^b ἔχων having T. ^c καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον and for a long time did not put on a garment LTR. ^d — καὶ LTR. ^e Παρήγγειλε he charged EG. ^f ἔδεσμεῖτο LTR. ^g ἐδιάρρησεν LTR. ^h δαιμονίου LTR. ⁱ — λέγων L. ^j ὄνομα ἐστίν LTR. ^k Λεγιών LTR. ^l εἰσῆλθεν δαιμόνια πολλὰ LT. ^m παρεκάλεσαν they besought LTR. ⁿ βοσκομένη L. ^o παρεκάλεσαν LTR. ^p εἰσῆλθον LTR. ^q γεγονός LTR. ^r — ἀπελθόντες GLTR. ^s ἦλθον Tr. ^t ἔδρουν Tr. ^u ἐξῆλθεν went out T. ^v — καὶ LTR. [A].

was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear; and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

μονισθείς. 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς
sessed by demons. And asked him all the multitude of the
περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ
country around of the Gadarenes to depart from them, for with fear
μεγάλῳ συνεῖχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον
great they were possessed. And he having entered into the ship
ὑπέστρεψεν. 38 ἰδέτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξελη-
returned. And was begging him the man from whom had
λύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. ἀπέλυσεν δὲ αὐτὸν
gone the demons to be taken with him. But sent away him
ὁ Ἰησοῦς, λέγων, 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ
Jesus, saying, Return to thy house and relate
ὅσα ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν
all that has done for thee God. And he departed, through whole the
πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
city proclaiming all that had done for him Jesus.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπ-
It came to pass and on returning Jesus, gladly
εἰδεῖν αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες προσδοκῶντες
received him the crowd, for they were all looking for
αὐτόν. 41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος, καὶ
him. And behold, came a man whose name [was] Jairus, and
αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πρὶν παρὰ
he a ruler of the synagogue was, and having fallen at
τοὺς πόδας ἡτοῦ Ἰησοῦ παρεκάλεε αὐτὸν εἰσελθεῖν εἰς τὸν
the feet of Jesus he besought him to come to
οἶκον αὐτοῦ. 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν
his house, because daughter an only was to him, about years
δώδεκα, καὶ αὕτη ἀπέθνησκει. Ἐν δὲ τῷ ὑπάγειν αὐτόν
twelve, and she was dying. And as went he
οἱ ὄχλοι συνέπνιγον αὐτόν. 43 Καὶ γυνὴ οὖσα ἐν ῥύσει
the crowds thronged him. And a woman being with a flux
αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσανηλώσασα
of blood since years twelve, who on physicians having spent
ὅλον τὸν βίον οὐκ ἴσχυσεν μὴ οὐδενὸς θεραπευθῆναι,
whole living [her] could by no one be cured,
44 προσελθοῦσα ὑπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
having come behind touched the border of garment
αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.
his, and immediately stopped the flux of her blood.
45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνού-
And said Jesus, Who [is it] that was touching me? Deny-
μένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπι-
ing and all, said Peter and those with him, Mas-
στάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις,
ter, the crowds throng thee and press, and sayest thou,
τίς ὁ ἀψάμενός μου; 46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό
Who [is it] that was touching me? And Jesus said, Touched
μου τίς; ἐγὼ γὰρ ἔγνων δύναμις ἐξελθοῦσαν ἀπ'
me some one, for I knew [that] power went out from

ἠρώτησεν LTrA.
(read a ship) LTrA.
σοι ἐποίησεν LTrA.
ἰ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν and it came to pass as he proceeded L.
GLTrA.W. ἰ. + αὐτῆς her L. ἰ ἀπ' LTrA. ἰ σὺν αὐτῷ GLTrA. ὁ — καὶ λέγεις;
τίς ὁ ἀψάμενός μου; T[TrA].

Γερασινῶν Gerasenes LTrA; Γεργεσινῶν Gergesenes T. — τὴ
ἰδεῖτο L; ἰδεῖτο TrA. — ὁ Ἰησοῦς (read he sent) [L]TrA.
• Ἐν δὲ Tr. ὑποστρέφειν T. εὐτυχος this LTr. — τοῦ T[Tr].
ἰ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν and it came to pass as he proceeded L.
GLTrA.W. ἰ. + αὐτῆς her L. ἰ ἀπ' LTrA. ἰ σὺν αὐτῷ GLTrA. ὁ — καὶ λέγεις;
ἰ ἐξεληλυθυῖαν had gone out TrA.

-μοῦ. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλ-
me. And seeing the woman that she was not hid, trembling she
θεν, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο
came, and having fallen down before him, for what cause she touched
αὐτοῦ ἀπήγγειλεν αὐτῷ. ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς
him she declared to him before all the people, and how

ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ, "Θάρσει,"
she was healed immediately. And he said to her, Be of good courage,
"θυγάτερ," ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην.
daughter, thy faith has cured thee: go in peace.

49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώ-
As yet he was speaking comes one from the ruler of the syna-
γου, λέγων αὐτῷ, "Οτι τέθνηκεν ἡ θυγάτηρ σου." μὴ σκόλλη
gogue, saying to him, Thy daughter is dead; trouble
τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ,
the teacher. But Jesus having heard answered him,

"λέγων," Μὴ φοβοῦ· μόνον πίστευε· καὶ σωθήσεται.
saying, Fear not; only believe, and she shall be restored.

51 Ἐἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα!
And having entered into the house he did not suffer to go in any one
(i.e. no one)

εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα
except Peter and James and John, and the father

τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες καὶ
of the child and the mother. And they were weeping all and

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν,
bewailing her. But he said, Weep not; she is not dead,

ἀλλὰ καθεύδει. 53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέ-
but sleeps. And they laughed at him, knowing that she was

θανεν. 54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας
dead. But he having put out all, and having taken hold

τῆς χειρὸς αὐτῆς, ἐφώνησεν, λέγων, Ἡ παῖς, ἐγείρου. 55 Καὶ
of her hand, cried, saying, Child, arise. And

ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ
returned her spirit, and she arose immediately; and

διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
he directed [that] to her [something] should be given to eat. And

ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶν
were amazed her parents; and he charged them to no one

εἰπεῖν τὸ γεγονός.
to tell what had happened.

9 Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν
And having called together the twelve disciples of him he gave

αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ
to them power and authority over all the demons, and

νόσους θεραπεύειν· 2 καὶ ἀπέστείλεν αὐτοὺς κηρύσσειν τὴν
diseases to heal, and sent them to proclaim the

βασίλειαν τοῦ θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. 3 καὶ
kingdom of God, and to heal those being sick. And

εἶπεν πρὸς αὐτούς, Μηδὲν αἰρετε εἰς τὴν ὁδόν· μήτε ῥάβδους,
he said to them, Nothing take for the way; neither staves,

when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. 49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

IX. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor

9 — αὐτῷ LITTA. 2 — Θάρσει LITTA. 3 θυγάτηρ Tr. 4 ἀπὸ L. 5 — αὐτῷ T[Tr].
6 μηκέτι no longer LITTA. 7 — λέγων LITTA[A]. 8 πίστευον Tr. 9 ἔλθων having
gone GLTTRW. 10 τίνα σὺν αὐτῷ any one with him LITTA. 11 Ἰωάννην (Ἰωάννη Tr) καὶ
Ἰάκωβον GLTTAW. 12 οὐ γὰρ (read for she is not dead) LITTA. 13 — ἐκβαλὼν ἔξω πάντας
καὶ LITTA. 14 ἐγείρου LITTA. 15 Συγκαλεσάμενος Tr. 16 — μαθητὰς αὐτοῦ TrTTAW. 17 τοὺς
ἀσθενεῖς the sick L[Tr]; — τοὺς ἀσθενοῦντας TA. 18 ῥάβδους stuff GLITTA.

scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the town, preaching the gospel, and healing every where.

μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἑκάστην δύο nor provision bag, nor bread, nor money, nor each two χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε, tunics to have. And into whatever house ye may enter, there remain, καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δεῖξονται ὑμᾶς, and thence go forth. And as many as may not receive you, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ going forth from that city even the dust from τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτοῦς. your feet, shake off, for a testimony against them. 6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι And going forth they passed through the villages, announcing the

μενοὶ καὶ θεραπεύοντες πανταχοῦ. glad tidings and healing everywhere.

7 Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some, that John was risen from the dead; 8 and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα And heard of Herod the tetrarch the things being done ὑπ' αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ by him all, and was perplexed, because it was said by τινων, ὅτι Ἰωάννης ἔγηγερται ἐκ νεκρῶν some, John has been raised from among [the] dead; 8 ὑπὸ τινων δέ, ὅτι Ἡλίας ἐφάνη ἄλλων δέ, ὅτι by some also, that Elias had appeared; by others also, that προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 Καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος a prophet one of the ancients had arisen. And said Herod, John I beheaded, but who is this περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτην ἰδεῖν αὐτόν. concerning whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ And having returned the apostles related to him ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν whatsoever they had done. And having taken them he retired κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. apart into a place desert of a city called Bethsaida. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, received them he spoke to them concerning the kingdom of God, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. 12 Ἡ δὲ ἡμέρα and those need having of healing he cured. But the day ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπό- began to decline, and having come the twelve said to him, Δια- λυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ miss the crowd, that having gone into the around villages and τοὺς ἀγροὺς καταλύσωσιν, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε the country they may lodge, and may find provisions; for here ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπεν δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς in desert a place we are. But he said to them, Give to them ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ye to eat. But they said, There are not to us more than

κ [ἀνά] Τηλ. ἰ δέχονται LTTA. m — καὶ [L]Γρα. α ἀποτινάσσετε TA. ο τετράρχης T. p — ὑπ' αὐτοῦ [L]TTA. q Ἰωάννης Tr. r ἡγήρθη was raised LTT. s Ἡλίας T. t τις some one TA; τίς Tr. u εἶπεν δὲ LTTA. v — ὁ GLTTAW. z Ἰωάννη Tr. 7 — ἐγὼ (read ἀκούω I hear) T[Tr]. a πόλιν καλουμένην a city called TTA. b ἀποδεξάμενος having gladly received LTTA. c πορεύοντες GLTTA. d — τοὺς T[Tr]A. e φαγεῖν ὑμεῖς LTA. f εἶπεν LTTA.

ἑνὶ ἄρτοι καὶ δύο ἰχθύες, εἰ μὴτι πορευθέντες ἡμεῖς
 five loaves and two fishes, unless indeed having gone we
 ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 Ἦσαν
 should buy for all this people victuals; they were
 γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἰπεν δὲ πρὸς τοὺς μαθητὰς
 for about men five thousand. But he said to disciples
 αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πενήτηκοντα. 15 Καὶ
 his, Make recline them in companies by fifties. And
 ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἅπαντας. 16 Λαβὼν δὲ
 they did so, and made recline all. And having taken
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
 the five loaves and the two fishes, having looked up to the
 οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἰδίδου τοῖς
 heaven he blessed them and broke, and gave to the
 μαθηταῖς παρατιθέναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἔχορ-
 disciples to set before the crowd. And they ate and were
 τασθῆσαν πάντες καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς
 satisfied all; and was taken up that which was over and above to them
 κλασμάτων κόφινοι δώδεκα.
 of fragments hand baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατα-
 And it came to pass as was he praying a-
 μόνως, συνησαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτούς,
 lone, were with him the disciples, and he questioned them,
 λέγων, Τίνα με ὀλέγουσιν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀπο-
 saying, Whom me do pronounce the crowds to be? And they an-
 κριθέντες εἶπον, Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ
 swering said, John the Baptist; and others,
 Ἡλίαν ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
 Elias; and others, that prophet some of the ancients has arisen.
 20 Εἰπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
 And he said to them, But ye whom me do ye pronounce to be?
 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν, Τὸν χριστὸν τοῦ θεοῦ. 21 Ὁ δὲ
 And answering Peter said, The Christ of God. And he
 ἐπιτιμῶν αὐτοῖς παρήγγειλεν μηδενὶ εἰπεῖν τούτου,
 strictly enjoining them charged [them] to no one to tell this,
 22 εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ
 saying, It is necessary for the Son of man many things
 παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχ-
 to suffer, and to be rejected by the elders and chief
 ιερῶν καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ
 priests and scribes, and to be killed, and the third
 ἡμέρᾳ ἔγερθῆναι. 23 Ἐλεγεν δὲ πρὸς πάντας, Εἰ τις θέλει
 day to be raised. And he said to all, If any one desires
 ὀπίσω μου ἔλθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω
 after me to come, let him deny himself, and let him take up
 τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι.
 his cross daily, and let him follow me;
 24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐ-
 for whoever may desire his life to save, shall lose it;
 τήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος
 but whoever may lose his life on account of me, he
 the same shall save it.

two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven; he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

ἄρτοι πέντε T. ἰχθύες δύο GLTTAW. ἢ μὴ τι LTa. ἰ δὲ and T. ἡ ὡσεὶ (read about fifty each) [LT]JA. ἡ κατέκλιναν TTa. ἡ παραδεδῆται TTa. ἡ κατὰ μόνως LTTr. οἱ οἱ ὄχλοι λέγουσιν TTa. P εἶπαν LTTrA. ἡ Ἰωάννην Tr. ἡ Ἡλείαν T. ἡ Πέτρος δὲ ἀποκριθεὶς TTa. ἡ λέγειν GLTTa. ἡ ἀναστῆναι to arise LA. ἡ ἐρχεσθαι, ἀρνησάσθω GLTTa. ἡ — καθ' ἡμέραν L. ἡ εἰάν T.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in the glory of his Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

σώσει αὐτήν. 25 τί· γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; the world whole, but himself having destroyed or suffered the loss of?

26 ὅς· γὰρ· ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους, For whoever may have been ashamed of me and my words,

τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ him the Son of man will be ashamed of when he shall come

ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. in the glory of himself and of the Father and of the holy angels.

27 Δέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ὧδε ἑστῆκό- But I say to you of a truth, there are some of those here stand-

των, οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἰδῶσιν ing who in no wise shall taste of death until they shall have seen

τὴν βασιλείαν τοῦ θεοῦ. the kingdom of God.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους· τούτους ὥσει ἡμέραι ὀκτώ And it came to pass after these words about days eight

καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον that having taken Peter and John and James

ἀνέβη εἰς τὸ ὄρος προσεύεσθαι. 29 καὶ ἐγένετο he went up into the mountain to pray. And it came to pass

ἐν τῷ· προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ as prayed he the appearance of his face

ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. [became] altered, and his clothing white effulgent.

30 Καὶ ἰδοὺ, ἄνδρες δύο συνέλαλουν αὐτῷ, οἵτινες ἦσαν And behold, men two talked with him, who were

Μωσῆς καὶ Ἠλίας 31 οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν Moses and Elias, who appearing in glory spoke of

ἐξόδου αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ. his departure which he was about to accomplish in Jerusalem.

32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. But Peter and those with him were oppressed with sleep.

διαγρηγόρησαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο and having awoke fully they saw his glory, and the two

ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ δια- men who stood with him. And it came to pass as de-

χωριζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν parted these from him, said Peter to.

Ἰησοῦν, Ἐπιστάτα, καλὴν ἔστιν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν Jesus, Master, good it is for us here to be; and let us make

σκηνὰς τρεῖς, μίαν σοί, καὶ Μωσῇ μίαν, καὶ μίαν tabernacles three, one for thee, and for Moses one, and one

Ἠλίας, μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος for Elias, not knowing what he is saying. But these things, as he was saying,

ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτοὺς· ἐφοβήθησαν δὲ ἐν τῷ came a cloud and overshadowed them, and they feared as

ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ those entered into the cloud: and a voice came out of

τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός the cloud, saying, This is my Son the beloved;

28 And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And

* αὐτοῦ ΤΤ:Α

† — τὸν GLTTAW.

‡ ἔμελλεν T.

§ ἐπεσκίαζεν ΤΤ:Α.

* ἐστῶτων GLTTAW.

† Ἰωάννην Tr.

‡ Μωϋσῆς LTTAW.

§ εἶδαν T.

¶ μίαν Μωσῇ G; μίαν Μωϋσῇ LTTAW.

⋈ εἰσελθεῖν αὐτοὺς they entered ΤΤ:Α.

⋈ γεύσονται should taste GLTTAW.

⋈ Μωϋσῆς LTTAW.

⋈ Ἠλίας T.

⋈ + [δὲ] and L

⋈ Ἠλίας T.

⋈ ἐκλελεγμένοι chosen ΤΤ:Α.

* [καὶ] L.

† + [δὲ] and L

‡ Ἠλίας T.

§ ἐκλελεγμένοι chosen ΤΤ:Α.

αὐτοῦ ἀκούετε. 36 Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὗρέθη
 "him "hear "ye. And as occurred the voice "was "found
 37 Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν
 "Jesus alone: and they were silent, and to no one they told
 ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.
 in those days anything of what they had seen.

37 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν
 And it came to pass on the next day, on their having come down
 ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. 38 Καὶ
 from the mountain, "met "him "a "crowd "great. And
 ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν,¹ λέγων, Διδάσκαλε;
 behold, a man from the crowd cried out, saying, Teacher,
 δέομαί σου ἐπίβλεψον² ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς
 I beseech thee look upon my son, for an only child
 ἔστιν μοι.³ 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν καὶ ἐξ-
 he is to me: and behold, a spirit takes him and sud-

αίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,
 denly he cries out, and it throws "into "convulsions "him with foaming,
 καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ
 and with difficulty departs from him, bruising him. And
 ἐδέηθην τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν⁴ αὐτό, καὶ οὐκ
 I besought thy disciples that they might cast out it, and "not

ἠδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ
 "they "were able. And "answering "Jesus said, O generation
 ἀπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ
 unbelieving and perverted, until when shall I be with you and

ἀνέχομαι ὑμῶν; προσάγαγε ἰῶδε τὸν υἱόν σου.⁵ 42 Ἐτι δὲ
 bear with you? Bring hither thy son. But "yet
 προσερχομένου αὐτοῦ ἐρρήξεν αὐτὸν τὸ δαιμόνιον καὶ συν-
 "as "he "was coming near "dashed "down "him "the "demon and threw

εσπάραξεν.⁶ ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ
 [him] into convulsions. And "rebuked "Jesus the spirit the
 ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ
 unclean, and healed the child, and gave back him to

πατρὶ αὐτοῦ. 43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι
 his father. And "were "astonished "all at the majesty
 τοῦ θεοῦ.
 of God.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν⁷ ὁ Ἰη-
 And [as] all were wondering at all which "did "Jes-
 σοῦς,⁸ εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, 44 Θέσθε ὑμεῖς εἰς τὰ
 sus, he said to his disciples, Lay "by "ye into
 ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλ-
 your ears these words: For the Son of man is a-

λει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἡγνόουν
 bout to be delivered up into (the) hands of men. But they understood not
 τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα
 this saying, and it was veiled from them that
 μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι⁹ αὐτόν
 they should not perceive it. And they feared to ask him

περὶ τοῦ ῥήματος τούτου. 46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν
 concerning "saying "this. But "came "up "a "reasoning among
 αὐτοῖς, τό, τίς ἂν εἴη μείζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼν¹⁰
 them, this, who might be greatest of them. And Jesus having seen

when the voice was
 past, Jesus was found
 alone. And they kept
 it close, and told no
 man in those days any
 of those things which
 they had seen.

37 And it came to
 pass, that on the next
 day, when they were
 come down from the
 hill, much people met
 him. 38 And, behold,
 a man of the company
 cried out, saying, Mas-
 ter, I beseech thee, look
 upon my son: for he
 is mine only child.
 39 And, lo, a spirit
 taketh him, and he
 suddenly crieth out;
 and it teareth him that
 he foameth again, and
 bruising him hardly
 departeth from him.
 40 And I besought thy
 disciples to cast him
 out; and they could
 not. 41 And Jesus
 answering said, O
 faithless and perverse
 generation, how long
 shall I be with you,
 and suffer you? Bring
 thy son hither. 42 And
 as he was yet a com-
 ing, the devil threw
 him down, and tare
 him. And Jesus re-
 buked the unclean
 spirit, and healed the
 child, and delivered
 him again to his fa-
 ther. 43 And they
 were all amazed at
 the mighty power of
 God.

But while they won-
 dered every one at all
 things which Jesus did,
 he said unto his dis-
 ciples, 44 Let these say-
 ings sink down into
 your ears: for the Son
 of man shall be de-
 livered into the hands
 of men. 45 But they
 understood not this
 saying, and it was hid
 from them, that they
 perceived it not: and
 they feared to ask him
 of that saying. 46 Then
 there arose a reasoning
 among them, which of
 them should be great-
 est. 47 And Jesus, per-
 ceiving the thought of

¹ — ὁ LITTAW.

² ἑώρακαν TTA.

³ — ἐν T[τ]A.

⁴ ἐβόησεν LITTA.

⁵ ἐπίβλεψαι

GTTAW. ⁶ μοι ἔστιν LITTAW. ⁷ ἐκβάλλωσιν GLTTAW.

⁸ τὸν υἱόν σου ὡς GW. ⁹ ἐρωτῶ

GLTTA. ¹⁰ — ὁ Ἰησοῦς (read ἐποίει he was doing) TTA.

¹¹ ἐπερωτῆσαι L.

¹² εἰδὼς T.

their heart, took a child, and set him by him, 48 and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive him that sent me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Je-

τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος ^d παιδίουⁿ the reasoning of their heart, having taken hold of a little child ἔστησεν αὐτὸ παρ' ἐαυτοῦ, 48 καὶ εἶπεν αὐτοῖς, "Ὅς ἐάνⁿ he set it by him, and said to them, Whosoever δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται shall receive this little child in my name, me receives; καὶ ὅς ἐάνⁿ ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. and whoever me shall receive, receives him who sent me. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσταιⁿ For he who less. among all you is he sha'll be μέγας. 49 Ἀποκριθεὶς δὲ ^b ὁ ⁱ Ἰωάννηςⁿ εἶπεν, Ἐπιστάτα, great, And answering John said, Master, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα ^b τὰ δαιμόνιαⁿ we saw some one in thy name casting out the demons, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. 50 Καὶ and we forbade him, because he follows not with us. And εἶπενⁿ πρὸς αὐτόν ^m ὁ ⁱ Ἰησοῦς, Μὴ κωλύετεⁿ ὅς γὰρ οὐκ said to him Jesus, Forbid not; for whosoever not ἔστιν καθ' ⁿ ἡμῶν, ὑπὲρ ⁿ ἡμῶνⁿ ἔστιν. is against us, for us is.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς And it came to pass when were being fulfilled the days of the ἀναλήψεωςⁿ αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπονⁿ αὐτοῦⁿ ἔστη- receiving him up, that he his face sted- ριξενⁿ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. 52 καὶ ἀπέστειλεν fastly set to go to Jerusalem. And he sent ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον messengers before face his. And having gone they entered εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. 53 καὶ οὐκ into a village of Samaritans, so as to make ready for him. And not ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευό- they did receive him, because his face was [as] go- μενον εἰς Ἱερουσαλὴμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦⁿ ing to Jerusalem. And seeing [it] his disciples Ἰάκωβος καὶ Ἰωάννηςⁿ εἶπον, Κύριε, θέλεις εἰπω- James and John said, Lord, wilt thou [that] we should μεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, call fire to come down from the heaven, and consume them, ὥς καὶ Ἠλίας ἐποίησεν; 55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, as also Elias did? But turning he rebuked them, καὶ εἶπεν, Οὐκ οἴδατε οἶον πνεύματός ἐστε ὑμεῖς. 56 ὁ γὰρ and said, Ye know not of what spirit are ye. For the υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, Son of man did not come [the] lives of men to destroy, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. but to save. And they went to another village.

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἰπέν τις And it came to pass as they were going in the way said some one πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου βάνⁿ ἀπέρχῃ, κύριε. to him, I will follow thee whithersoever thou mayest go, Lord.

^d παιδίον TtA. ^e ἂν L. ^f ἂν T. ^g ἔστιν is LITTA. ^h — ὁ LTA. ⁱ Ἰωάννης Tt.
^k — τὰ LITTAW. ^l εἶπεν δὲ LITTA. ^m — ὁ T[A]. ⁿ ὑμῶν you GITT. ^o ἀναλήψεως
LITTA. ^p [αὐτοῦ] LTA. ^q ἔστηρσεν TTA. ^r πόλιν Σαμαρειτῶν a city of Samaritans T.
^s — αὐτοῦ (read the disciples) T[TtA]. ^t Ἰωάννης Tt. ^u εἶπαν TTA. ^v ἐκ out of L.
^w — ὡς καὶ Ἠλίας ἐποίησεν T[TtA]. ^x — καὶ εἶπεν (verse 55) ... σῶσαι (verse 56) LITTA;
— ὁ γὰρ σῶσαι G. ^y Καὶ and TTA. ^z ἐάν LTA. ^{aa} — κύριε LITTA[A].

58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν,
And ^{said} ^{to} ^{him} ^{'Jesus}, The foxes holes have,
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ
and the birds of the heaven nests; but the Son

ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κλίνει. 59 Εἶπεν δὲ
of man has not where the head he may lay. And he said

πρὸς ἕτερον, Ἀκολούθει μοι. Ὁ δὲ εἶπεν, Ὁ κύριε, ἐπίτρεψόν
to another, Follow me. But he said, Lord, allow

μοι ἀπελθόντι πρῶτον ὅτι θάψαι τὸν πατέρα μου. 60 Εἶπεν δὲ
me going away first to bury my father. But ^{said}

αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
^{to} ^{him} ^{'Jesus}, Leave the dead to bury their own

νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.
dead; but thou going forth declare the kingdom of God.

61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
And ^{said} ^{'also} ^{'another}, I will follow thee, Lord, but first

ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 Εἶπεν δὲ
allow me to take leave of those at my house. But ^{said}

πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ
^{to} ^{him} ^{'Jesus}, No one having laid his hand

ἐπὶ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθεὶς ἐστίν
upon [the] plough, and looking on the things behind, ^{fit} ^{'is}

εἰς τὴν βασιλείαν τοῦ θεοῦ.
for the kingdom of God.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδο-

μήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο πρὸ προσώπου
ty, and sent them two and two before ^{face}

αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἔμελλεν αὐτὸς
^{'his}, into every city and place where he was about himself

ἔρχεσθαι. 2 Ἐλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμός
to come. He said therefore to them, The ^{indeed} ^{'harvest} [is]

πολύς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου
great, but the workmen [are] few. Supplicate therefore the Lord

τοῦ θερισμοῦ, ὥπως ἔκβάλῃ ἔργατας εἰς τὸν θερισμόν
of the harvest, that he may send out workmen into ^{harvest}

αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνιες ἐν
^{'his}. Go; lo, I send forth you as lambs in

μέσῳ λύκων. 4 μὴ βαστάζετε βυλάντιον μὴ πήραν
[the] midst of wolves. Neither carry purse nor provision bag

μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπᾶσθε.
nor sandals, and no one on the way saluto,

5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ
And into whatever house ye may enter, first say, Peace

οἰκῷ τούτῳ. 6 καὶ ἂν ἐκεῖ υἱὸς εἰρήνης, ἔσται·
to this house. And if indeed be there a son of peace, ^{'shall}

παύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς
^{'rest} ^{'upon} ^{'it} ^{'your} ^{'peace}; but if not so, to you

ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ
it shall return. ⁷ In ^{the} ^{'same} ^{'and} house abide, eating and

was said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

X. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy

d — Κύριε T. e πρῶτον ἀπελθεῖν first to go away L; πρῶτον ἀπελθόντι Ttr. f — ὁ Ἰησοῦς (read he said) [L] Tt A. g ὁ Ἰησοῦς πρὸς αὐτὸν LTg; — πρὸς αὐτὸν A. h ἐπιβάλλον L. i [αὐτοῦ] Tr. k τῇ βασιλείᾳ LTtA. l [καὶ] TrA. m + [δύο] two L. n ἔμελλεν LTtA. o δὲ and (he said) LTtA. p ἐκβάλῃ ἔργατας GLW; ἔργατας ἐκβάλῃ TrA. q — ἐγὼ (read I send forth) LTtA. r βαλλάντιον LTtA. s μὴ TtA. t καὶ T. u εἰσέλθετε οἰκίαν TrA; οἰκίαν εἰσέλθετε L. v — μὲν GLTtA. w. x + ὁ the (son) M. y ἐπανάπαύσεται T. z ἐσθιόντες LTtA.

of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

πίνοντες τὰ κατ' αὐτῶν ἄξιος γὰρ ὁ ἐργάτης drinking the things [supplied] by them; for worthy ^{the} workman τοῦ μισθοῦ αὐτοῦ ἔστιν. ^{is.} μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, And into whatever ^{also} city ye may enter, and they receive you, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἐγγικεν ἐφ' ὑμᾶς ἡ βασι- ^{it} ^{'is} ^{is} ^{'sick} ^{and} ^{say} ^{to} ^{them}, Ἐγγικεν ἐφ' ὑμᾶς ἡ βασι- ^{dom} ^{of} ^{God}. 10 εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπατε, ^{they} ^{'do} ^{receive} ^{you}, ^{having} ^{gone} ^{out} ^{into} ^{its} ^{streets}, ^{say}, 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως Even the dust which clung to us out of ^{city} ὑμῶν ἀπομασσομένην ὑμῖν· πλὴν τούτου γινώσκετε, ὅτι ^{'your} ^{we} ^{wipe} ^{off} ^{against} ^{you}; ^{yet} ^{this} ^{know}, ^{that} Ἐγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 12 λέγω δὲ ὑμῖν, ^{has} ^{drawn} ^{near} ^{to} ^{you} ^{the} ^{kingdom} ^{of} ^{God}. 12 λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. 13 Οὐαὶ σοι, Χωραζὶν, οὐαὶ σοι, Βηθσαϊδά· ^{for} ^{that} ^{city}. ^{Woe} ^{to} ^{thee}, ^{Chorazin}! ^{woe} ^{to} ^{thee}, ^{Bethsaida}! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι βεγένοντο αἱ δυνάμεις αἱ ^{for} ^{if} ⁱⁿ ^{Tyre} ^{and} ^{Sidon} ^{had} ^{taken} ^{place} ^{the} ^{works} ^{of} ^{power} ^{which} ^{have} ^{been} ^{taking} ^{place} ⁱⁿ ^{you}, ^{long} ^{ago} ⁱⁿ ^{sackcloth} ^{and} ^{ashes} γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκ- ^{sitting} ^{they} ^{had} ^{repented}. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκ- ^{tolerable} ^{will} ^{it} ^{be} ⁱⁿ ^{the} ^{judgment} ^{than} ^{for} ^{you}. 15 καὶ σύ, Καπερ- ^{naoum}, ^{who} ^{to} ^{the} ^{heaven} ^{has} ^{been} ^{lifted} ^{up}, ^{to} ^{hades} καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ^{he} ^{that} ^{hears} ^{you} ^{'me} ^{'hears}, ^{and} ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ^{he} ^{that} ^{rejects} ^{you} ^{'me} ^{'rejects}, ^{and} ^{he} ^{that} ^{'me} ^{'rejects} ^{rejects} ^{him} ἀποστειλαντά με. ^{who} ^{sent} ^{me}.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες, And ^{returned} ^{the} ^{seventy} ^{with} ^{joy}, ^{saying}, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι σου. 18 Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ^{thy}. ^{And} ^{he} ^{said} ^{to} ^{them}, ^I ^{beheld} ^{Satan} ^{as} ^{lightning} ἐκ τοῦ οὐρανοῦ πεσόντα. 19 Ἰδοὺ, ἡ δίδωμι ὑμῖν τὴν ἐξουσίαν ^{out} ^{of} ^{the} ^{heaven} ^{falling}. ^{Lo}, ^I ^{give} ^{you} ^{the} ^{authority} τοῦ πατεῖν ἐπάνω ὄφειν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν ^{to} ^{tread} ^{upon} ^{serpents} ^{and} ^{scorpions}, ^{and} ^{upon} ^{all} ^{the} δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. ^{power} ^{of} ^{the} ^{enemy}, ^{and} ^{nothing} ^{you} ⁱⁿ ^{anywise} ^{shall} ^{injure}. ^(lit. in no wise)

^a — ἔστιν (read [is]) LITRA. ^b — δ' also LITRA. ^c εἰσέλθῃτε LITRA. ^d + εἰς τοὺς πόδας τοῖς (τῶν) of us A) LITRA. ^e — ἐφ' ὑμᾶς GLITRA. ^f — δὲ and G(L)ITRA. W. s Χωραζὶν EGLW; Χωραζέιν TTRA. ^h ἐγενήθησαν LITRA. ⁱ καθήμενοι LITRA. ^k Καφαρ- ναοῦμ LITRA. W. ^l μὴ LITRA. ^m — τοῦ LITRA. ⁿ ὑψωθείσῃ; wilt thou be lifted up? LITRA. ^o + τοῦ the TRA. ^p + [δύο] two L. ^q δέδωκα I have given TTRA. ^r ἀδικήσει GLITRA.

κονεῖν; ¹εἰπέ¹ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 Ἀπο-
 serve? Speak therefore to her that me she may help. ²Αν-
 κριθείς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, ³Μάρθα, Μάρθα, μεριμνᾷς
 swerimg ⁴but ⁵said ⁶to ⁷her ⁸Jesus, Martha, Martha, thou art careful
 καὶ ⁹τρυβιάζῃ⁹ περὶ πολλὰ. 42 ἐνὸς δὲ ἐστὶν χρεία· ¹⁰Μαρία
 and ¹¹troubled ¹²about many things; but of one there is need; ¹³Mary
¹⁴δὲ¹⁴ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται
 and the good part chose, which shall not be taken
¹⁵ἀπ' αὐτῆς.
 from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-
 And it came to pass as ²was ³he in a ⁴place certain pray-
 ing, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς
 ing, when he ceased, said one of his disciples to
 αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ ὁ Ἰωάν-
 him, Lord, teach us to pray, as also John
 νης¹ ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. 2 Ἐλεπεν δὲ αὐτοῖς, Ὅταν
 taught his disciples. And he said to them, When
 προσεύχησθε λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ³
 ye pray say, ⁴Father our, who [art] in the heavens,
 ἁγιασθήτω τὸ ὄνομά σου· ⁵ἐλθέτω⁶ ἡ βασιλεία σου· ⁷γεννηθήτω
 sanctified be thy name; let come thy kingdom; let be done
 τὸ θέλημα σου, ⁸ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 τὸν
 thy will, as in heaven, [so] also upon the earth. 3 τὸν
 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ
 Our bread the needed give us daily; and
 ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ⁵ἠφίμεν·
 forgive us our sins, for ⁶also ⁷ourselves ⁸we forgive
 παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
 every one indebted to us; and lead not ⁹us into temptation,
¹⁰ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 5 Καὶ εἶπεν πρὸς
 but deliver us from evil. And he said to
 αὐτούς, Τίς ἐξ ὑμῶν ἔχει φίλον, καὶ πορεύεται πρὸς
 them, Who among you shall have a friend, and shall go to
 αὐτὸν μεσονυκτίου, καὶ ²εἴπῃ³ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς
 him at midnight, and say to him, Friend, lend me three
 ἄρτους, ὅτι ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με,
 loaves, since a friend of mine is come off a journey to me,
 καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κακεῖνος ἔσωθεν
 and I have not what I shall set before him; and he from within
 ἀποκριθεὶς εἶπρ, Μὴ μοι κόπους πάρεχε· ἡδὴ ἡ θύρα
 answerimg should say, ²Not ³me ⁴trouble ⁵cause; already the door
 κέκλειται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·
 has been shut, and my children with me in bed are;
 οὐ δύναμαι ἀναστὰς δδύναί σοι. 8 Λέγω ὑμῖν, εἰ καὶ οὐ
 I cannot rise up to give to thee. I say to you, if even ⁹not
 δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, ¹⁰
¹¹he ¹²will give to him, having risen up, because of [his] being his friend,
 διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ
 yet because of his importunity having risen he will give him
 ὅσων χρῆζει. 9 Κάγω ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται
 as many as he needs. And I to you say, Ask, and it shall be given you.

therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

XI. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 for a friend of mine is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you.

¹ εἰπόν τ. ² ὁ κύριος the Lord T. ³ θορυβάζῃ agitated LTTA. ⁴ γὰρ for T; [δὲ] A.
 • — ἀπ' [L]T[TrA]. ⁵ Ἰωάννης Tr. ⁶ — ἡμῶν ὁ ἐν τοῖς οὐρανοῖς GTTA. ⁷ ἐλθάτω TT.
 • σου ἡ βασιλεία G. ⁸ — γεννηθήτω τὸ θέλημα σου GTT. A. ⁹ — ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς
 γῆς G[L]TTA. ¹⁰ ἠφίμεν LTTA. ¹¹ — ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ GTTAA.
¹² εἰρεῖ L. ¹³ φίλον αὐτοῦ TTA. ¹⁴ ἀναίδειαν T.

seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he not give him a stone? or if he ask a fish, will he not give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἁνοιγήσεται ὑμῖν. to you; seek, and ye shall find; knock, and it shall be opened to you. 10 πᾶς· γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρίσκει· καὶ For every one that asks receives; and he that seeks finds; and

τῷ κρούοντι ἁνοιγήσεται. 11 τίνα δὲ ὑμῶν τὸν to him that knocks it will be opened. And which of you who [is] πατέρα αἰτήσει ὁ υἱὸς ἄρτου, μὴ λίθον ἐπιδώσει αὐτῷ; a father shall ask for the son bread, a stone will he give to him? εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ if also a fish, instead of a fish a serpent will he give to him? or καὶ ᾠόν· ἡ αἰτήσῃ ὥόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ also if he should ask an egg, will he give to him a scorpion? If οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἁγαθὰ δόματα therefore ye, evil being, know [how] good gifts διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ to give to your children, how much more the Father who [is] of οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν; heaven will give [the] Spirit Holy to those that ask him?

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· And he was casting out a demon, and it was dumb;

ἐγένετο δὲ τοῦ δαιμονίου ἔξελθόντος, ἐλάλησεν ὁ κωφός· and it came to pass on the demon having gone out, spoke the dumb.

καὶ ἠθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν And wondered the crowds. But some of them said, By

Βεελζεβούλ ὁ ἄρχωντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Beelzebub prince of the demons he casts out the demons.

16 Ἄλλοι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ And others, tempting, a sign from him were seeking from οὐρανοῦ. 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν heaven. But he knowing their thoughts said

αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἔρρητο· Every kingdom against itself divided is brought to μούται· καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς desolation; and a house against a house falls. And if also Satan

ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; against himself be divided, how shall stand his kingdom?

ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ because ye say, by Beelzebub I cast out the demons. And if

ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν I by Beelzebub cast out the demons, your sons by

τίνα ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται· whom do they cast out? on account of this judges of you they shall

ταῖς. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, be. But if by [the] finger of God I cast out the demons,

ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν ὁ then is come upon you the kingdom of God. When the

ἰσχυρὸς καθωπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν strong [man] being armed may keep his own dwelling, in

εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. 22 ἐπὶ δὲ ὅς ἰσχυρό· peace are his goods; but as soon as the stronger

^b ἁνοιγήσεται τὰ.

^c αὐτῷ ἐπιδώσει ττῶ.

^d ἀγαθὰ GLT.T.A.W.

^e βληθέντος having been cast out.

^f οὐρανοῦ ἐζήτουν παρ' αὐτοῦ LIT.A.W.

^g ἐαυτὴν T.

^h αὐτοὶ κριταὶ ὑμῶν ἔσονται Tt.

ⁱ ἁνοιγήσεται LT.A.W.

^j — ἐάν Tt. [A].

^k + ὑμῶν (read your father) L.

^l εἶπαν T.A.

^m τὰ διανοήματα αὐτῶν L.

ⁿ αὐτοὶ ὑμῶν κριταὶ ἔσονται L.A.; αὐτοὶ κριταὶ ἔσονται ὑμῶν T;

^o + [ἐγὼ] Tt.

^p + ἐξ LIT.A.W.

^q αἰτήσῃ he shall ask ETT.A.

^r [καὶ αὐτὸ ἦν] Tt.A.

^s + τῷ the LIT.A.W.

^t διαμερισθεῖσα ἐφ' αὐτὴν T.

^u — οἱ L.

^v — ὁ (read a stronger) LIT.A.

^w ἢ OF GLT.T.A.W.

^x δόματα

^y ἐξ

^z + τῷ the LIT.A.W.

^{aa} διαμερισθεῖσα ἐφ' αὐτὴν T.

^{ab} — οἱ L.

^{ac} — ὁ (read a stronger) LIT.A.

τερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν
than he coming upon [him] shall overcome him, ^{panoply}

αὐτοῦ αἶρει ἐφ' ᾧ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ δια-
^{'his . he takes away in which he had trusted, and his spoils he}
δίδωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν^ο καὶ ὁ
divides. He that is not with me against me is, and he that

μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ ἀκάθαρτον
gathers not with me scatters. When the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
spirit is gone out from the man, he goes through waterless

τόπων, ζητοῦν ἀνάπαυσιν^α καὶ μὴ εὕρισκον^α λέγει, Ὑπο-
places, seeking rest; and not finding [any] he says, I will

στρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθὼν
return to my house whence I came out. And having come

εὕρισκει σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται
he finds [it] swept and adorned. Then he goes

καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,^α
and takes seven other spirits more wicked than himself,

καὶ εἰσελθόντα κατοικεῖ ἐκτὶ καὶ γίνεται τὰ ἔσχατα τοῦ
and having entered they dwell there; and becomes the last

ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. 27 Ἐγένετο δὲ
^{'man 'of that worse than the first. And it came to pass}

ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις^α γυνὴ^α φωνήν^α
as spoke he these things, lifting up certain a woman [her] voice

ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά
from the crowd said to him, Blessed the womb that bore

σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπεν, Ὑμε-
thee, and [tho] breasts which thou didst suck. But he said, Yea

οὐν γε^α μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ
rather blessed they who hear the word of God and it.

φυλάσσοντες αὐτόν.^α
keep it.

29 Τῶν δὲ ὄχλων ἐπαθροίζομένων ἤρξατο λέγειν, Ἡ γενεὰ
But the crowds being thronged together he began to say, ^{'generation}

αὕτη^α πονηρὰ ἔστιν^α σημεῖον^α ἐπιζητεῖ, καὶ σημεῖον οὐ^α
^{'this 'wicked 'is; a sign it seeks after, and a sign not}

δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.^α
^{'shall be given to it except the sign of Jonas the prophet.}

30 Καθὼς γὰρ ἐγένετο Ἰωνᾶς^α σημεῖον τοῖς Νινευίταις, οὕτως
For as was Jonas a sign to the Ninevites, thus

ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα
shall be also the Son of man to this generation. A queen

νότος ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς
of [tho] south shall rise up in the judgment with the men

γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς^α ὅτι ἦλθεν ἐκ τῶν
of this generation, and shall condemn them; for she came from the

περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοὺ,
ends of the earth to hear the wisdom of Solomon, and behold,

πλεῖον Σολομῶντος ὧδε. 32 Ἄνδρες Νινευὶ^α ἀναστήσονται
more than Solomon here. Men of Nineveh shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν^α
in the judgment with this generation, and shall condemn it, for they repented at

come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at

^α + [τότε] then L. ^β ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ TTA. ^γ φωνὴν γυνή LTA.
^δ μενοῦν TTA; μὲν οὖν A. ^ε — αὐτόν (read [it]) ULTTA. ^ς + γενεὰ a generation LTTA.
^ζ ζητεῖ it seeks TTA. ^η — τοῦ προφήτου GLTTA. ^θ τοῖς Νινευίταις (Νινευίταις TTA)
σημεῖον TTA. ^ι Σολομῶντος GLTTA W. ^κ Νινευὶ A; Νινευίταις Ninevites LTA W;
Νινευίταις T.

the preaching of Jonas; and, behold, a greater than Jonas is here. 33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites!

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. καὶ ἰδοὺ, πλεῖον because they repented at the proclamation of Jonas: and behold, more Ἰωνᾶ ὧδε. 33 Οὐδεὶς ἰδὲ¹ λύχνον ὑψας εἰς κρυπτόν² than Jonas here. But no one a lamp having lit in secret

τίθουσιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, sets it, nor. under the corn-measure, but upon the lampstand, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος³ βλέπωσιν. 34 ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός· ὅταν οὖν⁴ ὁ ὀφθαλμός σου of the body is the eye: when therefore thine eye

ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστίν· ἐπὶ δὲ ἀπλοῦς⁵ ᾖ, καὶ ὅλον τὸ σῶμά σου σκοτεινόν. 35 σκόπει οὖν evil it be, also thy body [is] dark. See therefore

μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος⁶ σκοτεινόν, ἔσται thy whole [is] light, not having any part dark, it shall be

φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε. light all, as when the lamp with [its] brightness may light thee. 37 Ἐν δὲ τῷ λαλήσῃ⁷ ἠρώτα⁸ αὐτὸν Φαρισαῖος τις⁹ Now as 'twas speaking [he] asked him a Pharisee certain

ὅπως ἀρστήσῃ παρ' αὐτοῦ· εἰσελθὼν δὲ ἀνέπεσεν. that he would dine with him: and having entered he reclined himself. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη But the Pharisee seeing [it] wondered that not first he washed

πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς before the dinner. But said the Lord to him, Now ye οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, Pharisees the outside of the cup and of the dish ye cleanse,

τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες, but the inside of you is full of plunder and wickedness. Fools, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; [did] not he who made the outside also the inside make?

41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, But [of] the things which are within give alms, and lo, πάντα καθαρὰ ὑμῖν ἐστίν. 42 ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, all things clean to you are. But woe to you Pharisees,

ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν for ye pay tithes of the mint and the rue and every λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· herb, and pass by the judgment and the love of God

ταῦτα· εἰδεῖ ποιῆσαι, ἀκεῖνα μὴ ἀφίναί. These things it behoved [you] to do, and those not to be leaving aside, 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν Woe to you Pharisees, for ye love the first seat

ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. in the synagogues and the salutations in the market-places. 44 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ Woe to you, scribes and Pharisees, hypocrites, for ye are

¹ — δὲ but TTrA. ² κρυπτήν secret place EGLTTAW. ³ ἀλλά EW. ⁴ φῶς LTrA. ⁵ + σου (read thine eye) LTrA. ⁶ — οὖν LTrA. ⁷ — καὶ L. ⁸ μέρος τι ([τι] Δ) LTrA. ⁹ + αὐτόν he L. ¹⁰ ἠρώτα asks LTrA; ἠρώτα Tr. ¹¹ — τις TTrA. ¹² ἀλλὰ T. ¹³ + δὲ now [L]Tr. ¹⁴ παρῆναι to pass by LTrA. ¹⁵ + [καὶ τὰς πρωτοκλισίας ἐν τοῖς δειπνοῖς] and the first places at the suppers L. ¹⁶ — γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί G[L]TTrA.

ὡς τὰ μνημεῖα τὰ ἀόληα, καὶ οἱ ἄνθρωποι ^αοὐ περιπατοῦντες
as the ²tombs ³unseen, and the men who walk

ἐπάνω οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομι-
over [thom] do not know [it]. And answering one of the doctors of the

κῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
law says to him, Teacher, these things saying ²also ³us thou insultest.

46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε
And he said, Also to you the doctors of the law woe, for ye burden

τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνι
men [with] burdens heavy to bear, and yourselves with one

τῶν δακτύλων ὑμῶν οὐ προσψάτετε τοῖς φορτίοις. 47 οὐαί
of your fingers do not touch the burdens. Woe

ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, ^βοὶ δὲ πα-
to you, for ye build the tombs of the prophets, and ²fa-

τέρες ὑμῶν ἀπέκτειναν αὐτοὺς. 48 Ἄρα ^γμαρτυρεῖτε καὶ
thers ¹your killed them. Hence ye bear witness and

συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν
consent to the works of your fathers; for they indeed

ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.
killed them, and ye build their tombs.

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελὼν εἰς
Because of this also the wisdom of God said, I will send to

αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-
them prophets and apostles, and [some] of them they will

νοῦσιν καὶ ἐκδιώξουσιν. 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων
kill and drive out, that may be required the blood of all

τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου
the prophets poured out from [the] foundation of [the] world,

ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ
of this generation, from the blood of Abel to the

αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου
blood of Zacharias, who perished between the altar

καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς
and the house; yea, I say to you, it shall be required of ²generation

ταύτης. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν
¹this. Woe to you the doctors of the law, for ye took away the

κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερ-
key of knowledge; yourselves did not enter, and those who were

χομένους ἐκωλύσατε. 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς
entering ye hindered. And as ²was saying ³he these things to

αὐτούς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐν-
them began the scribes and the Pharisees urgently to press

έχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνε-
upon [him], and to make ²speak ³him about many things; watch-

δρεύοντες αὐτὸν καὶ μζητοῦντες θηρεῦσαι τι ἐκ τοῦ
ing him and seeking to catch something out of

στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ.
his mouth that they might accuse him.

12 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ
During which [things] being gathered together the myriads of the

ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς
crowd, so as to trample upon one another, he began to say to

for ye are as graves which appear not, and the men that walk over them are not aware of them. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII. In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his

^a — οἱ (read περιπ. walking) L[A]W. ^b καὶ οἱ T. ^c μάρτυρες ἔστε witnesses ye are TTA. ^d — αὐτῶν τὰ μνημεῖα [L]TTA. ^e [ἐκ]διώξουσιν TTA. ^f τὸ ἐκχυνόμενον LTA; τὸ ἐκχευόμενον which has been poured out T. ^g — τοῦ (read [the]) LTTA. ^h εἰσῆλθατε GLTTA. ⁱ Κάκειθεν ἐξελθόντος αὐτοῦ and as he went out thence TTA. ^k — αὐτὸν T. ^l — καὶ GLTTAW. ^m — ζητοῦντες T[Tr]A. ⁿ — ἵνα κατηγορήσωσιν αὐτοῦ T[Tr]A.

disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, after he hath killed the body, and after that have no more that they can do. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 for the Holy Ghost shall teach you in the same hour what ye ought to say.

μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης
his disciples first, Take heed to yourselves of the leaven
τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκαλυμ-
of the Pharisees, which is hypocrisy; but nothing covered
μένον ἐστὶν δ' οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δ' οὐ
up is which shall not be uncovered, nor hidden which not
γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῇ
shall be known; wherefore whatever in the darkness ye said, in the
φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
light shall be heard; and what in the ear ye spoke in
ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. 4 Λέγω δὲ ὑμῖν
chambers, shall be proclaimed upon the housetops. But I say to you,
τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων¹
my friends, Ye should not fear because of those who kill
τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων² περισσότερόν³ τι
the body, and after these things are not able anything more
ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε
to do. But I will shew you whom ye should fear: Fear
τὸν μετὰ τὸ ἀποκτεῖναι⁴ ἐξουσίαν ἔχοντα⁵ ἐμβαλεῖν εἰς τὴν
him who after having killed, authority has to cast into the
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε
gehenna; yea, I say to you, him ye should fear. Not five
στρουθία⁶ πωλεῖται⁷ ἄσσαριον δύο; καὶ ἐν ἑξ αὐτῶν οὐκ
sparrows are sold for assaria two? and one of them not
ἐστὶν ἐπιτελησμένον ἐνώπιον τοῦ θεοῦ· 7 ἀλλὰ καὶ αἱ τρίχες
is forgotten before God. But even the hairs
τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῆνται. μὴ⁸ οὖν⁹ φοβεῖσθε¹⁰
of your head all have been numbered. Not therefore fear,
πολλῶν στρουθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἀν
than many sparrows ye are better. But I say to you, Every one whoever
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ
may confess me before men, also the Son
ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ
of man will confess him before the angels
θεοῦ· 9 ὁ δὲ ἀρνησάμενός με¹¹ ἐνώπιον¹² τῶν ἀνθρώπων
of God; but he that has denied me before men
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς
will be denied before the angels of God; and every one
ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
who shall say a word against the Son of man, it will be forgiven
αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι
him; but to him who against the Holy Spirit has blasphemed
οὐκ ἀφεθήσεται. 11 ὅταν δὲ¹³ προσφέρωσιν¹⁴ ὑμᾶς ἐπὶ τὰς
it will not be forgiven. But when they bring you before the
συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε¹⁵
synagogues and the rulers and the authorities, be not careful
πῶς ἢ τί¹⁶ ἀπολογησῆσθε, ἢ τί εἶπητε· 12 τὸ γὰρ
how or what ye shall reply in defence, or what ye should say; for the
ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ
Holy Spirit will teach you in that same hour what it behoves [you]
εἰπεῖν.
to say.

13 And one of the company said unto him, Master, speak to

13 Εἰπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ
And said one to him from the crowd, Teacher, speak

1 ἀποκτείνοντων G; ἀποκτενόντων LTTA.

2 πωλούνται TTA.

3 — οὖν [L] TTA.

4 ἐμπροσθεν L.

5 ἐισφέρωσιν TTA.

6 μὴ μεριμνήσητε ye should not be careful TTA.

7 [ἢ τί] TTA.

8 ἐκ τοῦ ὄχλου αὐτῷ T.

9 περισσόν L.

10 ἐμπροσθεν L.

11 ἐισφέρωσιν TTA.

12 μὴ μεριμνήσητε ye should not be careful TTA.

13 [ἢ τί] TTA.

14 ἐκ τοῦ ὄχλου αὐτῷ T.

ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ
to my brother to divide with me the inheritance. But he

εἶπεν αὐτῷ, Ἀνθρώπε, τίς με κατέστησεν ἡμερο-
said to him, Man, who me appointed a judge or a di-
τήν ἐφ' ὑμᾶς; 15 Εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσ-
vider over you? And he said to them, See and keep your-

σεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν
selves from covetousness; for not in the abundance

τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.
to anyone his life is of that which he possesses.

16 Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου
And he spoke a parable to them, saying, Of a man

τινὸς πλουσίου εὐφρόρῃσεν ἡ χώρα. 17 καὶ
certain rich brought forth abundantly the ground. And

διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω
he was reasoning within himself, saying, What shall I do, for I have not
ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν, Τοῦτο ποιήσω·
where I shall lay up my fruit? and he said, This will I do:

καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ
I will take away my granaries, and greater will build, and

συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου,
will lay up there all my produce and my good things,

19 καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ
and I will say to my soul, Soul, thou hast many good things

κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.
laid by for years many; take thy rest, eat, drink, be merry.

20 εἶπεν δὲ αὐτῷ ὁ θεός, ὦ ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν
But said to him God, Fool, this night soul

σου ἡ αἰταιοῦσιν ἀπὸ σοῦ. ἃ δὲ ἡτοίμασας τίνι
thy they require of thee; and what thou didst prepare to whom

ἔσται; 21 οὕτως ὁ θεσσανρίζων ἑαυτῷ καὶ μὴ εἰς
shall be? Thus [is] he who treasures up for himself, and not toward

θεὸν πλουτῶν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ, Διὰ
God is rich. And he said to his disciples, Because of

τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν· τί φάγητε,
this to you I say, Be not careful as to your life what ye should eat,

μηδὲ τῷ σώματι τί ἐνδύσῃσθε. 23 ἢ ὁ ψυχὴ πλείον ἐστιν
nor as to the body what ye should put on. The life more is

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε
than the food, and the body than the raiment. Consider

τοὺς κόρακας, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς
the ravens, for not they sow not reap, to which

οὐκ ἐστὶν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεός τρέφει αὐτούς·
there is not storehouse nor granary, and God feeds them.

πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ
How much more ye are better than the birds? And who of

ὑμῶν μεριμνῶν δύνανται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
you [being] being careful is able to add to his stature

πῆχυν ἓνα; 26 εἰ οὖν οὕτε ἐλάχιστον δύνασθε,
cubit one? If therefore not even [the] least ye are able [to do],

τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 Κατανοήσατε τὰ κρίνα,
why about the rest are ye careful? Consider the lilies,

my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow:

* κριθῶν LTTra. b πάσης all LTTraW. c αὐτῷ LTTra. d εὐφρόρῃσεν L. e τὰ γενήματα E; τὸν σίτον the wheat Tr. f — μου Tr[A]. g ἄφρων OW. h αἰτοῦσιν Tra. i αὐτῷ T. k [αὐτοῦ] L. l λέγω ὑμῖν Tra. m — ὑμῶν (read as to the life) LTTra. n + [ὑμῶν] (read your body) L. o + [γὰρ] (read for the) LTTra. p οὕτε neither Ta. q οὕτε Ta. r [μεριμνῶν] A. s ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι A. t — ἓνα (read a cubit) Tr[A]. u οὐδὲ LTTra.

they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and your lights burning; 36 and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the Goodman of the house had known what hour the thief would

πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, ὅτι ὁ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὐρίου εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε. 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χορῶτε τούτων. 31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 32 μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑμῶν ἀρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. 35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καίόμενοι· 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἔναλυσαι· ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσας, εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὕρῃσιν γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσιν αὐτοῖς. 38 καὶ ἂν ἐλθῇ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ, καὶ εὕρῃ οὕτως, μακάριοι εἰσὶν οἱ δοῦλοι ἐκεῖνοι. 39 τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδαι ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται,

* οὔτε νήθει οὔτε ὑφαίνει they neither spin nor weave TA. † + [ὅτι] that L. ‡ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον TA; τὸν χόρτον σήμερον ἐν ἀγρῷ ὄντα LTT. § ἀμφιάζει L; ἀμφιέζει TTA. ¶ καὶ and TTT. ** ἐπιζητοῦσιν TTTA. *** αὐτοῦ (read his kingdom) LTTA. **** — πάντα [L] TTTA. ***** βαλλάντια LTTAW. †††† αἱ ὀσφύες ὑμῶν L. ††††† ἀνάλυσθαι he may return LTTA. †††††† κἂν ἐν τῇ δευτέρᾳ, κἂν and if in the second and if TTTA. ††††††† [οἱ δοῦλοι] ἐκεῖνοι TTA; — οἱ δοῦλοι ἐκεῖνοι (read are they) T.

^κἐγρηγόρησεν ἄν, καὶ^ν οὐκ^λἂν^ν ἀφῆκεν^ν ^νδιουρῆσαι^ν
he would have watched, and would not have suffered to be dug through
τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς ^νοὖν^ν γίνεσθε ἔτοιμοι· ὅτι
his house. And ye therefore be ye ready; for

^ν ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 Εἶπεν δὲ
in the hour ye think not, the Son of man comes. And said
^ναὐτῷ^ν ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην
to him Peter, Lord, to us this parable

λέγεις, ἢ καὶ πρὸς πάντας; 42 ^νΕἶπεν δὲ^ν ὁ κύριος, Τίς
speakest thou, or also to all? And said the Lord, Who

ἄρα ἐστίν ὁ πιστὸς οἰκονόμος καὶ^ν φρόνιμος, ὃν καταστήσει
then is the faithful steward and prudent, whom will set

ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ^ν διδόναι ἐν καιρῷ^ν τὸ^ν
the Lord over his household, to give in season the

σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔλθων
measure of corn? Blessed that bondman whom having come

ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν,
his Lord will find doing thus. Of a truth I say to you,

ὅτι ἐπὶ πάνσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
that over all his possessions he will set him.

45 Ἐάν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρο-
But if should say that bondman in his heart, De-

νίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξεται τύπτειν τοὺς
lays my Lord to come, and should begin to beat the

παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ με-
men-servants and the maid-servants, and to eat and to drink and to be

θύσκεσθαι, 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ
drunken, will come the Lord of that bondman in a day

ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ
in which he does not expect, and in an hour which he knows not, and

διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
will cut in two him, and his portion with the unbelievers

θήσει. 47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ
will appoint. But that bondman who knew the will

κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μὴδὲ^ν ποιήσας πρὸς
of his Lord, and prepared not nor did according to

τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς. 48 ὁ δὲ μὴ
his will, shall be beaten with many [stripes]; but he who not

γνοὺς, ποιήσας δὲ ἅξια πληγῶν, δαρήσεται ὀλίγας.
knew, and did [things] worthy of stripes, shall be beaten with few.

παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.
And everyone to whom was given much, much will be required from him;

καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.
and to whom was committed much, the more will they ask of him.

49 Πῦρ ἦλθον βαλεῖν εἰς^ν τὴν γῆν, καὶ τί θέλω εἰ ἤδη
Fire I came to cast into the earth, and what will I if already

ἀνήφθῃ; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συν-
it be kindled? But a baptism I have to be baptized [with], and how am I

έχομαι ἕως τοῦ^ν τελεσθῆ. 51 δοκεῖτε ὅτι εἰρήνην παρε-
straitened until it be accomplished! Think ye that peace I

γενόμενν δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ
came to give in the earth? No, I say to you, but rather

come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready al- so : for the Son of man cometh at an hour when ye think not. 41 Then Peter said un- to him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faith- ful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that serv- ant say in his heart, My lord delayeth his coming; and shall be- gin to beat the menserv- ants and maidens, and to eat and drink, and to be drunken; 46 the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not him- self, neither did accord- ing to his will, shall be beaten with many stripes. 48 But he that knew not, and did com- mit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much requir- ed: and to whom men have committed much, of him they will ask the more. 49 I am come to send fire on the earth; and what will I, if it be already kind- led? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Sup- pose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 for

^κ — ἐγρηγόρησεν ἄν, καὶ (read he would not have suffered) T. ^λ — ἂν TTA. ^ν διουρ-
χῆσαι TA. ^ν — οὖν LTTA. ^ο — αὐτῷ LTTA. ^π καὶ εἶπεν TTA. ^ρ ὁ the LTTA;
καὶ ὁ and the W. ^σ — τοῦ LTTA. ^τ — τὸ (read a measure of corn) TTA. ^υ αὐτοῦ
LTTA. ^φ ἢ OF T. ^ψ ἐπὶ upon LTTAW. ^ζ ὅτου LTTAW.

from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

διαμερισμόν. 52 εσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ division; for there will be from henceforth five in house ἐν¹ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν. one divided, three against two and two against three. 53 διαμερισθήσεται² πατὴρ³ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί⁴ Will be divided father against son, and son against father μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ⁵ πενθερά mother against daughter, and daughter against mother; mother-in-law ἐπὶ τὴν νύμφην⁶ αὐτῆς, καὶ νύμφη ἐπὶ τὴν against daughter-in-law her, and daughter-in-law against πενθεράν αὐτῆς.⁷ mother-in-law her.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

54 Ἐλεγεν καὶ τοῖς ὄχλοις, "Ὅταν ἴδῃτε τὴν νεφέλην And he said also to the crowds, When ye see the cloud ἀνατέλλουσαν ἑαπὸ¹ δυσμῶν, εὐθέως λέγετε, Ὁμβρος rising up from [the] west, immediately ye say, A shower ἔρχεται καὶ γίνεται οὕτως. 55 καὶ ὅταν νότον πνέοντα, is coming; and it happens so. And when a south wind [is] blowing, λέγετε, "Ὅτι καύσων ἔσται καὶ γίνεται. 56 ὑποκριταί, τὸ ye say, Heat there will be; and it happens. Hypocrites, the πρὸς ὅσον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν appearance of the earth and of the heaven ye know [how] to discern, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάετε"; 57 τί δὲ καὶ ἀφ' but this time how do ye not discern? And why even of ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὥς γὰρ ὑπάγετε μετὰ yourselves judge ye not what [is] right? For as thou goest with τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν thine adverse party before a magistrate, in the way give diligence ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς to be set free from him, lest he should drag away thee to τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῷ τῷ πράκτορι, καὶ the judge, and the judge thee should deliver to the officer, and ὁ πρᾶκτωρ σε βάλῃ εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ the officer thee should cast into prison. I say to thee, In no wise ἐξέλθῃς ἐκεῖθεν ἕως οὗ² καὶ τὸ ἔσχατον λεπτὸν shalt thou come out thence until even the last lepton ἀποδῷς. thou shalt have paid.

XIII. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, Nay; but, except ye repent, ye shall all likewise perish. 4 Or

13 Παρῆσαν δὲ τινες ἐν αὐτῷ. τῷ καιρῷ ἀπαγγέλλοντες And were present some at the same time telling αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος¹ ἐμίξεν him about the Galileans, of whom the blood Pilate mingled μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν with their sacrifices. And answering Jesus said αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν- to them, Think ye that these Galileans sinners beyond all τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι Πτοιαῦτα² πεπόνθασιν; the Galileans were, because such things they have suffered? 3 οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῇτε, πάντες ὥσαύ- No, I say to you; but if ye repent not, all like

¹ ἐν οἴκῳ LTTA. ² τρισὶν διαμερισθήσονται (read three will be divided :) LTTA. ³ ἐπὶ TTA. ⁴ θυγατέρα LTTA. ⁵ μητέρα T; τὴν μητέρα LTTA. ⁶ αὐτῆς T. ⁷ αὐτῆς TTA. ⁸ τὴν (read a cloud) LTTA. ⁹ ἐπὶ at T. ¹⁰ ὅτι that [L]TTA. ¹¹ οὐκ οἶδατε δοκιμάζειν know ye not to discern? Tr. ¹² παραδώσει shall deliver LTTA. ¹³ βάλῃ OW; βαλεῖ shall cast LTTA. ¹⁴ οὐ TTT. ¹⁵ Πιλάτος T. ¹⁶ ὁ ὁ Ἰησοῦς (read he said) [L]TTA. ¹⁷ ταῦτα these things TTT. ¹⁸ μετανοήσῃτε L. ¹⁹ ὁμοίως LTTA.

τῷ¹ ἀπολείσθε. 4 ἡ ἐκεῖνοι οἱ δέκα·καὶ·ὁκτώ² ἐφ' οὓς
 "manner 'ye shall perish. Or those eighteen on whom
 ἐπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς· δοκεῖτε
 fell the tower in Siloam and killed them, think ye
 ὅτι οὗτοι³ ὀφειλέται ἐγένοντο παρὰ πάντας ἄνθρώπους
 that these debtors were beyond all men
 τοὺς κατοικοῦντας ἐν⁴ Ἱερουσαλὴμ· ὃ οὐχί, λέγω ὑμῖν· ἀλλ'
 who dwelt in Jerusalem? No, I say to you; but
 ἐὰν μὴ⁵ μετανοήτε, πάντες ὁμοίως⁶ ἀπολείσθε.
 if ye repent not, all "in "like "manner 'ye shall perish.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν· Συκὴν εἶχεν τις
 And he spoke this parable: "A 'fig-tree 'had 'a "certain
 ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην⁷ καὶ ἤλθεν καρπὸν
 ["man] in his vineyard planted; and he came fruit
 ζητῶν⁸ ἐν αὐτῇ καὶ οὐχ·εὔρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμ-
 seeking on it and did not find [any]. And he said to the vine-
 πελουργόν, Ἰδοὺ, τρία ἔτη⁹ ἔρχομαι ζητῶν καρπὸν ἐν τῇ
 dresser, Behold, three years I come seeking fruit on
 συκῇ ταύτῃ καὶ οὐχ·εὐρίσκω· ἐκκόψω¹⁰ αὐτήν· τίνατί¹¹ καὶ
 this fig-tree and do not find [any]: cut "down 'it, why even
 τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ,
 the ground does it render useless? But he answering says to him,
 Κύριε, ἀφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ
 Sir, let "alone 'it also this year, until I shall dig about
 αὐτήν καὶ βάλῃ κοπρίαν¹². 9 κὰν μὲν ποιήσῃ καρπὸν¹³
 it and put manure, and if indeed it should bear fruit—;
 εἰ δὲ μήγε, εἰς τὸ μέλλον¹⁴ ἐκκόψεις αὐτήν.
 but if not, hereafter thou shalt cut "down 'it.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-
 And he was teaching in one of the synagogues on the sab-
 βασιν¹¹ καὶ αἰδοῦ, γυνὴ ἦν¹² πνεῦμα ἔχουσα ἀσθενείας
 baths. And behold, a woman there was "a "spirit "having of infirmity
 ἑτῆς δέκα·καὶ·ὁκτώ¹³, καὶ ἦν ὁσπύκτουσα¹⁴ καὶ μὴ·δυναμένη
 "years "eighteen, and she was bent together and "unable
 ἀνακύβαι εἰς τὸ παντελές· 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς
 "to "lift "up "herself "wholly. And seeing her Jesus
 προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι¹⁵
 called to [her] and said to her, Woman, thou hast been loosed from
 τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
 thine infirmity. And he laid upon her [his] hands,
 καὶ παραχρῆμα ἠνθρωθώθη¹⁶, καὶ ἰδόξαζεν τὸν θεόν.
 and immediately she was made straight, and glorified God.
 14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι
 But "answering "the "ruler of "the "synagogue, indignant because
 τῷ σαββάτῳ θεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ,¹⁷
 on the sabbath "healed "Jesus, said to the crowd,
 Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι¹⁸ ἐν ταύ-
 Six days there are, in which it behoves [men] to work; in these
 ταις¹⁹ οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ
 therefore coming be healed, and not on the "day

those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The

¹ δέκα [καὶ] ὁκτώ LTRa; δεκαοκτώ T. ² αὐτοὶ they LTRa. ³ + τοὺς the LTRa. ⁴ — ἐν (read [in]) TRA. ⁵ μετανοήσητε LTRa. ⁶ ὡσαύτως TRA. ⁷ πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ LTRa. ⁸ ζητῶν καρπὸν GLTRaW. ⁹ + ἀφ' οὗ since (three years) TRA. ¹⁰ + οὖν therefore (out) L. ¹¹ τίνα τε LTRa. ¹² κοπρία EGLTRaW. ¹³ καρπὸν εἰς τὸ μέλλον εἰ δὲ μήγε (read bear fruit hereafter; but if not) TRA. ¹⁴ — ἦν LTRa. ¹⁵ συνκλίνας T. ¹⁶ + ἀπὸ from LT. ¹⁷ ἀνθρωθώθη LTRa. ¹⁸ + ὅτι that TA. ¹⁹ αὐταῖς them LTRa.

Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?* 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and wherunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in

σαββάτου. 15 Ἀπεκρίθη ὁ οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, ἡ σάββαθ. Ἀνέκρινεν αὐτὸν ὁ κύριος, καὶ εἶπεν, ἡ σάββαθ. Ἰπποκρίτα, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βούν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ἡν ἔδωκεν αὐτῷ ποτιῖν; 16 ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ ταῦτα λέγοντας αὐτοῦ καταρσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ ταῖς τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ. the glorious things which were being done by him.

18 Ἐλέγειν ὁ δὲ, Τίни ὁμοία ἐστίν ἡ βασιλεία τοῦ θεοῦ; καὶ τίни ὁμοιώσω αὐτήν; 19 ὁμοία ἐστίν· κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐβάλεν εἰς κήπον αὐτοῦ· καὶ ἤξησεν· καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. 20 Καὶ πάλιν εἶπεν, Τίни ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστίν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον. He said and, To what like is the kingdom of God? and to what shall I liken it? Like it is to a grain of mustard, which having taken a man cast into garden his; and which grew and came into a tree great, and the birds of the heaven roosted in its branches. And again he said, To what shall I liken the kingdom of God? Like it is to leaven, which having taken a woman hid in of meal seahs three, until was leavened all.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. 23 εἶπεν δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτούς, 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξῃσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐτίομεν, καὶ ἐν ταῖς λέγουσιν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐτίομεν, καὶ ἐν ταῖς

ο δὲ but LTTra.

Ἰπποκρίταῖς hypocrites LTTaw.

ο οὖν therefore TTrA.

δ ε.

μέγα [LTTra].

καὶ W.

ἐκέντησε TTrA.

Ἱερουσόλυμα T.

θύρας door

GLTTra.

— κύριε [LTTra].

πλατείαις· ἡμῶν ἐδίδαξας. 27 καὶ ἐρεῖ, Λέγω ὑμῖν; οὐκ
our streets thou didst teach. And he will say, I tell you, *Not
οἶδα ὑμᾶς¹ πόθεν ἐστέ² ἀπόστητε ἀπ' ἐμοῦ πάντες
I *do know you whence ye are; depart from me, all [ye]
*οἱ ἐργάται³ τῆς⁴ ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
the workers of unrighteousness. There shall be the weeping and
ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὁψῇσθε⁵ Ἀβραὰμ καὶ Ἰσαὰκ
the gnawing of the teeth, when ye see Abraham and Isaac
καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ
and Jacob and all the prophets in the kingdom
θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἥξουσιν ἀπὸ
of God, but yourselves being cast out. And they shall come from
ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ⁶ βορρᾶ καὶ νότου, καὶ ἀνα-
east and west, and from north and south, and shall
κλιθῇσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ, εἰσὶν
recline in the kingdom of God. And lo, there are
ἐσχατοὶ οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται
last who shall be first, and there are first who shall be
ἐσχατοὶ.
last.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ⁷ προσῆλθόν⁸ τινες Φαρισαῖοι,
On the same day came to [him] certain Pharisees,
λέγοντες αὐτῷ, Ἐξελεύθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης
saying to him, Go out and proceed hence, for Herod
θέλει σε ἀποκτεῖναι. 32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες
desires *thee *to "kill. And he said to them, Having gone
εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις
say to that fox, Lo, I cast out demons and cures
ἐπιτελῶ⁹ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ¹⁰ τελειοῦμαι.
I complete to-day and to-morrow, and the third [day] I am perfected;
33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ
but it behoves me to-day and to-morrow and the [day] following
ἰσχυρεῖσθαι¹¹ ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω
to proceed; for it is not possible [for] a prophet to perish out of
Ἱερουσαλὴμ. 34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα
Jerusalem. Jerusalem, Jerusalem, who killest
τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
the prophets, and stonest those who have been sent to
αὐτήν, πῶς ἂν ἠθέλησα ἐπισυναῖξαι τὰ τέκνα σου, ὃν τρόπον
her, how often would I have gathered thy children, in the way
ὄρνις¹² κτήν¹³ ἐαυτῆς ἰνοσιᾶν¹⁴ ὑπὸ τὰς πτέρυγας,
a hen [gathers] her brood under [her] wings,
καὶ οὐκ ἠθελησάτε. 35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν¹⁵ ἔρη-
and ye would not. Behold, is left to you your house de-
μος¹⁶ ἄμην δὲ λέγω ὑμῖν, ὅτι¹⁷ οὐ μὴ¹⁸ ᾤμε ἴδητε¹⁹ ἕως ἂν²⁰
solate; *verily *and I say to you, that not at all me shall ye see until
ἡῆξ²¹, ὅτε²² εἶπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-
it come when ye say, Blessed [is] he who comes in [the] name
ματι κυρίου.
of [the] Lord.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν
And it came to pass on his having gone into a house of one of the

our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnawing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to-morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV. And it came to pass, as he went into the house of one of the

1 — ὑμᾶς [L] TrA. 2 — οἱ TrA. 3 — τῆς LTTA. 4 — ὁψεσθε ye shall see TrA.
5 — ἀπὸ [L] TrA. 6 — ὥρα hour TA. 7 — προσῆλθόν TrA. 8 — ἀποτελεῖ LTTA. 9 — + [ἡμέρα]
day L. 10 — ὄρνις T. 11 — τὰ L. 12 — νοσιᾶν L. 13 — ἔρημος GLTTAW. 14 — λέγω δὲ GLTTAW;
λέγω T. 15 — ὅτι [L] TrA. 16 — ἴδητέ με LTTA. 17 — ἂν TrA. 18 — ἥξει it shall
come LT TrA. 19 — ὅτε TrA.

chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and let him go; 5 and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ rulers of the Pharisees on a sabbath to eat bread, that they ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ, ἄνθρωπός τις were watching him. And behold, a man certain ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς there was dropsical before him. And answering Jesus εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, ῥέγων, "Εἰ" spoke to the doctors of the law and to [the] Pharisees, saying, ἔξεστιν τῷ σαββάτῳ ἑθεραπεύειν; 4 Οἱ δὲ ἡσύχασαν. Is it lawful on the sabbath to heal? But they were silent. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν. 5 καὶ And taking hold [of him] he healed him, and let [him] go. And ἀποκριθεὶς ἄπρος αὐτοὺς εἶπεν, "Τίνος ὑμῶν βόνος;" ἢ βούς answering to them he said, Of which of you an ass or an ox εἰς φρέαρ ἐμπεσέται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν into a pit shall fall, and not immediately he will pull up him δὲν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; 6 Καὶ οὐκ ἴσχυσαν ἀνταπο- on the day sabbath? And they were not able to re- κριθῆναι αὐτῷ πρὸς ταῦτα. ply to him as to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων And he spoke to those who were invited a parable, remarking πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, how the first places they were choosing out, saying to them, 8 Ὃταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς When thou art invited by anyone to wedding feasts, do not recline εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλη- in the first place, lest a more honourable than thou may have μένος ὑπ' αὐτοῦ, 9 καὶ ἔλθων ὁ σὲ καὶ αὐτόν καλέσας been invited by him, and having come he who thee and him invited ἐρεῖ σοι, Δός τούτῳ τόπον, καὶ τότε ἄρξῃ μετ' ἐμὲ" shall say to thee, Give to this one place, and then thou begin with αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10 Ἄλλ' ὅταν κλη- shams the last place to take. But when thou art θῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον ἵνα invited, having gone recline in the last place, that ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσ- when he may come who has invited thee, he may say to thee, Friend, come ἀνάβιθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον τῶν up higher. Then shall be to thee glory before those who συνανακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- recline [at table] with thee; for everyone that exalts himself shall be θησεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. humbled, and he that humbles himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

12 Ἐλεγεν δὲ καὶ τῷ κεκληκόντι αὐτόν, Ὃταν ποιῇς And he said also to him who had invited him, When thou makest ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελ- a dinner or a supper, call not thy friends nor brethren φούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους ren thy nor thy kinsfolk nor neighbours rich, μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν, καὶ γένηται σοι lest also they thee should invite in return, and be made thee

τῶν Α. ῥέγων L. — Εἰ TTR. ἑθεραπεύσαι LTR. + ἢ οὐ or not [L]TTR. ἀποκριθεὶς LTR. εἶπεν πρὸς αὐτούς L. β υἱὸς a son LTR. W. πεσέται LTR. ἐν (read τῇ on the) [L]Tr. — τῇ T. — αὐτῷ TTR. μετὰ LTR. W. ἀνάπεσαι G; ἀνάπεσε LTR. W. ἐρεῖ he will say TTR. + πάντων all LTR. ἀντικαλέσωσιν σε LTR. ἀνταπόδομά σοι TTR.

ἀναπόδομα.¹³ 13 ἀλλ' ὅταν ποιῇς δοχὴν, κἀλεῖ πτωχοὺς,
 a recompense; but when thou makest a feast, call poor,
 ἀναπήρους,¹⁴ χωλοὺς, τυφλοὺς 14 καὶ μακάριος ἔσθ'·
 crippled, lame, blind; and blessed thou shalt be;
 ὅτι οὐκ ἔχουσιν ἀναποδοῦναί σοι· ἀναποδοθήσεται
 for they have not [whorewith] to recompense thee; it shall be recompensed
 ὅγ'· σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
 for thee in the resurrection of the just.

15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦ-
 And having heard one of those reclining [at table] with [him] these
 τα εἶπεν αὐτῷ, Μακάριος ῥθς¹⁵ φάγεται ἄρτον ἐν τῇ
 things said to him, Blessed [he] who shall eat bread in the
 βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις
 kingdom of God. But he said to him, A man certain
 ἔποίησεν¹⁷ δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς. 17 καὶ ἀπέ-
 made a supper great, and invited many. And he

στελεῖν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἶπεν τοῖς
 sent his bondman at the hour of the supper to say to those who
 κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν¹⁸ πάντα. 18 Καὶ
 had been invited, Come, for now ready is all. And
 ἤξαντο ἀπὸ μιᾶς¹⁹ παραιτεῖσθαι πάντες. 19 ὁ πρῶ-
 began with one [consent] to excuse themselves all. The first
 τος εἶπεν αὐτῷ, Ἄγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκη²⁰
 said to him, A field I have bought, and I have need
 ἵξεσθαι καὶ ἰδεῖν αὐτόν· ἔρωτῶ σε ἔχε με παρρητημένον.
 to go out and to see it; I pray thee hold me excused.

19 καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ
 And another said, Pairs of oxen I have bought five, and
 πορεύομαι δοκιμάσαι αὐτά· ἔρωτῶ σε ἔχε με παρρητημένον.
 I go to prove them; I pray thee hold me excused.

20 καὶ ἕτερος εἶπεν, Γυναικα ἔγμηκα, καὶ διὰ τοῦτο
 And another said, A wife I have married, and because of this
 οὐ δύναμαι ἔλθειν. 21 καὶ παραγενόμενός ὁ δούλος ἐκεῖνος²²
 I am unable to come. And having come that bondman
 ἀπήγγειλεν πᾶσι κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκο-
 reported to his lord these things. Then being angry the master

δεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς
 of the house said to his bondman, Go out quickly into the
 πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-
 streets and lanes of the city, and the poor and cripp-
 ῖλους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν
 pled and lame and blind bring in here. And said

ὁ δούλος, Κύριε, γέγονεν ὥς²³ ἐπέταξας, καὶ ἔτι
 the bondman, Sir, it has been done as thou didst command, and still
 τόπος ἐστίν. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον,
 room there is. And said the lord to the bondman,
 Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν,
 Go out into the ways and hedges, and compel to come in,
 ἵνα γεμισθῇ ὁ οἶκός μου. 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν
 that may be filled my house; for I say to you, that none of those men
 ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.
 of those men who have been invited shall taste of my supper.

13 But when thou mak-
 est a feast, call the
 poor, the maimed, the
 lame, the blind; 14 and
 thou shalt be blessed;
 for they cannot recom-
 pense thee: for thou
 shalt be recompensed
 at the resurrection of
 the just.

15 And when one of
 them that sat at meat
 with him heard these
 things, he said unto
 him, Blessed is he that
 shall eat bread in the
 kingdom of God.
 16 Then said he unto
 him, A certain man
 made a great supper,
 and bade many: 17 and
 sent his servant at
 supper time to say to
 them that were bidden,
 Come; for all things
 are now ready. 18 And
 they all with one con-
 sent began to make
 excuse. The first said
 unto him, I have
 bought a piece of
 ground, and I must
 needs go and see it: I
 pray thee have me
 excused. 19 And an-
 other said, I have
 bought five yoke of
 oxen, and I go to prove
 them: I pray thee have
 me excused. 20 And
 another said, I have
 married a wife, and
 therefore I cannot
 come. 21 So that ser-
 vant came, and shewed
 his lord these things.
 Then the master of the
 house being angry said
 to his servant, Go out
 quickly into the streets
 and lanes of the city,
 and bring in hither the
 poor, and the maimed,
 and the halt, and the
 blind. 22 And the ser-
 vant said, Lord, it is
 done as thou hast com-
 manded, and yet there
 is room. 23 And the
 lord said unto the ser-
 vant, Go out into the
 highways and hedges,
 and compel them to
 come in, that my house
 may be filled. 24 For
 I say unto you, That
 none of those men
 which were bidden
 shall taste of my
 supper.

¹³ ἀναπεύρους LTR. ¹⁴ δέ but T. ¹⁵ ὅστις whosoever TTR. ¹⁶ ἔποιεῖ TTR.
¹⁷ μέγαν L. ¹⁸ εἰσιν are T. — πάντα (read [all]) [L]T[TR]. ¹⁹ πάντες παραιτεῖσθαι
 LTR. ²⁰ + [καὶ] and L. ²¹ ἀνάγκη ἔχω L. ²² ἐξελθὼν having gone out TTR.
²³ — ἐκεῖνος (read the bondman) LTR. ²⁴ ἀναπεύρους LTR. ²⁵ τυφλοὺς καὶ χωλοὺς
 LTR. ²⁶ δ which TTR. ²⁷ μου ὁ οἶκος TTR.

25 And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Yea, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

25 Συνεπορεύοντο. δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφείς And "were 'going 'with 'him 'crowds 'great; and having turned εἶπεν πρὸς αὐτούς, 26 Εἰ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ he said to them, If any one comes to me, and hates not τὸν πατέρα· ἑαυτοῦ¹ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ his father and mother and wife and τέκνα· καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι· καὶ τὴν children and brothers and sisters, and besides also ἑαυτοῦ· ψυχὴν, οὐ δύναται² μου μαθητὴς εἶναι·³ 27 καὶ⁴ ὅστις his own life, he cannot my disciple be; and whosoever οὐ βαστάζει τὸν σταυρὸν· αὐτοῦ,⁵ καὶ ἔρχεται ὀπίσω μου, carries not his cross, and comes after me, οὐ δύναται⁶ μου εἶναι· μαθητὴς. 28 τίς· γὰρ ἐξ ὑμῶν θέλων cannot 'my 'be disciple. For which of you desiring πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν a tower to build, 'not 'first 'having 'sat 'down 'counts the δαπάνην, εἰ ἔχει⁷ τὰ⁸ "πρὸς" ἀπαρισμόν; 29 ἵνα μήποτε cost, if he has the [means] for [its] completion? that lest θέντος αὐτοῦ θεμέλιον καὶ μὴ ισχύοντος ἐκτελέσαι, πάντες having laid of it a foundation and not being able to finish, all οἱ θεωροῦντες ἄρξονται ὁμπαίζειν αὐτῷ,⁹ 30 λέγοντες, "Οτι who see [it] should begin to mock at him, saying, οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. This man began to build, and was not able to finish. 31 Ἡ τίς βασιλεὺς πορευόμενος ὁ συμβαλεῖν ἐτέρῳ βασι- Or what king proceeding to engage with another king λεῖ¹⁰ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται¹¹ in war 'not 'having 'sat 'down 'first 'takes 'counsel εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι¹² τῷ μετὰ whether able he is with ten thousand to meet him with εἰκοσι χιλιάδων ἐρχομένων ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἐτι twenty thousand who comes against him? But if not, 'still αὐτοῦ πόρρω¹³ ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ 'he 'far 'off 'being, an embassy having sent he asks the [terms] πρὸς εἰρήνην. 33 οὕτως, οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀπο- for peace. Thus therefore everyone of you who 'not 'does take τάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται¹⁴ μου leave of all that he himself possesses, cannot 'my εἶναι¹⁵ μαθητὴς. 34 καλὸν¹⁶ τὸ ἅλας¹⁷ ἐὰν δὲ τὸ ἅλας¹⁸ 'be disciple. Good [is] the salt, but if the salt μωρανθῇ ἐν τίνι ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε become tasteless with what shall it be seasoned? Neither for land nor εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων for manure fit is it: 'out 'they 'cast 'it. He that has ὥτα ἰακούειν¹⁹ ἀκουέτω. ears to hear let him hear.

XV. Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying,

15 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ And were drawing near to him all the tax-gatherers and οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ· 2 καὶ διεγόγγυζον οἱ Φαρισαῖοι the sinners to hear him; and murmured the Pharisees

¹ αὐτοῦ LITTA. ² τε LITA. ³ εἶναι μου μαθητὴς TTA. ⁴ — καὶ T. ⁵ ἑαυτοῦ LTA. ⁶ εἶναι μου TTA. ⁷ — τὰ (read [the means]) OTTA. ⁸ εἰς τοὺς OTTA. ⁹ αὐτῷ ὁμπαίζειν LITTA. ¹⁰ ἐτέρῳ βασιλεῖ συμβαλεῖν LITTA. ¹¹ βουλευέται will take counsel T. ¹² ὑπαντῆσαι LITTA. ¹³ πόρρω αὐτοῦ W. ¹⁴ εἶναι μου LTT. ¹⁵ + οὖν therefore T[TA]. ¹⁶ ἅλας T. ¹⁷ + καὶ also LITTA. ¹⁸ — ἀκούειν T. ¹⁹ αὐτῷ ἐγγίζοντες LITTA. ²⁰ + τε both (the) LITTA.

καὶ οἱ γραμματεῖς, λέγοντες, "Οτι οὗτος ἁμαρτωλοὺς
and the scribes, saying, This [man] sinners
προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 Εἰπεν δὲ πρὸς αὐτοὺς
receives and eats with them. And he spoke to them
τὴν παραβολὴν ταύτην, λέγων, 4 Τίς ἄνθρωπος ἐξ ὑμῶν
this parable, saying, What man of you
ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας" ἐν ἐξ αὐτῶν," οὐ
having a hundred sheep, and having lost one of them, "not
καταλείπει τὰ ἑνενήκονταεννέα" ἐν τῇ ἐρήμῳ καὶ πορεύεται
"leaves the ninety nine in the wilderness and goes
ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὐρὼν
after that which has been lost, until he find it? And having found [it]
ἐπιτίθεισιν ἐπὶ τοὺς ὤμους· ἑαυτοῦ" χαίρων, 6 καὶ ἔλθων
he lays [it] on his shoulders rejoicing, and having come
εἰς τὸν οἶκον· συγκαλεῖ" τοὺς φίλους καὶ τοὺς γείτονας, λέ-
to the house he calls together friends and neighbours, say-
γων αὐτοῖς, "Συγχαρήτε" μοι, ὅτι εὗρον τὸ πρόβατόν μου
ing to them, Rejoice with me, for I have found my sheep
τὸ ἀπολωλός. 7 λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἦσται ἐν τῷ
that was lost. I say to you, that thus joy shall be in the
οὐρανῷ" ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενή-
heaven over one sinner repenting, [more] than over ninety
κονταεννέα" δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανόιας.
nine righteous ones, who "no need have of repentance.
8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν
Or what woman "drachmas having ten, if she should lose "drachma
μίαν, οὐχὶ ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπι-
one, lights not a lamp and sweeps the house and seeks care-
μελῶς ἕως ἵδου" εὕρῃ; 9 καὶ εὗροῦσα "συγκαλεῖται"
fully until she find [it]? And having found [it] she calls together
τὰς φίλας καὶ "τάς" γείτονας, λέγουσα, "Συγχαρήτε" μοι, ὅτι
friends and neighbours, saying, Rejoice with me, for
εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν,
I have found the drachma which I lost. Thus, I say to you,
ἡ χαρὰ γίνεται" ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-
joy there is before the angels of God over one sin-
τωλῷ μετανοοῦντι.
ner repenting.

11 Εἰπεν δέ, "Ἀνθρώπος τις εἶχεν δύο υἱούς· 12 καὶ εἶπεν
And he said, A "man certain had two sons; and said
ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλ-
the younger of them to [his] father, Father, give to me that "fall-
λον μέρος τῆς οὐσίας. καὶ διέδωκεν αὐτοῖς τὸν βίον.
ing ["to me"] portion of the property. And he divided to them the living.
13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα"
And after not many days having gathered together all
ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
the younger son went away into a "country distant, and there
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14 δαπανή-
wasted his property, living dissolutely. "Having
σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ὀϊσχυρὸς" κατὰ
"spent "but "he all there arose a "famine violent throughout
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ
that country, and he began to be in want. And 15 And he went and

This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and

^b ἀπολέσῃ should be lose Tr. ^c ἐξ αὐτῶν ἐν TTrA. ^d ἐνενήκοντα ἐννέα LTr. ^e αὐτοῦ TTrA. ^f συγκαλεῖ T. ^g συγχαρήτε T. ^h ἐν τῷ οὐρανῷ ἔσται T.A. ⁱ οὐ Tr. ^k — τὰς LTrA. ^l γίνεται χαρὰ TTrA. ^m ὁ δὲ LTrA. ⁿ πάντα LTrA. ^o ὀϊσχυρὰ LTrA & W

joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 and am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath

πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· having gone he joined himself to one of the citizens of that country, καὶ ἐπέμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. and he sent him into his fields to feed swine. 16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων And he was longing to fill his belly from the husks ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 Εἰς which were eating the swine; and no one gave to him. 17 To ἐν τὸν δὲ ἐλθὼν εἶπεν, "Πόσοι μισθοιοὶ τοῦ πατρός 'himself 'but 'having 'come he said, How many hired servants 'father μου ἡ περισσεύουσιν" ἄρτων, ἐγὼ δὲ λιμῶ ἀπόλλυμαι; 'of my have abundance of bread, and I with famine am perishing? 18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ Having risen up I will go to my father, and I will say αὐτῷ, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· to him, Father, I have sinned against heaven and before thee; 19 'καὶ' οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς and no longer am I worthy to be called thy son: make me as ἓνα τῶν μισθίων σου. 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πα- one of thy hired servants. And having risen up he went to 'πα-τέρα 'αὐτοῦ. "Ετι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ther 'his. But 'yet 'he 'far 'being distant 'saw 'him ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν 'his 'father and was moved with compassion, and running fell ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. 21 εἶπεν δὲ upon his neck and ardently kissed him. And 'said "αὐτῷ ὁ υἱός," Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώ- 'to 'him 'the 'son, Father, I have sinned against heaven and be- πión σου, 'καὶ' οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. 22 εἶπεν fore thee, and no longer am I worthy to be called thy son. 'Said δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ὑψενέγκατε τὴν" 'but the father to his bondmen, Bring out the στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον robe the best and clothe him, and give a ring εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας· 23 καὶ for his hand and sandals for the feet; and ἀνέγκαντες τὸν μόσχον τὸν στευτὸν θύσατε, καὶ φαγόντες having brought the 'calf 'fattened kill [it], and eating εὐφρανθῶμεν· 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζη- let us be merry: for this my son 'dead 'was, and 'is alive σεν· 'καὶ ἀπολωλὼς ἦν," καὶ εὗρέθη. Καὶ ἤρξαντο εὐ- again; and 'lost 'was, and 'is found. And they began to φραίνεσθαι. 25 Ὡς δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ be merry. And 'was 'his 'son 'the 'elder in a field; καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας and as coming [up] he drew near to the house he heard music καὶ χορῶν· 26 καὶ προσκαλεσάμενος ἓνα τῶν παιδίων αὐτοῦ, and dancing. And having called near one of his servants, ἐπυνθάνετο τί εἶη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ, "Ὅτι he inquired what might be these things. And he said to him, ὁ ἀδελφός σου ἦκει· καὶ ἐθύσεν ὁ πατήρ σου τὸν μόσχον τὸν Thy brother is come, and 'killed 'thy 'father the 'calf

Ρ εἶπεν T. ὁ περισσεύονται TTA. Ὑ + ὡς here GTrA. Ὑ + ὡς here LT. Ὑ — καὶ GLITTAW. Ὑ αὐτοῦ LITr. Ὑ ὁ υἱὸς αὐτοῦ A. Ὑ — καὶ LITTA. Ὑ + Ταχὺ Quickly LITTA. Ὑ — τὴν (read a robe) LITTA. Ὑ φέρετε bring TTA. Ὑ ἦν ἀπολωλὼς LITTA; ἀπολ. ἦν W. Ὑ — αὐτοῦ (read the servants) EGLITTAW. Ὑ + ἂν [LITTA].

σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὁργίσθη
 'fatted, because safe and well 'him 'he 'received. 'He 'was 'angry
 δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ αὖν πατὴρ αὐτοῦ
 'but and was not willing to go in. 'The 'therefore father of him
 ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πα-
 having gone besought him. But he answering said to 'fa-
 τρί, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν
 ther ['his], Lo, so many years I serve thee and never 'commandment
 σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ
 'thy 'transgressed 'I, and to me never didst thou give a kid that with
 τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ οὐῖός σου οὗτος
 my friends I might make merry; but when 'thy 'son 'this
 ὁ καταφαγὼν σου τὸν βίον μετὰ πόρνων ἦλθεν, ἔθυσας
 who devoured thy living with harlots came, thou didst kill
 αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον,
 for him the 'calf 'fatted. But he said to him, Child,
 σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.
 thou always with me art, and all that [is] mine 'thine 'is.
 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου
 But to make merry and rejoice was becoming, because 'thy 'brother
 οὗτος νεκρὸς ἦν, καὶ ἠνέζησεν. καὶ ἀπολωλὼς ἦν, καὶ
 'this 'dead 'was, and is alive again; and 'lost 'was, and
 εὐρέθη.
 is found.

16 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός
 And he said also to his disciples, A 'man

τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον καὶ οὗτος διε-
 'certain 'there 'was 'rich, who had a steward, and he was
 βλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ
 accused to him as wa-ting his goods. And

φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ
 having called him he said to him, What [is] this I hear concerning
 σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γάρ ὀδύνησθ'
 thee? render the account of thy stewardship; for thou canst not

ἔτι οἰκονομεῖν. 3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,
 any longer be steward. And 'said 'within 'himself 'the 'steward,
 τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ'
 What shall I do, for my lord is taking away the stewardship from

ἐμοῦ; σκάπτειν οὐκ ἔσχῶ, ἐπαιτεῖν αἰσχύνομαι. 4 Ἐγνων
 me? To dig I am unable; to beg I am ashamed. I know
 τί ποιήσω, ἵνα, ὅταν μετασταθῶ ὁ τῆς οἰκονο-
 what I will do, that, when I shall have been removed [from] the steward-
 μίας, δέξωνταί με εἰς τοὺς οἴκους παυτῶν. 5 Καὶ προσ-
 ship, they may receive me into their houses. And call-
 καλεσάμενος ἕνα ἕκαστον τῶν ὀφειλετῶν τοῦ κυρίου
 ing to [him] 'one 'each of the debtors 'lord

ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείδεις τῷ κυρίῳ μου;
 'of 'his he said to the first, How much owest thou to my lord?
 6 Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ,
 And he said, A hundred baths of oil. And he said to him,

Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πενήτη.
 Take thy bill and sitting down quickly write fifty.

received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: 30 but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

XVI. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy oil, and sit down quickly, and write fifty. 7 Then said he

* δὲ but LITRA. f + αὐτοῦ his LITRA. g + τῶν the LITRA. h σιτευτόν μόσχον TITRA.
 i ἔζησεν is alive TITRA. k — καὶ T. l — ἦν (read ἀπολωλὼς had been lost) LITRA.
 m — αὐτοῦ (read the disciples) TITRA. n δύνη TITRA. o + ἐκ from [LITRA]. p ἐαυτῶν
 TITRA. q χρεοφειλετῶν LITRA. r ὁ δὲ LITRA. s τὰ γράμματα bills LITRA.

to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

κοντα. 7 Ἐπειτα ἕτερος εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Then to another he said, And thou how much owest thou? Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι And he said, A hundred cors of wheat. And he says to him, Take σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπῆνεσεν thy bill and write eighty. And ᾠνεῖται ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίη- the lord the steward unrighteous because prudently he had σεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος·τούτου φρονιμώτεροι ὑπὲρ τοὺς done. For the sons of this age more prudent than the υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. 9 Καὶ ἡ sons of the light in generation their own are. And I ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς to you say, Make to yourselves friends by the mammon ἀδικίας. ἵνα ὅταν ἐκλίπηται δέξωνται ὑμᾶς εἰς τὰς of unrighteousness, that when ye fail they may receive you into the αἰωνίους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ eternal dwellings. He that is faithful in the least also ἐν πολλῷ πιστὸς ἐστίν· καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς in much faithful is; and he that in the least is unrighteous καὶ ἐν πολλῷ ἀδικὸς ἐστίν. 11 εἰ οὖν ἐν τῷ ἀδικῷ also in much unrighteous is. If therefore in the unrighteous μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; mammon faithful ye have not been, the true who to you will entrust? 12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ And if in that which is another's faithful ye have not been, ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκέτης δύναται δυσι your own who to you will give? No servant is able two κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον lords to serve, for either the one he will hate, and the other ἀγαπήσει· ἢ ἐνὸς ἀνθέξει, καὶ τοῦ ἑτέρου καταφρονήσει. he will love; or one he will hold to, and the other he will despise. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ. Ye are unable God to serve and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth

14 Ἐκονοῦν δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάρ- And heard these things all also the Pharisees, covet- γυροὶ ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν ous being, and they derided him. And he said αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιῶντες ἑαυτοὺς ἐνώπιον τῶν to them, Ye are they who justify themselves before ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν men, but God knows your hearts; for that among ἀνθρώποις ὑψηλὸν βδελύγμα ἐνώπιον τοῦ θεοῦ ἐστίν. men highly thought of an abomination before God is. 16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ The law and the prophets [were] until John: from τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς that time the kingdom of God is announced, and everyone into αὐτὴν βιάζεται. 17 Εὐκολώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ it forces. But easier it is [for] the heaven and τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. the earth to pass away, than of the law one tittle to fail. 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν Everyone who puts away his wife and marries another

* — καὶ LTTA. * τὰ γράμματα bills LTTA. * καὶ ἐγὼ TTA. * ἑαυτοῖς ποιήσατε TA.
 * ἐκλίπη it shall fail LTTA. * [αὐτῶν] (read their eternal dwellings) L. * δώσει
 ὑμῖν TTA. * — καὶ TTA. b — ἐστίν (read [is]) OLTTrAW. * μέχρι TTA. d Ἰωάννου Tr.

μοιχεύει· καὶ ἑπᾶς¹ ὁ ἀπολελυμένην ἀπὸ ἀνδρός
 commits adultery; and everyone who her put away from a husband
 γαμῶν μοιχεύει.
 marries commits adultery.

adultery: and whoso-
 ever marrieth her that
 is put away from her
 husband committeth a-
 dultery.

19 Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο
 Now a man certain there was rich, and he was clothed in
 πορφύραν καὶ βύσσον, εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς.
 purple and fine linen, making good cheer daily in splendour.

20 πτωχὸς δέ τις ἦν¹ ὀνόματι Λάζαρος, ὃς² ἐβέβλητο
 And a poor man certain there was, by name Lazarus, who was laid

πρὸς τὸν πυλῶνα αὐτοῦ ἡλικωμένος,³ 21 καὶ ἐπιθυμῶν χορ-
 at his porch being full of sores, and desiring to be

τασθῆναι ἀπὸ τῶν ψιχίων τῶν⁴ πιπτόντων ἀπὸ τῆς τραπέζης
 satisfied from the crumbs which fell from the table

τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον⁵ τὰ
 of the rich man; but even the dogs coming licked

ἑλκῆς αὐτοῦ. 22 ἐγένετο δέ ἀποθανεῖν τὸν πτωχόν, καὶ
 his sores. And it came to pass died the poor man, and

ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ⁶
 was carried away he by the angels into the bosom

Ἀβραάμ· ἀπέθανεν δέ καὶ ὁ πλούσιος, καὶ ἐτάφη. 23 καὶ ἐν
 of Abraham. And died also the rich man, and was buried. And in

τῷ ᾧδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βα-
 the hades having lifted up his eyes, being in tor-

σάνοις, ὁρᾷ τὸν⁷ Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν
 ments, he sees Abraham afar off, and Lazarus in

τοῖς κόλποις αὐτοῦ· 24 καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ
 his bosom. And he crying out said, Father

Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ
 Abraham, have compassion on me, and send Lazarus, that he may dip

τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-
 the tip of his finger in water, and cool

σάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπεν δέ
 my; for I am suffering in this flame. But said

Ἀβραάμ, Ἔκνον, μνήσθητι ὅτι ἀτέλαβες⁸ σὺν⁹ τὰ
 Abraham, Child, recollect that didst fully receive thou

ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·
 thy good things in thy lifetime, and Lazarus likewise evil things.

νῦν δέ ὁδὲ¹⁰ παρακαλεῖται, σὺ δέ ὀδυνᾷσαι. 26 καὶ περὶ¹¹
 But now he is comforted, and thou art suffering. And besides

πάντων τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστῆρικ-
 all these things, between us and you a chasm great has been

ται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν¹² πρὸς ὑμᾶς
 fixed, so that they who desire to pass hence to you

μὴ δύνανται, μὴδὲ¹³ οἱ¹⁴ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.
 are unable, nor they thence to us can pass

27 Εἶπεν δέ, Ἐρωτῶ σὺν σε, πάτερ, ἵνα πέμψῃς
 And he said, I beseech then thee, father, that thou wouldest send

αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, 28 ἔχω γὰρ πέντε ἀδελ-
 him to the house of my father, for I have five bro-

φούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ
 thers, so that he may earnestly testify to them, that not also they

19 There was a cer-
 tain rich man, which
 was clothed in purple
 and fine linen, and
 fared sumptuously
 every day: 20 and there
 was a certain beggar
 named Lazarus, which
 was laid at his gate,
 full of sores, 21 and de-
 siring to be fed with
 the crumbs which fell
 from the rich man's
 table: moreover the
 dogs came and licked
 his sores. 22 And it
 came to pass, that the
 beggar died, and was
 carried by the angels
 into Abraham's bosom:
 the rich man also died,
 and was buried: 23 and
 in hell he lift up his
 eyes, being in tormen-
 ts, and seeth Abra-
 ham afar off, and Lazar
 is in his bosom. 24 And he
 cried and said, Father
 Abraham, have mercy
 on me, and send Lazar-
 us, that he may dip
 the tip of his finger in
 water, and cool my
 tongue; for I am tor-
 mented in this flame. 25 But Abraham said,
 Son, remember that
 thou in thy lifetime
 receivest thy good
 things, and likewise
 Lazarus evil things:
 but now he is comfort-
 ed, and thou art tor-
 mented. 26 And beside
 all this, between us and
 you there is a great gulf
 fixed: so that they
 which would pass from
 hence to you cannot;
 neither can they pass
 to us, that would come
 from thence. 27 Then
 he said, I pray thee
 therefore, father, that
 thou wouldest send
 him to my father's
 house: 28 for I have
 five brethren; that he
 may testify unto them,
 lest they also come in-

* — πᾶς LTTA.

† — ἦν [L]TTA.

‡ — δς [L]TTA.

h ἐλκωμένος LTTAW.

i — ψιχίων τῶν (read τῶν that which) [L]TA; [τῶν ψιχίων] τῶν Tr.

k ἐπέλειχον LTTA.

l — τοῦ GLTTAW. m — τὸν LTTA.

n — σὺ (read ἀτέλαβες thou didst fully receive) GTTA.

o ὧδε here (read παρακ. he is comforted) LTTAW.

p ἐν before T.

q ἐθεν GLTTAW.

r — οἱ (read διαπ. can they pass) [L].

s σε οὖν LTTAW.

to this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

ἐλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου· 29 λέγει· αὐτῷ¹ may come to this place of torment. ²Say ³to him 'Αβραάμ, "Ἐχουσιν Ὑμῶσα" καὶ τοὺς προφῆτας· ἀκουσάτωσαν² Abraham, They have Moses and the prophets: let them hear αὐτῶν. 30 Ὁ δὲ εἶπεν, Οὐχί, πᾶτερ Ἀβραάμ· ἀλλ' ἐάν τις them. But he said, No, father Abraham, but if one ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. from [the] dead should go to them, they will repent. 31 Εἶπεν δὲ αὐτῷ, Εἰ Ὑμῶσας² καὶ τῶν προφητῶν οὐκ And he said to him, If Moses and the prophets ³not ἀκούουσιν, οὐδὲν²· ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθῇ· they ³hear, not even if one from [the] dead should rise will they σὺνται. be persuaded.

XVII. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

17 Εἶπεν δὲ πρὸς τοὺς μαθητάς,² Ἀνένδεκτόν ἐστιν αὐτοῦ³ And he said to the disciples, Impossible it is that μὴ ἐλθεῖν τὰ σκάνδαλα·² οὐαὶ δὲ³ δι' οὗ ἔρχεται² should not come offences, but woe [to him] by whom they come. 2 λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικός² περικείται περὶ It is profitable for him if a millstone turned by an ass is put about τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα his neck, and he be cast into the sea, than that σκανδαλίῃ² ἓνα τῶν μικρῶν τούτων.³ 3 προσέχετε he should cause to offend one of these little ones. Take heed ἑαυτοῖς· ἐάν δὲ² ἁμάρτη³ εἰς σέ² ὁ ἀδελφός σου, ἐπι- to yourselves: and if should sin against thee thy brother, re- τιμήσῃ αὐτῷ² καὶ ἐάν μετανοήσῃ, ἄφεσ αὐτῷ.³ 4 καὶ ἐάν buke him; and if he should repent, forgive him. And if ἐπτάκις τῆς ἡμέρας ἁμάρτη² εἰς σέ, καὶ ἑπτάκις³ τῆς seven times in the day he should sin against thee, and seven times in the ἡμέρας² ἐπιστρέψῃ³ ἐπὶ σέ,² λέγων, Μετανοῶ, ἀφήσεις day should return to thee, saying, I repent, thou shalt forgive αὐτῷ.³ him.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk-

5 Καὶ εἶπον² οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθετε ἡμῖν And said the apostles to the Lord, Give more to us πίστιν.³ 6 Εἶπεν δὲ ὁ κύριος, Εἰ εἴχετε² πίστιν, ὡς κόκκον faith. But said the Lord, If ye had faith, as a grain σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκρίζωθητι, καὶ of mustard, ye might say to this sycamine tree, Be thou rooted up, and φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.³ 7 Τίς δὲ be thou planted in the sea, and it would obey you. But which οἷς² ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς of you a bondman having ploughing or shepherding, who εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ² Εὐθέως, Παρελθὼν³ [to him] come in out of the field will say immediately, Having come ἀνάπεσαι²; 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοιμάσῃ τι recline [at table]? but will he not say to him, Prepare what δειπνήσω, καὶ περιζωσάμενος διακονεῖ μοι, ἕως φάγω καὶ I may sup on, and girding thyself about serve me, while I eat and

* + δὲ (read but Abraham) LITTAW. † — αὐτῷ [Tra]. ‡ Μωϋσέα LITTAW. § Μωϋσέως LITTAW. ¶ οὐδ' LITTAW. * + αὐτοῦ (read his disciples) LITTAW. * — τοῦ Ε. † τὰ σκάνδαλα μὴ ἐλθεῖν TTA. * πλὴν οὐαὶ yet woe LIT. ‡ λίθος μυλικός a millstone LITTA. § τῶν μικρῶν τούτων ἓνα TTA. † — δὲ and LITTA. § — εἰς σέ LITTA. ‡ ἁμαρτήσῃ LITTAW. † + [ἐάν] if L. ‡ — τῆς ἡμέρας LITTA. † — ἐπὶ σέ G; πρὸς σέ LITTAW. ‡ εἶπεν LITTA. ‡ ἔχετε ye have TTA. ‡ [ἐξ] Tr. † + αὐτῷ to him [Tra]. ‡ Εὐθέως παρελθὼν (read Having come immediately recline) LITTA. ‡ ἀνάπεσε LITTAW.

πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πῖσαι σύ; 9. Μή
 drink; and after these things 'shalt 'eat 'and 'drink 'thou?
 'χάριν· ἔχει· τῷ δούλῳ· ἐκείνῳ· ὅτι ἐποίησεν τὰ διατά-
 ls 'he thankful to that bondman because he did the things com-
 χθέντα αὐτῷ;· οὐ δοκῶ. 10 οὕτως καὶ ὑμεῖς, ὅταν
 manded him? I judge not. Thus also ye, when

ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, "Οτι δού-
 ye may have done all things commanded you, say, "Bond-
 λοι ἀχρεῖοί ἐσμεν· ὅτι· ὃ ὠφείλομεν ποιῆσαι πεποιή-
 men 'unprofitable are we, for that which we were bound to do we have
 καμεν.
 done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ
 And it came to pass in his going up to Jerusalem

καὶ αὐτὸς διήρχετο διὰ μέσον·^α Σαμαρείας καὶ Γαλι-
 that he passed through [the] midst of Samaria and Gal-
 λαίας. 12 καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν·
 lee. And on his entering into a certain village 'met

αὐτῷ· δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν· 13 καὶ
 'him 'ten 'leprous 'men, who stood afar off, And

αὐτοὶ ᾤσαν φωνὴν λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέη-
 they lifted up [their] voice saying, Jesus. Master, have compas-
 σον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες
 sion on us. And seeing [them] he said to them, Having gone

ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπά-
 shew yourselves to the priests. And it came to pass in 'go-
 γειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι
 ing 'their they were cleansed. And one of them, seeing that

ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν
 he was healed, turned back, with a 'voice 'loud glorifying

θεόν· 16 καὶ ἐπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ,
 God, and fell on [his] face at his feet,

εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. 17 ἀποκριθεὶς
 giving thanks to him; and he was a Samaritan. 'Answering

δὲ ὁ Ἰησοῦς εἶπεν, 'Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἑδὲ
 'and Jesus said, 'Not 'the 'ten 'were cleansed? but 'the

ἐννέα ποῦ; 18 οὐχ· εὐρέθησαν ὑποστρέψαντες δοῦναι
 'nine 'where ['are]? Were there not found [any] returning to give

δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ,
 glory to God except this stranger? And he said to him,

Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.
 Having risen up go forth; thy faith has cured thee.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ
 And having been asked by the Pharisees, when is coming the

βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ
 kingdom of God, he answered them and said, 'Comes 'not 'the

βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως· 21 οὐδὲ ἑροῖσιν,
 kingdom 'of 'God with observation; nor shall they say,

Ἰδοὺ ὧδε, ἢ ἰδοὺ· ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐν τῷ
 Lo here, or Lo there; for lo, the kingdom of God is in the midst

ὑμῶν ἐστίν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται
 of you is. And he said to the disciples, 'Will 'come

en; and afterward thou shalt eat and drink? 9 Dost he thank that servant because he did the things that were commanded him? I throw not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

And it came to pass, that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

* ἔχει χάριν LITTA.

† — ἐκείνῳ (read the bondman) LITTA.

γ — αὐτῷ OLTTAW

— οὐ δοκῶ LITTA.

z — ὅτι L

γ — ὅτι LTTAW.

τ[TA]. * μέσον LTTA.

δ — Σαμαρείας T.

ε — ὑπῆντησαν T.

δ — αὐτῷ (read [him]) L[TA].

ο Σαμαρείτης T.

† οὐχ LTT.

z — δὲ but LITTA.

h — ἰδοὺ TA.

i + αὐτοῦ (read his disciples) L.

when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall save it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other

ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-
 'days, when ye will desire one of the days of the Son of
 θρώπου ἰδεῖν, καὶ οὐκ ὀψέσθε. 23 καὶ ἐροῦσιν ὑμῖν, Ἴδοῦ
 man to see, and shall not see [it]. And they will say to you, Lo
 ὧδε, ἢ ἰδοὺ ἐκεῖ" μὴ ἀπέλθῃτε μὴδὲ διώξητε. 24 ὥστερ-γὰρ
 here, or Lo there; go not forth nor follow. For as
 ἡ ἀστραπή ἣ ἀστράπτουσα ἐκ τῆς ὕπ" οὐρανὸν
 the lightning which lightens from the [one end] under heaven
 εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται "καὶ" ὁ
 to the [other end] under heaven shines, thus will be also the
 υἱὸς τοῦ ἀνθρώπου ἐν τῇ-ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ
 Son of man in his day. But first it behoveth
 αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς
 him many things to suffer, and to be rejected of generation
 ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, ὡς
 this. And as it came to pass in the days of Noe,
 οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.
 thus shall it be also in the days of the Son of man.
 27 ἦσθιον, ἐπινον, ἐγάμον, ἔξεγα-
 They were eating, they were drinking, they were marrying, they were being
 μίζοντο, ἄχρι τῆς-ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν,
 given in marriage, until the day entered Noe into the ark,
 καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. 28 ὁμοίως
 and came the flood and destroyed all. In like manner
 καὶ ὥς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἐπι-
 and as it came to pass in the days of Lot; they were eating, they were
 νον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ῥοδό-
 drinking, they were buying, they were selling, they were planting, they were
 μουν· 29 ἡ-δὲ ἡμέρᾳ ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων ἐβρέξεν
 building; but on the day went out Lot from Sodom it rained
 πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. 30 κα-
 fire and sulphur from heaven and destroyed all. In
 τὰ ταῦτα ἔσται ἡ-ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπ-
 this way shall it be in the day the Son of man is revealed.
 τεται. 31 ἐν ἐκείνῃ τῇ-ἡμέρᾳ ὅς, ἔσται ἐπὶ τοῦ δώματος, καὶ
 In that day [he] who shall be on the housetop, and
 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτά·
 his goods in the house, let him not come down to take away them;
 καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.
 and he in the field likewise let him not return to the things behind.
 32 μνημονεύετε τῆς γυναῖκος Λῶτ. 33 ὅς-ἐάν ζητήσῃ τὴν
 Remember the wife of Lot. Whoever may seek
 ψυχὴν αὐτοῦ σώσει, ἀπολέσει αὐτήν· καὶ ὅς-ἐάν ἀπολέσῃ
 his life to save, shall lose it; and whoever may lose
 αὐτήν, ζωογονήσει αὐτήν. 34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ
 it, shall preserve it. I say to you, In that night
 ἔσονται δύο ἐπὶ κλίνης ἑμῆς· ὁ εἰς παραληφθήσε-
 there shall be two [men] upon bed one; the one shall be ta-
 ται, καὶ ὁ ἕτερος ἀφεθήσεται. 35 δύο ἔσονται ἀλγή-
 ken, and the other shall be left. Two [women] shall be grind-

ἢ ἐκεῖ, ἢ (— ἡ TTr) ἰδοὺ ὧδε TTrA. 1 — ἡ T[TrA]. ἢ ὑπὸ τὸν under the LTrA. α — καὶ G[L]TTrAW. ο — ἐν τῇ ἡμέρᾳ αὐτοῦ L. p — τοῦ GLTTrAW. q — τοῦ E. ἔγαμίζοντο LTrA. * πάντας LTrA. καθὼς according as TTrA. ταῦτα in the same way GLW; τὰ αὐτὰ in the same way TTrA. — τῷ (read a field) TTrA. περιποιήσασθαι to gain TTrA. ὃν TTrA. ἀπολέσει shall lose T. — αὐτήν (read [it]) [L]TTrA. ἑμῆς [L. — ὁ GLTTrAW. παραληφθήσεται LTrA. ἔσονται δύο LTrA.

θουσαι ἐπὶ τὸ αὐτό· ¹μία ²παρὰληφθήσεται, ³καὶ ἡ ⁴ἑτέρα
 ing together; one shall be taken, and the other
 ἀφεθήσεται. ¹37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ,
 shall be left. And answering they say to him, Where,
 κύριε; ²Ὁ δὲ εἶπεν αὐτοῖς, ³Ὅπου τὸ σῶμα ἐκεῖ ⁴ἰσυναχθή-
 Lord? And he said to them, Where the body [is] there will be gathered
 σονται οἱ αἰετοί.
 together the eagles

18 Ἐλεγεν δὲ ¹καὶ ²παραβολὴν αὐτοῖς ³πρὸς τὸ ⁴δεῖν
 And he spoke also a parable to them to the purport that it behoves
 πάντοτε προσεύχεσθαι, ¹καὶ ²μὴ ³ἐκκακεῖν, ⁴2 λέγων,
 always to pray [them] and not to faint, saying,
 Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος
 A judge certain there was in certain a city, God not fearing
 καὶ ἀνθρώπων μὴ ἐντρέπομενος. ³3 χήρα δὲ ⁴ἦν ἐν τῇ
 and man not respecting. And a widow there was in
 πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν
 that city, and she was coming to him, saying, Avenge
 με ἀπὸ τοῦ ἀντιδίκου μου. ⁴4 Καὶ οὐκ ᾔθελήσεν ⁵ἐπὶ χρόνον·
 me of mine adverse party. And he would not for a time;
 μετὰ ῥδὲ ταῦτα ⁶εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι
 but afterwards he said within himself, If even God I fear not
 καὶ ⁷ἀνθρώπων οὐκ ⁸ἐντρέπομαι ⁹5 διὰ γε τὸ παρέχειν ¹⁰μοι
 and man not respect, yet because causes me
 κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος
 trouble this widow I will avenge her, lest perpetually
 ἔρχομένη ὑπωπιάζῃ με. ⁶6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί
 coming she harass me. And said the Lord, Hear what
 ὁ κριτὴς τῆς ἀδικίας λέγει ⁷7 ὁ δὲ θεὸς οὐ μὴ ⁸ποιήσει ⁹τὴν
 the judge unrighteous say. And God not shall execute the
 ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων ¹⁰πρὸς αὐτόν
 avenging of his elect who cry to him
 ἡμέρας καὶ νυκτός, καὶ ¹¹μακροθυμῶν ¹²ἐπ' αὐτοῖς; ¹³8 λέγω
 day and night, and [is] being patient over them? I say
 ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. ¹⁴πλὴν
 to you, that he will execute the avenging of them speedily. Nevertheless
 ὁ υἱὸς τοῦ ἀνθρώπου ἰλθὼν ἄρα εὕρήσει τὴν πίστιν
 the Son of man having come indeed will he find faith
 ἐπὶ τῆς γῆς;
 on the earth?

9 Εἶπεν δὲ ¹καὶ ²πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς
 And he spoke also to some who trusted in themselves
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παρα-
 that they are righteous and despised the rest
 βολὴν ταύτην. ³10 Ἀνθρώποι δύο ἀνέβησαν εἰς τὸ ἱερόν
 ble this: Men two went up into the temple
 προσεύξασθαι· ⁴ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελωνῆς ⁵11 ὁ
 to pray; the one a Pharisee and the other a tax-gatherer. The
 Φαρισαῖος σταθεὶς ⁶πρὸς ἑαυτόν ταῦτα ⁷προσηύχετο, Ὁ θεός,
 Pharisee standing, with himself thus was praying, God,
 I thank thee, that

left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is; thither will the eagles be gathered together.

XVIII. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, neither regarded man: 3 and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that

¹ + ἡ the EOLIT[Tr]. ² παρὰληφθήσεται LITra. ³ ἡ δὲ TTr. ⁴ + verse 36, Δύο εἰσονται ἐν τῷ ἀγρῷ· ὁ εἰς παρὰληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Two [men] shall be in the field: the one shall be taken, and the other left E. ⁵ ἰσυναχθήσονται [καὶ also] οἱ αἰετοί L; καὶ οἱ αἰετοὶ ἐπισυναχθήσονται TTr. ⁶ — καὶ LT[Tr]. ⁷ + αὐτοὺς them LITra; ⁸ ἐγκακεῖν LITra; ἐγκακεῖν T. ⁹ + τις certain E. ¹⁰ ᾔθελεν LITra. ¹¹ ταῦτα δε TTr. ¹² οὐδὲ ἀνθρώπων nor man LITr. ¹³ ποιήσῃ LITra. ¹⁴ αὐτῷ TTr. ¹⁵ μακροθυμεῖ is patient LITra. ¹⁶ [καὶ] L. ¹⁷ — ὁ LITra. ¹⁸ ταῦτα πρὸς ἑαυτόν Tr: — πρὸς ἑαυτόν T.

I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven:

εὐχαριστῶ σοι ὅτι οὐκ εἰμί ὡς οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νη-
I thank thee that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax-gatherer.

στεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
fast twice in the week, I tithe all things as many as I gain.

13 Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔκρυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.
And the tax-gatherer afar off standing would not even the eyes to the heaven lift up, but was striking upon his breast, saying, God, be propitious to me the sinner.

14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
I say to you, Went down this one justified to his house rather than that. For everyone that exalts himself shall be humbled; and he that humbles himself shall be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἀφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 Ἀμὴν λέγω ὑμῖν, ὃς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
And they brought to him also the babes, that them he might touch; but having seen [it] the disciples rebuked them. But Jesus having called to [him] them said, Suffer the little children to come to me, and do not forbid them; for of such is the kingdom of God. Verily I say to you, Whoever not shall receive the kingdom of God as a little child in no wise shall enter into it.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, ὁ θεός. 20 τὰς ἐντολάς οἶδας· Μὴ μοι χεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 21 Ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἀπὸ τῆς νεότητός μου. 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐτι ἐν σοὶ λείπει πάντα ὅσα ἔχεις πώλησον, καὶ διὰδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ σὺ ἔσθις καὶ πίβεις ἐκ τοῦ θησαυροῦ τούτου, καὶ οὐκ ἐλπίσῃς ἐν τῷ θησαυρῷ τούτῳ.
And asked a certain him ruler, saying, Teacher good, what having done life eternal shall I inherit? Said to him Jesus, Why me callest thou good? No one [is] good except one, God. The commandments thou knowest: Thou shouldst not commit adultery; thou shouldst not commit murder; thou shouldst not steal; thou shouldst not bear false witness; honour thy father and thy mother. And he said, These all have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and thou shalt not trust in that treasure.

γ ὡς LTr. α ἀποδεκατεύω T. β ὁ δὲ T. γ ἐπᾶραι εἰς τὸν οὐρανὸν TTrA. δ εἰς LTr[A]. ε ἑαυτοῦ TrA. ζ + [ὅτι] that L. η παρ' ἐκείνου LTrA; ἢ γὰρ ἐκεῖνος GTW. θ καὶ ὁ L. ι ἐπετίμων LTrA. κ προσεκάλεσάτο αὐτὰ λέγων called them to [him] saying TrA. λ ἂν LTrA. μ — ὁ T. ν — σου thy LTrAW. ξ ἐφύλαξα LTrA. ο — μου Tr[A]. π — ταῦτα LTrA. ρ δὲ give L. σ οὐρανοῖς T; τοῖς οὐρανοῖς the heavens LTrA.

ρανῶ·¹ καὶ δεῦρο ἀκολουθεὶ μοι. 23 Ὁ δὲ ἀκούσας ταῦτα
 ven, and come follow me. But he having heard these things
 περιλυπὸς ἐγένετο·² ἦν γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ
 very sorrowful became, for he was "rich" very. But "seeing
 αὐτὸν ὁ Ἰησοῦς "περίλυπον γενόμενον" εἶπεν, Πῶς δυσκό-
 "him" "Jesus" "very" sorrowful "having" become said, How diffi-
 λως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν
 easily those "riches" "having" shall enter into the kingdom
 τοῦ θεοῦ.³ 25 Εὐκόπωτερον γὰρ ἐστὶν κάμηλον διὰ τρυμαλιᾶς
 of God. For easier it is a camel through an eye
 ῥαφίδος⁴ εἰσελθεῖν⁵ ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
 of a needle to enter than a rich man into the kingdom of God
 εἰσελθεῖν. 26 Ἐἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται
 to enter. And said those who heard, "Then" who is able
 σωθῆναι; 27 Ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις
 to be saved? But he said, The things impossible with men
 δυνατὰ ἐστὶν παρὰ τῷ θεῷ.⁶ 28 Εἶπεν δὲ ὁ Πέτρος, Ἰδοῦ,
 "possible" are with God. And said "Peter," "I do,"
 ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. 29 Ὁ δὲ
 we left all and followed thee. And he
 εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν
 said to them, Verily I say to you, That no one there is who has left
 οἰκίαν ἢ γονεῖς ἢ ἀδελφούς ἢ γυναῖκα ἢ τέκνα ἐνεκεν⁷
 house or parents or brethren or wife or children for the sake of
 τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐ μὴ ἀπολάβῃ⁸ πολ-
 the kingdom of God, who shall not receive mani-
 λαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
 fold more in this time and in the age that is coming
 ζωὴν αἰώνιον.
 life eternal.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς,
 And having taken to [him] the twelve he said to them,
 Ἰδοῦ, ἀναβαίνομεν εἰς Ἱερουσόλυμα,⁹ καὶ τελεσθήσεται
 Behold, we go up to Jerusalem, and shall be accomplished
 πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ
 all things which have been written by the prophets about the Son
 ἀνθρώπου. 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαί-
 of man; for he will be delivered up to the Gentiles, and will be
 χθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυθήσεται. 33 καὶ μα-
 mocked and will be insulted and will be spit upon. And having
 στιγύσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ
 scourged they will kill him; and on the day "third"
 ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ
 he will rise again. And they nothing of these things understood, and
 ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον
 "was" this saying, hid from them, and they knew not
 τὰ λέγόμενα.
 that which was said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὺ,¹⁰ τυφλὸς
 And it came to pass as he drew near to Jericho, a blind
 τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· 36 ἀκούσας
 [man] certain sat beside the way begging. Having heard

and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 and they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 and

¹ ἐγενήθη TTrA. ² — περίλυπον γενομενον I[Tr]A. ³ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπο-
 ρεῖν TTrA. ⁴ τρήματος βελόνης LITrA. ⁵ διελθεῖν τοῦ pass L. ⁶ εἶπαν T. ⁷ παρὰ
 τῷ (— τῷ L[Tr]) θεῷ ἐστὶν LITrA. ⁸ — ὁ T[A]w ⁹ ἀφέντες τὰ ἴδια having left our own
 LITrA. ¹⁰ — ὅτι T. ¹¹ ἡ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς TΑ. ¹² ἐνεκεν T. ¹³ οὐχί TΑ.
 14 ἀββ L. ¹⁵ Ἱερουσαλὴμ TTrA. ¹⁶ Ἱεριχὺ T. ¹⁷ ἐπ' αὐτῶν LITrA.

hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, *Thou* Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

δὲ ὄχλου διαπορευομένον ἐπυνθάνετο τί¹ εἴη τοῦτο. ¹and a crowd passing along he asked what might be this. 37 ἀπήγγειλαν δὲ αὐτῷ, "Οτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. And they told him, Jesus the Nazarean is passing by. 38 Καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ ²Δαβίδ,² ἐλέησόν με. And he called out saying, Jesus, Son of David, have pity on me. 39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα ³σιωπήσῃ.³ And those going before rebuked him that he should be silent, αὐτὸς δὲ πολλῶν μᾶλλον ἔκραζεν, Ὡς ⁴Δαβίδ,⁴ ἐλέησόν με. but he much more cried out, Son of David, have pity on me. 40 Σταθείς δὲ ⁵ὁ⁵ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. And having stopped Jesus commanded him to be brought to him. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, 41 ῥέ- him. And having drawn near he asked him, γων, ⁶Τί σοι θέλεις ποιῶ; ⁷Ὁ δὲ εἶπεν, Κύριε, ἵνα ing, What to these I desirest thou I shall do? And he said, Lord, that I may receive sight. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον. I may receive sight. And Jesus said to him, Receive sight: ἡ πίστις σου σέσωκέν σε. 43 Καὶ παραχρῆμα ἀνέβλεψεν, thy faith hath healed thee. And immediately he received his sight, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς and followed him, glorifying God. And all the people ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. having seen [it] gave praise to God.

19 Καὶ εἰσελθὼν διήρχετο· τὴν Ἱερειχώ¹ 2 καὶ ἰδοί, And having entered he passed through Jericho. And behold, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχι- a man by name called Zacchæus, and he was a chief τελωνῆς, καὶ οὗτος ἦν² πλούσιος· 3 καὶ ἐζητεῖ ἰδεῖν τὸν tax-gatherer, and he was rich. And he was seeking to see Ἰησοῦν τίς ἐστίν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ Jesus— who he is: and he was not able for the crowd, because ἡλικία μικρὸς ἦν. 4 καὶ προδραμών³ ἔμπροσθεν ἀνέβη in stature small he was. And having run forward before, he went up ἐπὶ συκομωραίαν,⁴ ἵνα ἴδῃ αὐτόν· ὅτι ⁵οἱ⁵ ἐκείνης into a sycamore, that he might see him, for by that [way] ἤμελλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀνα- he was about to pass. And as he came to the place, look- βλέψας ὁ Ἰησοῦς ⁶εἶδεν αὐτόν, καὶ⁶ εἶπεν πρὸς αὐτόν, ing up Jesus saw him, and said to him, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου Zacchæus, making haste come down, for to-day in thy house δεῖ με μένειν. 6 Καὶ σπεύσας κατέβη καὶ ὑπεδέξατο it becometh me to remain. And making haste he came down and received αὐτόν χαίρων. 7 καὶ ἰδόντες ⁷ἅπαντες⁷ διεγόγγυζον, all him rejoicing. And having seen [it] all murmured, λέγοντες, "Οτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. saying, With a sinful man he has entered to lodge. 8 Σταθείς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰδού, τὰ But standing Zacchæus said to the Lord, Lo, the ἡμίσιον⁸ τῶν ὑπαρχόντων μου,⁸ κύριε, ⁹δίδωμι τοῖς πτωχοῖς·⁹ Lord, I give to the poor, and if I have

¹ + [ἀν] LTr.

² Δαυὶδ GW; Δαυεὶδ LTrA.

³ σιγήσῃ LTrA.

⁴ [ὁ] Tr.

P — λέγων [Tr]A.

⁵ Ἱερειχώ T.

⁶ αὐτὸς (— ἦν [L]TrA) LTrA; — οὗτος T.

⁷ + εἰς

τὸ to the (read ἔμπρ. front), [T]A.

⁸ συκομωρεάν EGTTrA; συκομωρεάν L.

⁹ — δι'

GLTrA-W.

¹⁰ εἶδεν αὐτόν, καὶ Tr[A].

¹¹ πάντες LTrA-W.

¹² ἡμίσεια L; ἡμίσειά TrA.

¹³ μου τῶν ὑπαρχόντων TrA.

¹⁴ τοῖς πτωχοῖς δίδωμι TrA.

καὶ εἰ τινός τι ἔσυκοφάντησα, ἀποδίδωμι τετρα-
 and if of anyone anything I took by false accusation, I return four-
 πλοῦν. 9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Ὅτι σήμερον σωτηρία
 fold. And said to him Jesus, To-day salvation
 τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτός υἱὸς Ἀβραάμ
 to this house is come, inasmuch as also he a son of Abraham
 ἔστιν." 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι
 is: for came the Son of man to seek and to save
 τὸ ἀπολωλός.
 that which has been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παρα-
 But as were hearing they these things, adding he spoke a para-
 βολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν
 ble, because near he was Jerusalem, and thought
 αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνα-
 they that immediately was about the kingdom of God to be
 φαίνεσθαι. 12 Εἶπεν οὖν, Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη
 manifested. He said therefore, A man certain high born proceeded

εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.
 to a country distant, to receive for himself a kingdom and to return.

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς,
 And having called ten of his bondmen he gave to them ten minas,
 καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἄῤῥω" ἔρχομαι.
 and said to them, Trade until I come.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ ἀπέστειλαν πρεσ-
 But his citizens hated him and sent an em-
 βείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον
 bassy after him, saying, We are unwilling [for] this [man]

βασилεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν
 to reign over us. And it came to pass on coming back again
 αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ
 his having received the kingdom, that he directed to be called to him

τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον, ἵνα
 these bondmen to whom he gave the money, in order that
 ἔγνων ὅτις τί διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ
 he might know what each had gained by trading. And came up the

πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου ἡ προσειργάσατο δέκα μνᾶς.
 first, saying, Lord, thy mina has produced ten minas.

17 Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ
 And he said to him, Well! good bondman; because in a very little

πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
 faithful thou wast, be thou authority having over ten cities.

18 Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησεν
 And came the second, saying, Lord, thy mina has made

πέντε μνᾶς. 19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω
 five minas. And he said also to this one, And thou be over

πέντε πόλεων. 20 Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδοὺ ἡ
 five cities. And another came, saying, Lord, behold

μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. 21 ἐφοβούμεν
 thy mina, which I kept laid up in a handkerchief. I feared

γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἶρεις ὁ
 for thee, because a man harsh thou art; thou takest up what

taken any thing from any man by false accu-
 sation, I restore him
 fourfold. 9 And Jesus
 said unto him, This
 day is salvation come
 to this house, forso-
 much as he also is a
 son of Abraham. 10 For
 the Son of man is come
 to seek and to save that
 which was lost.

11 And as they heard
 these things, he added
 and spake a parable,
 because he was nigh to
 Jerusalem, and be-
 cause they thought
 that the kingdom of
 God should immo-
 diately appear. 12 He
 said therefore, A cer-
 tain nobleman went
 into a far country to
 receive for himself a
 kingdom, and to re-
 turn. 13 And he called
 his ten servants, and
 delivered them ten
 pounds, and said unto
 them, Occupy till I
 come. 14 But his citi-
 zens hated him, and
 sent a message after
 him, saying, We will
 not have this man to
 reign over us. 15 And
 it came to pass, that
 when he was returned,
 having received the
 kingdom, then he com-
 manded these servants
 to be called unto him,
 to whom he had given
 the money, that he
 might know how much
 every man had gained
 by trading. 16 Then
 came the first, saying,
 Lord, thy pound hath
 gained ten pounds.
 17 And he said unto
 him, Well, thou good
 servant; because thou
 hast been faithful in a
 very little, have thou
 authority over ten
 cities. 18 And the
 second came, saying,
 Lord, thy pound hath
 gained five pounds.
 19 And he said likewise
 to him, Be thou also
 over five cities. 20 And
 another came, saying,
 Lord, behold, here is
 thy pound, which I
 have kept laid up in a
 napkin: 21 for I fear-
 ed thee, because thou
 art an austere man:
 thou takest up that

ἔστιν (read [is]) T. εἶναι αὐτὸν Ἱερουσαλήμ L; εἶναι Ἱερουσαλήμ αὐτόν TTa.
 ἐν ᾧ LTTA. δέδωκεν he had given LTTA. ἔγνων LTTA. εἰ τι διεπραγματεύσατο
 what they had gained by trading TA. δέκα προσηργάσατο (προσεῖργ. T) LTTA. εὖ γὰρ
 well done LTTA. ἡ μνᾶ σου, κύριε, TTa. ἐπάνω γίνου TA. + ὁ the (ἕτερος
 other) LTTA.

τια· ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευο-
ments on the colt, they put 'on [it] 'Jesus.

μένου. δὲ αὐτοῦ ὑπεστρώννουν ταῖμάτια· αὐτῶν· ἐν τῇ ὁδῷ.
And as he went they were strewing their garments in the way.

37 Ἐγγίζοντας δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους
And as he drew near already at the descent of the mount

τῶν ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίρον-
of Olives began all the multitude of the disciples, rejoic-

τες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ 'πασῶν· ὧν
ing, to praise God with a 'voice 'loud for all 'which

εἶδον· δυνάμεων. 38 λέγοντες, Εὐλογημένος ὁ
'they 'had 'seen [the] 'works of 'power, saying, Blessed the

ἐρχόμενος· βασιλεὺς ἐν δνόματι κυρίου· εἰρήνη ἐν
'coming 'king in [the] name of [the] Lord. Peace in

οὐρανῷ· καὶ δόξα ἐν ὑψίστοις. 39 Καί τινες τῶν Φαρισαίων
heaven and glory in [the] highest. And some of the Pharisees

ἀπὸ τοῦ ὄχλου εἶπον· πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον
from the crowd said to him, Teacher, rebuke

τοῖς μαθηταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς,· Λέγω
thy disciples. And answering he said to them, I say

ὑμῖν, ὅτι· ἐὰν οὗτοι 'σιωπήσωσιν· οἱ λίθοι 'κεκράζονται.
to you, that if these should be silent the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν,
And as he drew near, seeing the city he wept over it,

42 λέγων, Ὅτι εἰ ἔγνων καὶ σύ, 'καί γε· ἐν τῇ ἡμέρᾳ
saying, If thou hadst known, even thou, even at least in 'day

'σου ταῦτα, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ
'thy 'this, the things for 'peace 'thy; but now they are hid from

ὀφθαλμῶν σου. 43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ καὶ ὑπεριβα-
thine eyes; for 'shall 'come 'days upon thee that 'shall 'cast

λοῦσιν· οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσιν σε
'about 'thine 'enemies 'a 'rampart 'thee, and shall close around thee

καὶ συνέξουσιν σε πάντοθεν, 44 καὶ ἐδαφιοῦσιν
and keep in thee on every side, and shall level 'with 'the 'ground

σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον
'thee and thy children in thee, and shall not leave in thee a stone

ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς
upon a stone, because thou knewest not the season of 'visitation

σου.
'thy.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς
And having entered into the temple he began to cast out those

πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς,
selling in it and buying, saying to them,

Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ
It has been written, My house a house of prayer is; but ye

αὐτὸν ἐποίησατε σπήλαιον ληστῶν. 47 Καὶ ἦν διδάσκων
it have made a den of robbers. And he was teaching

τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
day by day in the temple; and the chief priests and the scribes

cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 saying, If thou hadst known, even thou, at least in this day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out those that sold therein, and them that bought;

46 saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes

ἰ εἰσέλθων Tr. ἰ πάντων LTr. m — ἐρχόμενος T. ἰ ἐν οὐρανῷ εἰρήνην TTrA. ὁ εἶπεν LTrA. p — αὐτοῖς T[Tr]A. ἰ [ὅτι] Tr. ἰ σιωπήσωσιν shall be silent LTrA. ἰ κράζουσιν TTrA. ἰ αὐτὴν LTrA.W. ἰ καί γε OT; — καί γε [L]Tr[A]. w — σου LTr[A]. ἰ [σου] LTrA. ἰ παρεμβαλοῦσιν shall place near T. ἰ λίθον ἐπὶ λίθον (λίθων L) ἐν σοὶ LTrA. ἰ — ἐν αὐτῷ καὶ ἀγοράζοντας TTrA. ἰ + ὅτι L; + καὶ ἐστὶν and shall be TTrA. ἰ — ἐστὶν TTrA.

and the chief of the people sought to destroy him, 48 and could not find what they might do: for all the people were very attentive to hear him.

ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· 48 καὶ
 'were seeking 'him 'to 'destroy, 'and 'the 'first 'of 'the 'people, 'and
 οὐχ^d εὑρίσκον" τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξηκρέματο"
 found not what they might do, for 'the 'people 'all 'were 'hanging 'on
 αὐτοῦ ἀκούων.
 'him 'listening.

XX. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 2 and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye not? 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 7 And they answered, that they could not tell whence it was. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν. ἱερέων, ἡ δὲ διδασκαλία
 And it came to pass on one of those days, as was teaching
 τοῦ αὐτοῦ τὸν λαὸν ἐν τῇ ἱερῇ καὶ εὐαγγελιζομένον,
 ing he the people in the temple and announcing the glad tidings,
 ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,
 came up the chief priests and the scribes with the elders
 2 καὶ ἔειπον· ἑπὶ αὐτόν, λέγοντες, ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἡ τίς ἐστιν ὁ δούς σοι τὴν
 and spoke to him, saying, Tell us by what authority these things thou doest, or who it is who gave to thee
 ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρω-
 this authority? And answering he said to them, I will
 τήσω ὑμᾶς καθὼς ἕνα λόγον, καὶ εἰπάτε μοι· 4 Τὸ βάπτισμα
 ask you I also one thing, and tell me, The baptism
 Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ
 of John from heaven was it or from men? And they
 οὐκ ἔμελλον ἀποκρίσασθαι αὐτῷ, ὅτι οὐκ ᾔδεισαν· 6 ἔπειτα
 reasoned among themselves, saying, If we should say
 ἔξ οὐρανοῦ, ἐρεῖ ὅτι οὐκ ἐπιστεύετε αὐτῷ; 7 Ἐξ ἀνθρώπων, ἐρεῖ ὅτι οὐκ ἐπιστεύετε αὐτῷ;
 From heaven, he will say Why then did ye not believe him?
 8 ἔπειτα εἶπεν αὐτοῖς, ὅτι οὐκ ᾔδεισαν· 9 ἔπειτα εἶπεν αὐτοῖς, ὅτι οὐκ ᾔδεισαν·
 But if we should say From men, all the people will stone
 ἡμᾶς, ὅτι οὐκ ᾔδεισαν· 10 ἔπειτα εἶπεν αὐτοῖς, ὅτι οὐκ ᾔδεισαν·
 us, for they are persuaded [that] John a prophet was.
 11 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 12 Καὶ ὁ Ἰησοῦς εἶπεν
 And they answered they knew not whence. And Jesus said

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again he sent another servant: and they beat him also, and treated him shamefully, and sent him away empty. 12 And again he sent a third: and

to them, Neither ^Δ 'tell you by what authority these things I do.
 9^ο ἤρξατο δὲ ^Δ πρὸς τὸν λαὸν λέγειν^ν τὴν παραβολὴν ταύτην^ν
 And he began ^Δ to the people to speak this parable:
 10^ο Ἀνθρωποὶ ^Δ τι^ν ἐφύτευσεν ἀμπελῶνα,^ν καὶ ^Δ ἔξεδото^ν αὐτὸν
 Δ^ο man^ο 'certain planted a vineyard, and let out it
 γεωργοῖς, καὶ ἀπέδημυσεν χρόνους ἰκανοὺς. 10 καὶ ^Δ ἐν^ν
 to husbandmen, and left the country for a long time. And in [the]
 καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ
 season he sent to the husbandmen a bondman, that from the
 καρποῦ τοῦ ἀμπελῶνος ^Δ δῶσι^ν αὐτῷ. οἱ δὲ γεωργοὶ
 fruit of the vineyard they might give to him; but the husbandmen
 βδ^ο εἰραντες αὐτὸν ἐξάπεστειλαν^ν κενόν. 11 καὶ προσέθετο
 having beat him sent [him] away empty. And he added
 12 πέμψαι ἕτερον^ν δοῦλον. οἱ δὲ καὶ ἐκεῖνον δείραντες καὶ ἀτί-
 to send another bondman; but they ^Δ also him ^Δ having ^Δ beat and dis-
 μύσαντες ἐξάπεστειλαν κενόν. 12 καὶ προσέθετο ^Δ πέμψαι
 honoured [him] sent [him] away empty. And he added to send

^a ἡῦρισκον LTr. ^e ἐξεκρέμετο T. ^f — ἐπειών (read one of the days) LTTra. ^g ἱερεῖς
priests TA. ^h εἶπαν TTa. ⁱ λέγοντες πρὸς αὐτὸν LT; — λέγοντες TTrA. ^k εἶπον TT.A.
^l — ἔνα (read [one]) LTTra. ^m + τὸ T. ⁿ ἰωάνου Tr. ^o συνελογίζοντο L.
^p + ἡμῖν to us L. ^q Διὰ τί ELTra. ^r — οὖν [L]TTra. ^s ὁ λαὸς ἀπας TTrA. ^t Ἰωάνη Tr.
^v λέγειν πρὸς τὸν λαὸν L. ^w Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος L. ^x — τις GLTTraW.
^y ἐξέδετο Ta. ^z ἐν (read καρῶ at [the] season) LTTra. ^a δώσουσιν they shall give
LTTra. ^b ἐξαπέστειλαν αὐτὸν δεύσαντας TA. ^c ἔτερον τέμψαι LTTra. ^d τρίτον τέμψαι LTTa.

γρίτον·¹¹ οἱ δὲ καὶ τοῦτον¹² τραυματίσαντες ἐξέβαλον.
a third; and they also him having wounded cast [him] out.

13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω
And said the lord of the vineyard, What shall I do? I will send

τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες¹³ ἐντρα-
my son the beloved; perhaps him having seen they will

πήσουνται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο¹⁴
respect. But having seen him the husbandmen reasoned

πρὸς ἑαυτοὺς,¹⁵ λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος·¹⁵ δεῦτε¹⁶
among themselves, saying, This is the heir; come

ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.
let us kill him, that ours may become the inheritance.

15 Καὶ ἐκβαλόντες αὐτὸν ἐξω τοῦ ἀμπελῶνος ἀπέκτειναν.
And having cast forth him outside the vineyard they killed

Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
[him]. What therefore will do to them the lord of the vineyard?

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει
He will come and will destroy these husbandmen, and will give

τὸν ἀμπελῶνα ἄλλοις.¹⁷ Ἀκούσαντες δὲ¹⁸ εἶπον,¹⁹ Μὴ
the vineyard to others. And having heard [it] they said, Not

γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστιν τὸ
may 'it be! But he looking at them said, What then is 'that

γεγραμμένον τούτου, Λίθον ὃν ἀπεδοκίμασαν οἱ
'has been 'written 'this, [The] stone which 'rejected 'they 'that

οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς
'build, this is become head of [the] corner? Everyone

ὃ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν
that falls on that stone will be broken, but on whomsoever

πέσῃ²⁰ λικμήσει αὐτόν. 19 Καὶ ἐζήτησαν²¹ οἱ
it may fall it will grind 'to 'powder 'him. And 'sought 'the

ἀρχιερεῖς καὶ οἱ γραμματεῖς²² ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας
'chief 'priests 'and 'the 'scribes to lay 'on 'him 'hands

ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ ὅτι
in that hour, and they feared the people; for they knew that

πρὸς αὐτοὺς ὁ τὴν παραβολὴν ταύτην εἶπεν.²³
against them this parable he speaks,

20 Καὶ παρατηρήσαντες ἀπέστειλαν ῥεγκαθέτους,²⁴ ὑπο-
And having watched [him] they sent secret agents, feign-

κρινόμενους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται
ing themselves 'righteous 'to 'be, that they might take hold

αὐτοῦ λόγου,²⁵ εἰς τὸ²⁶ παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ
of him in discourse, to the [end] to deliver up him to the power and

τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτόν, λέγον-
to the authority of the governor. And they questioned him, say-

τες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ
ing, Teacher, we know that rightly thou sayest and teachest, and

οὐ λαμβάνεις²⁷ πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν
acceptest not [any man's] person, but with truth the way

τοῦ θεοῦ διδάσκεις. 22 ἔξεστιν ἡμῖν²⁸ Καίσαρι φόρον δοῦναι
of God teachest: is it lawful for us 'to 'Caesar 'tribute 'to 'give

ἢ οὐ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς
or not? But perceiving their craftiness he said to

they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying,

This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him.

What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others.

And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written,

The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why

* κἀκείνους L. — ἰδόντες LTT[A]. ‡ διελογίζαντο L. ^b ἀλλήλους one another TT-A.
— δεῦτε LTT-A. ^k ο' ²² ἀκούσαντες L. ⁱ εἶπαν LTT-A. ^m ἐζήτουν L. ⁿ γραμματεῖς
καὶ οἱ ἀρχιερεῖς LTT-A. ^o εἶπεν τὴν παραβολὴν ταύτην LTT-A. ^p ῥεγκαθέτους T. ^q λόγον
[read of his discourse] Tr. ^r ὥστε so as LTT-A. ^s ἡμᾶς TT-A.

tempt ye me? 24 Show me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

αὐτούς, ^{τί} με πειράζετε; 24 Ἐπιδείξατέ μοι δηνάριον·^α them, Why me do ye tempt? Show me a denarius: ^{τινος} ἔχει εἰκόνα καὶ ἐπιγραφὴν; ^α Ἀποκριθέντες· δὲ εἶπον, ^α whose "has 'it 'image "and "inscription? And answering they said, Καίσαρος. 25 Ὁ δὲ εἶπεν αὐτοῖς, ^α Ἀπόδοτε τοῖνυν τὰ Caesar's. And he said to them, Render therefore the things Καίσαρος ^β Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 Καὶ of Caesar to Caesar, and the things of God to God. And οὐκ ἴσχυσαν ἐπιλαβεῖσθαι αὐτοῦ· ῥήματος ἐναντίον τοῦ they were not able to take hold of his speech before the λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. people; and wondering at his answer they were silent.

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντι- And having come to [him] some of the Sadducees, who deny λεγοντες ^α ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν, 28 λέγον- ^α "a 'resurrection 'there 'is, they questioned him, say- ^α τες, Διδάσκαλε, Ἐμώσῃς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφός ing, Teacher, Moses wrote to us, If anyone's brother ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ^α ἵνα should die having a wife, and he childless should die, that λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα ^α should "take "his "brother the wife and should raise up seed τῷ ἀδελφῷ αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος to his brother. "Seven "then "brethren "there "were; and the first

λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· 30 καὶ ἔλαβεν ^α ὁ having taken a wife died childless; and "took the δεῦτερος ^β τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· 31 καὶ ^α "second the woman, and he died childless; and ^α ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ ^α οὐ κατ- the third took her; and likewise also the seven did not ^α ἔλιπον τέκνα, καὶ ἀπέθανον· 32 ὕστερον ^α δὲ πάντων ^α ἀπέ- leave children, and died; "last "and of all died ^α θανεν καὶ ἡ γυνή. 33 Ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν also the woman. Therefore in the resurrection of which of them

γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 34 Καὶ does she become wife? for the seven had her as wife. And ^α ἀποκριθεὶς ^α εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τοῦτου answering "said "to "them "Jesus, The sons of this age γαμοῦσιν καὶ ἐκγαμίσκονται· 35 οἱ δὲ καταξιωθέντες τοῦ marry and are given in marriage; but those accounted worthy αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ^α ἐκ ^α that "age "to "obtain and the resurrection which [is] from among νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται· 36 οὔτε [the] dead neither marry "nor are given in marriage; "neither γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γὰρ εἰσιν, καὶ ^α for "die "any "more "they "can; for equal to angels they are, and υἱοὶ εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 Ὅτι δὲ sons are of God, of the "resurrection "sons "being. But that ἐγείρονται οἱ νεκροί, καὶ Ἐμώσῃς ἐμήνυσεν ἐπὶ τῆς are raised the dead, even Moses shewed [in the part] on the

^α — τί με πειράζετε TTRA. ^β δεῖξατέ GLTTRAW. ^γ + [οἱ δὲ εἶδον, καὶ εἶπεν] and they shewed [it]. And he said L. ^δ οἱ (read and they said) T. ^ε εἶπαν TTRA. ^ς πρὸς αὐτούς TTRA. ^α Τοῖνυν ἀπόδοτε TTRA. ^β + τῷ T. ^γ τοῦ (read [his]) A. ^δ λέγοντες (read who say there is not (μὴ) a resurrection) T. ^ε Ἐμώσῃς LTTTAW. ^ς ἡ should be LTTTA. ^ς — ἔλαβεν TTRA. ^α — τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος TTRA. ^β + [ὡσαύτως] likewise L. ^γ + καὶ even E. ^δ — δὲ πάντων LTTTA. ^ε καὶ ἡ γυνὴ ἀπέθανεν TTRA. ^ς ἡ γυνὴ οὖν ἐν τῇ the woman therefore in the TA. ^α — ἀποκριθεὶς LTTTA. ^β γαμίσκονται LTTTA. ^γ γαμίζονται LTTT; γαμίσκονται A. ^δ οὐδὲ LTJA. ^ε — τοῦ TTRA.

βάτον, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν
bush, when he called [the] Lord the God of Abraham and the God
Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ. 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν,
of Isaac and the God of Jacob; but God he is not of [the] dead,
ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 39 Ἀποκριθέν-
but of [the] living; for all for him live. ^{Answering}

τες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς
^{and some of the scribes said, Teacher, well}
εἶπας. 40 Οὐκέτι ἔτι ἑτοίμων ἐπέρωτᾷν αὐτὸν
thou hast spoken. ^{Not any more and did they dare to ask him}
οὐδέν.
anything.
(i.e. nothing.)

41 Εἶπεν δὲ πρὸς αὐτοὺς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν
And he said to them, How do they say the Christ ^{Son}
Ἀδαβιδ¹ εἶναι; 42 καὶ αὐτὸς Ἀδαβιδ² λέγει ἐν βιβλῳ
^{of David is? and himself David says in [the] book}
ψαλμῶν, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
of Psalms. ^{Said the Lord to my Lord, Sit on my right hand,}
43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
until I place thine enemies ^{[as] a footstool for thy feet.}
44 Ἀδαβιδ³ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ
David therefore ^{Lord him calls, and how his son}
ἐστιν;
is he?

45 Ἀκούοντες δὲ πάντες τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς
And as were listening all the people he said to ^{disciples}
αὐτοῦ, 46 Προσεχετε ἀπὸ τῶν γραμματέων τῶν θελόντων
^{his, Beware of the scribes who like}
περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς
to walk in robes, and love greetings in the
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-
market-places and first seats in the synagogues and first
τοκλίσιας ἐν τοῖς δείπνοις. 47 οἱ κατεσθίουσιν τὰς οἰκίας
places in the suppers; who devour the houses
τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι
of widows, and as a pretext ^{at great length pray.} These
λήψονται περισσότερον κρίμα.
shall receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν
And having looked up he saw the ^{casting} ^{their} gifts
εἰς τὸ γαζοφυλάκιον¹ πλουτίους. 2 εἶδεν δὲ καὶ τινα²
^{into the treasury rich, and he saw also a certain}
χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά. 3 καὶ εἶπεν,
^{widow poor casting therein two lepta. And he said,}
Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη³ ὁ πλεῖον⁴
Of a truth I say to you, that ^{widow this more}
πάντων ἔβαλεν. 4 ὅτι πάντες γὰρ οὗτοι ἐκ τοῦ περισ-
than all cast in; for all these out of that which was
σεύοντες αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη δὲ
abounding to them cast into the gifts of God; but she

called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

XXI. And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 for all these have of their abundance cast in unto the offerings of God: but she

¹ — τὸν ΛΙΤΡΑ. ² εἶπεν ΛΙΤΡΑ. ³ γὰρ for ΤΙΤΑ. ⁴ εἶναι Δαβιδ υἱὸν ΤΑ.
⁵ Δαβιδ GW; Δαβιδ ΛΙΤΡΑ. ⁶ αὐτὸς γὰρ for ⁷himself T. ⁸ + τῶν the L. ⁹ — ὁ
(read [the]) ΛΙΤΡΑ. ¹⁰ αὐτὸν κύριον ΤΙΤΑ. ¹¹ αὐτοῦ υἱὸς ΤΙΤΑ. ¹² — αὐτοῦ (read the disciples)
ΤΙΤ; πρὸς αὐτοῖς to them A. ¹³ οἱ κατεσθίουσιν those devouring L. ¹⁴ προσευχόμενοι
praying L. ¹⁵ λήψονται ΛΙΤΡΑ. ¹⁶ εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν ΤΙΤΑ. ¹⁷ [καὶ]
τινα L; τινα [καὶ] A; — καὶ ΤΙΤ. ¹⁸ λεπτά δύο T. ¹⁹ αὕτη ἢ πτωχὴ ΛΙΤΡΑ. ²⁰ πλεῖον ΛΙΤΑ.
²¹ πάντες L. ²² — τοῦ θεοῦ ΤΙΤΑ.

of her penury bath
cast in all the living
that she had.

ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα¹ τὸν βίον ὃν εἶχεν
out of her poverty all the livelihood which she had
ἔβαλεν.
did cast.

5 And as some spake
of the temple, how it
was adorned with
goodly stones and
gifts, he said, 6 As
for the 6 things which
ye behold, the days
will come, in the which
there shall not be left
one stone upon an-
other, that shall not
be thrown down.
7 And they asked him,
saying, Master, but
when shall these things
be? and what sign
will there be when
these things shall come
to pass? 8 And he said,
Take heed that ye
be not deceived: for
many shall come in
my name, saying, I am
Christ; and the time
draweth near: go ye
not therefore after
them. 9 But when ye
shall hear of wars and
commotions, be not
terrified: for these
things must first come
to pass; but the end is
not by and by. 10 Then
said he unto them,
Nation shall rise a-
gainst nation, and
kingdom against king-
dom: 11 and great
earthquakes shall be
in divers places, and
famines, and pestil-
lences; and fearful
sights and great signs
shall there be from
heaven. 12 But before
all these, they shall
lay their hands on you,
and persecute you, de-
livering you up to the
synagogues, and into
prisons, being brought
before kings and rulers
for my name's sake.
13 And it shall turn to
you for a testimony.
14 Settle it therefore
in your hearts, not to
meditate before what
ye shall answer: 15 for
I will give you a mouth
and wisdom, which all
your adversaries shall
not be able to gainsay
nor resist. 16 And ye
shall be betrayed both
by parents, and broth-

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
And as some were speaking about the temple, that with stones goodly
καὶ ἀναθήμασιν¹ κεκοσμηται, εἶπεν, 6 Ταῦτα ἃ θεω-
and consecrated gifts it was adorned, he said, [As to] these things which ye are
ρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ
beholding, will come days in which shall not be left stone upon
λίθῳ² ὃς οὐ καταλυθήσεται. 7 Ἐπηρώτησαν δὲ αὐτόν, λέ-
stone which shall not be thrown down. And they asked him, say-
γοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ
ing, Teacher, when then these things will be? and what the
σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπεν,
sign when are about these things to take place? And he said,
Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
Take heed ye be not led astray; for many will come in
ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ, Ὁ καιρὸς ἤγ-
my name, saying, I am [he]; and, The time is
γικεν. μὴ οὖν³ πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
draw near. Not therefore go ye after them. And when
ἀκούσῃτε πολέμους καὶ ἀκαταστασίας, μὴ τροχηθῆτε δεῖ
ye shall hear of wars and commotions, be not terrified; must
γὰρ ταῦτα γενέσθαι⁴ πρῶτον, ἀλλ' οὐκ εὐθέως τὸ
for these things take place first, but not immediately [is] the
τέλος. 10 Τότε ἐλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ὑπὲρ⁵
end. Then he was saying to them, Shall rise up nation against
ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· 11 σεισμοί τε μεγάλοι
nation, and kingdom against kingdom; also earthquakes great
κατὰ τόπους καὶ⁶ λιμοὶ καὶ λοιμοὶ⁷ ἔσονται, φόβη-
in different places and famines and pestilences shall there be, fearful
τρά⁸ τε καὶ σημεῖα ἀπ' οὐρανοῦ⁹ μεγάλα ἔσται. 12 Πρὸ
sights and and signs from heaven great shall there be. Before
δὲ τούτων πάντων¹⁰ ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας
but these things all they will lay upon you
αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς¹¹ συναγωγὰς καὶ
their, and will persecute [you], delivering up to synagogues and
φυλακάς, ἀγομένους¹² ἐπὶ βασιλεῖς καὶ ἡγεμόνας. ἕνεκεν
prisons, bringing [you] before kings and governors, on account of
τοῦ ὀνόματός μου. 13 ἀποβήσεται¹³ ὑμῖν εἰς μαρτύριον¹⁴
my name; but it shall turn out to you for a testimony.
14 ἡθέσθε¹⁵ οὖν εἰς τὰς καρδίας¹⁶ ὑμῶν μὴ προμελετᾶν ἀπο-
Settle therefore in your hearts not to premeditate to make
λογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ
a defence; for I will give you a mouth and wisdom, which
οὐ δυνήσονται¹⁷ ἀντειπεῖν¹⁸ οὐδὲ ἀντιστῆναι¹⁹ πάντες²⁰ οἱ
shall not be able to reply to nor to resist all those
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ
opposing you. But ye will be delivered up even by parents and

¹ πάντα LTr. ² ἀναθήμασιν LT. ³ + ὡδε here L. ⁴ — ὅτι [L]Tr[A]. ⁵ — οὖν LTrA.
⁶ γενέσθαι ταῦτα A. ⁷ ἐπ' LTrA. ⁸ καὶ κατὰ τόπους TTrA. ⁹ λιμοὶ καὶ λοιμοὶ LTrA.
¹⁰ φόβηθρά LTrA. ¹¹ ἀπ' οὐρανοῦ σημεῖα L. ¹² πάντων GLTTrAW. ¹³ + τὰς τῇ Tr[A].
¹⁴ ἀπογομένους leading [you] away TT.A. ¹⁵ — δεῖ ποτὶ Tr[A]. ¹⁶ θέτε LTrA. ¹⁷ ἐν ταῖς
καρδίαις LTrA. ¹⁸ ἀντιστῆναι οὐδὲ ἀντειπεῖν L; ἀντιστῆναι ἢ ἀντειπεῖν ([ἢ ἀντειπ.] Tr) TTrA.
¹⁹ ἢ or G. ²⁰ ἅπαντες TTrA.

ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν
brethren and relations and friends, and they will put to death [some]

ἐξ ὑμῶν 17 καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων διὰ
from among you, and ye will be hated by all because of
τὸ ὄνομα μου. 18 καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό-
my name. And a hair of your head in no wise may

λῃται. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
perish. By your patient endurance gain your souls.

20 Ὃταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερου-
But when ye see being encircled with armies Jeru-

σαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε
salem then know that has drawn near her desolation. Then

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν
those in Judea let them flee to the mountains; and those in
μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέ-
her midst let them depart out, and those in the countries not let them

σθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ
enter into her; for days of avenging these are,

πληρωθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ δὲ ταῖς
that may be accomplished all things that have been written. But woe to those

ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
with child and to those giving suck in those days,

ραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὁργῇ τῇ
for there shall be distress great upon the land and wrath among

τῷ λαῷ τούτῳ. 24 καὶ πεσοῦνται στόματι μαχαίρας καὶ
this people. And they shall fall by [the] mouth of [the] sword, and

αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλήμ
shall be led captive into all the nations; and Jerusalem

ἔσται πατομένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν
shall be trodden down by [the] nations until be fulfilled [the]

καιροὶ ἐθνῶν. 25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
times of [the] nations. And there shall be signs in sun and moon

καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν ἀπορίᾳ,
and stars, and upon the earth distress of nations with perplexity,

ἡ χροῦσης θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώ-
roaring of [the] sea and rolling surge, fainting at heart men

πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
from fear and expectation of that which is coming on the

οἰκουμένην· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
habitable earth; for the powers of the heavens shall be shaken.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
And then shall they see the Son of man coming in

νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ
a cloud with power and glory great. But beginning

τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς
these things to come to pass look up and lift up heads

ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπεν
your, because draws near your redemption. And he spoke

παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα.
a parable to them: Behold the fig-tree and all the trees:

30 Ὃταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἐαυτῶν
when they sprout already, looking [on them] of yourselves

ren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies,

then know that the desolation thereof is nigh. 21 Then let them which are in Judea flee to the mountains;

and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child,

and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,

until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars;

and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads;

for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig-tree, and all the trees:

30 when they now shoot forth, ye see and

* κτήσασθε ye shall gain LTrA.

but LTrA. * — ἐν (read to this people) GLTTrAW.

πάντα LTrA.

sound GLTTrA.

* ἄχρις L.

* + οὐ LTrA.

πληρωθῆναι GLTTrAW.

* μαχαίρας Tr.

* ἔσονται LTrA.

* — δὲ

* τὰ ἔθνη

* ἡχους at [the]

know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

γινώσκετε ὅτι ἤδη ἐγγύς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρ- kingdom of God. Verily I say to you, that in no wise will have ἐλθῇ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ passed away this generation until all shall have taken place. The οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ *παρέλθωσιν. 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε *βαρυνθῶ- But take heed to yourselves, lest be laden σιν ὁ ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις your hearts with surfeiting and drinking and cares βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη. of life, and suddenly upon you should come that day; 35 ὥς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθήμενους for as a snare shall it come upon all those sitting ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε οὖν ἐν upon the face of all the earth. Watch therefore at παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦ- every season praying, that ye may be accounted worthy to escape these πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπρο- things all which are about to come to pass, and to stand before σθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

37 Ἦν δὲ τὰς ἡμέρας ἔν τῳ ἱερῷ διδάσκων καὶ τὰς δὲ νύκτας And he was by day in the temple teaching, and by night ἐξερχόμενος ἠδύλετο εἰς τὸ ὄρος τὸ καλούμενον ἑλαιῶν going out he lodged on the mount called of Olives; 38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῳ and all the people came early in the morning to him in the ἱερῷ ἀκούειν αὐτοῦ. temple to hear him.

XXII. Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised,

22 Ἠγγίζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη And drew near the feast of unleavened [bread] which [is] called πάσχα. 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς passover; and were seeking the chief priests and the scribes τὸ πῶς ἀνέλωσιν αὐτόν ἐφοβοῦντο γὰρ τὸν λαόν. as to how they might put to death him, for they feared the people. 3 Εἰσῆλθεν δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον And entered Satan into Judas who is surnamed Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. 4 καὶ ἀπελ- Iscariote, being of the number of the twelve. And having gone θὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ τοῖς στρατηγοῖς away he spoke with the chief priests and the captains τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. 5 καὶ ἐχάρησαν, καὶ as to how him he might deliver up to them. And they rejoiced, and συνέθεντο αὐτῷ ἀργύριον δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ agreed him money to give. And he promised, and

* παρελεύσονται shall pass away LITTA.

* βαρυνθῶσιν GLTTAAW.

^b αἱ καρδίαι

ὑμῶν LIT. ^c αἰφνίδιος ἐπιστῇ ἐφ' ὑμᾶς L; ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος TTTA. ^d παγὶς

ἐπελεύσεται γὰρ (read that day as a snare: for it shall come in) LITTA. ^e δὲ but (wa ch)

LITTA. ^f κατισχύσῃτε ye may prevail TTTA. ^g διδάσκων ἐν τῳ ἱερῳ Tr. ^h — ὁ GLTTAAW.

ⁱ καλούμενον is called TTTA. ^k + καὶ τοῖς γραμματεῦσιν and the scribes L. ^l — τοῖς TTTA.

^m αὐτοῖς παραδῶ αὐτόν LITTA. ⁿ — καὶ ἐξωμολόγησεν (read he sought) L.

ἐζητεί εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ
sought opportunity to deliver up him to them away from [the]
ὄχλου.¹
crowd.

and sought opportunity to betray him unto them in the absence of the multitude.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἣν ἔδει
And came the day of unleavened [bread] in which was needful

7 Then came the day of unleavened bread,

θῆσθαι τὸ πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην,²
to be killed the passover. And he sent Peter and John,

when the passover must be killed. 8 And he sent Peter and John,

εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-
saying, Having gone prepare for us the passover, that we may

saying, Go and prepare us the passover, that we may eat.

μεν. 9 Οἱ δὲ ἔλεγον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;³
eat [it]. But they said to him, Where wilt thou we should prepare?

And they said unto him, Where wilt thou we should prepare?

10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν
And he said to them, Lo, on your having entered into the city

And he said unto them, Behold, when ye are entered into the city,

συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκο-
will meet you a man, a pitcher of water carrying; fol-

there shall a man meet you, bearing a pitcher of water; follow him

λουθήσατε αὐτῷ εἰς τὴν οἰκίαν ὅθι εἰσπορεύεται· 11 καὶ
low him into the house where he enters; and

ye shall say unto the good man of the house, The Master saith unto thee,

ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδά-
ye shall say to the master of the house, Says to thee the teach-

er, Where is the guest-chamber where the passover with

καλος, Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν
er, Where is the guest-chamber where the passover with

I shall eat the passover with my disciples?

μαθητῶν μου φάγω; 12 Κάκεινος ὑμῖν δείξει ἄνωγον⁴
my disciples I may eat? And he you will shew upper room

And he shall shew you a large upper room furnished:

μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 Ἀπελθόντες δὲ εἰδόν
a large furnished: there prepare. And having gone they found

there make ready. 13 And they went, and found as he had said

καθὼς ἔειπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.
as he had said to them; and they prepared the passover.

unto them: and they made ready the passover.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν, καὶ οἱ δώδεκα⁵
And when was come the hour he reclined [at table], and the twelve

14 And when the hour was come, he sat down, and the twelve

ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτοὺς, Ἐπιθυμῶ
apostles with him. And he said to them, With desire

apostles with him. 15 And he said unto them, With desire I

ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με-πα-
I desired this passover to eat with you before. I suf-

fer. 16 Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἔξ-
fer. For I say to you, that any more not at all will I eat of

(lit. no more)

αὐτοῦ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 Καὶ
it until it be fulfilled in the kingdom of God. And

thereof, until it be fulfilled in the kingdom of God. 17 And

δεξιόμενος ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο,
having received a cup having given thanks he said, Take this,

he took the cup, and gave thanks, and said, Take this, and divide

καὶ διαμερίσατε ἑαυτοῖς· 18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ
and divide [it] among yourselves. For I say to you, that not at all

among yourselves: 18 for I say unto you, I will not drink of the

πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου ἕως ὅτου ἡ
will I drink of the fruit of the vine until the

kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it,

βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχαριστή-
kingdom of God be come. And having taken a loaf, having given

thanks, and brake it, and gave unto them, saying, This is my

σας ἐκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμά
thanks he broke, and gave to them, saying, This is body

body which is given for you: this do in remembrance of me.

μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
my, which for you is given: this do in the of me

20 Likewise also the cup after having supped,

ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεῖπνῃ-
remembrance. In like manner also the cup after having supped,

say-

ο ἄτερ ὄχλου αὐτοῖς LITTA. P — ἐν (read ἡ in which) TRA. 9 Ἰωάννην TR. 1 εἶπεν
LITTA. 2 + [σοι] for thee L. 3 εἰς ἣν in which LITTA. 4 ἀνάγειον GLTTRAW. 5 εἰρήκει
LITTA. 6 — δώδεκα LITTA. 7 οὐκέτι [LIT]A. 8 αὐτὸ ἐν LITTA. 9 + τὸ τοῦ (cup) L
b εἰς ἑαυτούς LITTA. c — ὅτι TRA. d + ἀπὸ τοῦ νῦν henceforth T[TRA]. e γεννήματος
LITTA. 19 ἔλθῃ TRA. 20 εἰς [LIT]A. 21 καὶ τὸ ποτήριον ὡσαύτως TTRA.

ing, This cup is the new testament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exerceise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter,

σαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ saying, This cup [is] the new covenant in αἱματί-μου, τὸ ὑπὲρ ὑμῶν ἑκχυνόμενον. 21 Πλὴν ἰδοὺ, my blood, which for you is poured out. Moreover, behold, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. the hand of him delivering up me [is] with me on the table; 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ and indeed the Son of man goes according as ὠρισμένον. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἑκείνῳ δι' οὗ παρα- it has been determined, but woe to that man by whom he is de- δίδεται. 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, lived up. And they began to question together among themselves, τό, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. this, who then it might be of them who this was about to do.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τίς αὐτῶν And there was also a strife among them, this, which of them δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς is thought to be [the] greater. And he said to them, The kings τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες of the nations rule over them, and those exercising authority over αὐτῶν εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' them well-doers are called. But ye not thus [shall be]; but ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ the greater among you let him be as the younger, and he that ἡγούμενος ὡς ὁ διακωνῶν. 27 τίς γὰρ μείζων, ὁ leads as he that serves. For which [is] greater, he that ἀνακείμενος ἢ ὁ διακωνῶν; οὐχὶ ὁ ἀνακείμε- reclines. [at table] or he that serves? [Is] not he that reclines νος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακωνῶν. [at table]? But I am in [the] midst of you as he that serves. 28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς But ye are they who have continued with me in πειρασμοῖς-μου. 29 καὶ ἐγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό my temptations. And I appoint to you, as appointed μοι ὁ πατήρ-μου, βασιλείαν, 30 ἵνα ἔσθιητε καὶ πίνητε to me my Father, a kingdom, that ye may eat and may drink ἐπὶ τῆς τραπέζης-μου ἐν τῇ βασιλείᾳ-μου, καὶ καθίσσητε ἐπὶ at my table in my kingdom, and may sit on θρόνους, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. thrones, judging the twelve tribes of Israel.

31 Εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς And said the Lord, Simon, Simon, lo, Satan ἐξήρτησά σε ὡς σιτάριον, ὡς τὸν σίτον. 32 ἐγὼ demanded to have you, for the sifting [you] as wheat; ὁ δὲ ἐδεήθη περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ but besought for thee, that may not fail thy faith; and thou ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. 33 Ὁ δὲ when hast turned back confirm thy brethren. And he εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς φυλακὴν καὶ said to him, Lord, with thee ready I am both to prison and εἰς θάνατον πορεύεσθαι. 34 Ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, to death to go. And he said, I tell thee, Pet'r.

¹ ἑκχυνόμενον LTTra. ² ὅτι (for) ὁ υἱὸς μὲν TTrA. ³ κατὰ τὸ ὠρισμένον πορεύεται LTTra. ⁴ συζητεῖν LTTra. ⁵ γενέσθω TTrA. ⁶ ἐν μέσῳ ὑμῶν εἰμι TTrA. ⁷ ἔσθιητε LTTra. ⁸ καθίσσεσθε ye shall sit GLW; καθήσεσθε ye shall sit TTr; κάθησθε A. ⁹ — Εἶπεν δὲ ὁ κύριος T[Tr]A. ¹⁰ ἐκλείπῃ LTTra. ¹¹ στήρισον LTTra.

οὐ·μή¹ φωνήσει σήμερον ἀλέκτωρ ²πρὶν·ἢ³ τρίς ⁴ἀπαρ-
in no wise shall crow to-day [the] cock before that thrice thou wilt
νήσῃ·μή¹ εἰδέναι με.⁵
deny knowing me.

35 Καὶ εἶπεν αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ ⁶βαλαν-
And he said to them, When I sent you without purse
τίου⁷ καὶ ⁸πήρας καὶ ὑποδημάτων, μή ⁹τινος ὑστερήσατε;
and provision bag and sandals, anything did ye lack?
Οἱ δὲ ¹⁰εἶπον, "Οὐδενός.¹¹ 36 Εἶπεν οὖν¹² αὐτοῖς, "Ἀλλὰ
And they said, Nothing. He said therefore to them, "However

νῦν ὁ ἔχων ¹³βαλάντιον¹⁴ ἀράτω, ὁμοίως καὶ ¹⁵πήραν·
'now he who has a purse let him take [it], in like manner also provision bag;
καὶ ὁ μὴ ἔχων ¹⁶πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω
and he who has not [one] let him sell his garment and buy
μάχαιραν· 37 λέγω· γὰρ ὑμῖν, ὅτι ¹⁷ἐτι¹⁸ τοῦτο τὸ γεγραμμένον
a sword; for I say to you, that yet this that has been written

δεῖ τελεσθῆναι ἐν ἐμοί, ¹⁹τὸ²⁰ καὶ μετὰ ²¹ἀνόμων ἐλογίσθη·
must be accomplished in me, And with [the] lawless he was reckoned:
καὶ·²² γὰρ²³ ²⁴τὰ²⁵ περὶ ἐμοῦ τέλος ἔχει. 38 Οἱ δὲ ²⁶εἶπον,²⁷
for also the things concerning me an end have. And they said,

Κύριε, ἰδοῦ, ²⁸μάχαιραι ὥδε ²⁹δύο. Ὁ δὲ εἶπεν αὐτοῖς,
Lord, behold, 'swords 'here ['are] 'two. And he said to them,
'Ἰκανόν ἐστιν.
'Enough 'it 'is.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος
And going forth he went according to custom to the mount
των ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.³⁰
of Olives, and followed him also his disciples.

40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε
And having arrived at the place he said to them, Pray
μὴ εἰσελθεῖν εἰς πειρασμόν. 41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ'
not to enter into temptation. And he was withdrawn from

αὐτῶν ὡσεὶ λίθου βολήν, καὶ θείσ· τὰ γόνατα προσήνχετο,
them about a stone's throw, and falling on [his] knees he prayed,
42 λέγων, Πάτερ, εἰ βούλει ³¹παρενεγκεῖν³² ³³τὸ ποτήριον
saying, Father, if thou art willing to take away 'cup

τοῦτο³⁴ ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὺν ³⁵με-
this from me—; but not my will, but thine be
νέσθω.³⁶ 43 Ὡφθη δὲ αὐτῷ ἄγγελος ³⁷ἀπ' οὐρανοῦ ἐνισχύων
done. And appeared to him an angel from heaven strengthening

αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήνχετο.
him. And being in conflict more intently he prayed.
Ἐγένετο δὲ ³⁸ὁ ἰδρώς αὐτοῦ ὡσεὶ ³⁹θρόμβοι αἵματος ⁴⁰κατα-
And became his sweat as great drops of blood falling

βαίνοντες⁴¹ ἐπὶ τὴν γῆν. 45 Καὶ ἀναστὰς ἀπὸ τῆς
down to the earth. And having risen up from
προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητάς· εἶρεν ⁴²αὐτοὺς κοιμω-
prayer, coming to the disciples he found them sleep-

the cock shall not
crow this day, before
that thou shalt thrice
deny that thou know-
est me.

35 And he said unto
them, When I sent you
without purse, and
scrip, and shoes, lacked
ye any thing? And
they said, Nothing.
36 Then said he unto
them, But now, he
that hath a purse, let
him take it, and like-
wise his scrip: and he
that hath no sword,
let him sell his gar-
ment, and buy one.
37 For I say unto you,
that this that is writ-
ten must yet be ac-
complished in me, And
he was reckoned a-
mong the transgressors:
for the things
concerning me have
an end. 38 And they
said, Lord, behold,
here are two swords.
And he said unto them,
It is enough.

39 And he came out,
and went, as he was
wont, to the mount of
Olives; and his disci-
ples also followed him.
40 And when he was
at the place, he said
unto them, Pray that
ye enter not into tempta-
tion. 41 And he was
withdrawn from them
about a stone's cast,
and kneeled down,
and prayed, 42 saying,
Father, if thou be
willing, remove this
cup from me: never-
theless not my will,
but thine, be done.
43 And there appeared
an angel unto him
from heaven, strength-
ening him. 44 And
being in an agony he
prayed more earnestly;
and his sweat was as
it were great drops of
blood falling down to
the ground. 45 And
when he rose up from
prayer, and was come
to his disciples, he
found them sleeping

* — μή (read shall not crow) TT-A.

² ἕως until LTTA.

³ με ἀπαρήσῃ

εἰδέναι LTr.

¹ [μή] A.

⁶ βαλάντιον LTTAW.

¹² εἶπεν LTTA.

¹¹ Οὐδενός TT-A.

⁴ ὁ δὲ εἶπεν but he said T; εἶπεν δὲ Tr.

⁸ βαλάντιον LTTAW.

¹⁷ ἐτι LTTA.

¹⁸ ὅτι L

¹⁰ [γὰρ] LTr.

¹⁹ τὸ that (concerning me has an end) TT-A.

¹ — αὐτοῦ (read the dis-

ciples) TT-A.

¹⁴ παρενεγκαι T; παρενεγκε take away LTr.

¹ τοῦτο τὸ ποτήριον TT-A.

¹⁶ γινέσθω TT-AW.

¹⁶ verses 43, 44 in [] L.

¹⁹ ὁ (ὁ) A. TA.

¹⁹ καταβαίνοντος TA.

¹ — αὐτοῦ (read his disciples) E.

¹ καὶ ἐγένετό

αὐτοῖς TT-A.

¹ κοιμωμένους

for sorrow, 46 and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

μένους^{||} ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ing from grief, and he said to them, Why sleep ye? ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Having risen up pray, that ye may not enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

47 Ἐτι δὲ^{||} αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν. 48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; And 'yet' 'as' 'he' 'was speaking, behold a crowd, and he who was called Judas, one of the twelve, was going before them, and drew near to Jesus to kiss him. 48 'Ὁ δὲ Ἰησοῦς' εἶπεν αὐτῷ, 'Ιούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; to him, Judas, with a kiss the Son of man deliverest thou up?

49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; 50 Καὶ ἐπάταξεν εἰς τὴν οὐκ ἐξ αὐτῶν βῶν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς^{||} τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰν ἕως τούτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ εἶπεν, Ἰούδα, ἡ ἀπάχθη σου. 52 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν. 53 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 54 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 55 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 56 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 57 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 58 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 59 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 60 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 61 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 62 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 63 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 64 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 65 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 66 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 67 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 68 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 69 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 70 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 71 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 72 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 73 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 74 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 75 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 76 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 77 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 78 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 79 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 80 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 81 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 82 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 83 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 84 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 85 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 86 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 87 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 88 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 89 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 90 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 91 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 92 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 93 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 94 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 95 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 96 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 97 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 98 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 99 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου. 100 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παρὰ αὐτόν, Ἰούδα, ἡ ἀπάχθη σου.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said,

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτόν^{||} εἰς τὸν οἶκον^{||} τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. 55 Ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων αὐτῶν ἑκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. 56 Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν τῷ φωτί. 57 Ὁ δὲ ἡρνήσατο αὐτόν, λέγων, Ὑγίαι, οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Ἰδοὺ αὐτόν. 59 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 60 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 61 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 62 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 63 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 64 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 65 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 66 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 67 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 68 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 69 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 70 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 71 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 72 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 73 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 74 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 75 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 76 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 77 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 78 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 79 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 80 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 81 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 82 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 83 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 84 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 85 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 86 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 87 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 88 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 89 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 90 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 91 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 92 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 93 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 94 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 95 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 96 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 97 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 98 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 99 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν. 100 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη, Ἰδοὺ αὐτόν.

† — δὲ and LITTAU.

‡ αὐτοῦς GLTTAAW.

§ Ἰησοῦς δὲ TTA.

¶ εἶπεν LITTA.

‡ — αὐτῷ TTA. § μαχαίρᾳ TTA. ¶ τοῦ ἀρχιερέως τὸν δοῦλον TTA. § τὸ οὖς αὐτοῦ LITTA.

‡ — αὐτοῦ TTA. § — ὁ LITTA. ¶ πρὸς T. § ἐξήλθατε came ye out LIT. ¶ ἄλλα TTA.

‡ ἐστὶν ὑμῶν LITTA. § — αὐτόν (read [him]) LITTA. ¶ τὴν οἰκίαν TTA. ¶ περιεσφάσαντες TTA.

‡ περιεσφάσαντων, having sat around L; σγκαθίσαντων T. § — αὐτῶν LITTA.

‡ μίσος TTA. § — αὐτόν LIT[A]. ¶ οὐκ οἶδα αὐτόν, γύναι TTA.

Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, "Ἀνθρώπε, οὐκ εἰμί.
And thou of them art. But Peter said, Man, I am not.

59 Καὶ διαστάσης ὥσεὶ ὥρας μίας, ἄλλος τις δι᾽ ἰσχυρίζετο,
And having elapsed about "hour "one, "other "a "certain strongly affirmed,

λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι-
saying, In truth also this one with him was; for also a Gali-

λαῖός ἐστιν. 60 Εἶπεν δὲ ὁ Πέτρος, "Ἀνθρώπε, οὐκ οἶδα ὃ
lean he is. And "said "Peter, Man, I know not what

λέγεις. Καὶ παραχρῆμα, ἐτι λαλοῦντος αὐτοῦ, ἐφώνησεν
thou sayest. And immediately, "yet 'as he was speaking, "crew

ὁ ἄλεκτωρ· 61 καὶ στραφείς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ·
"the "cock. And having turned, the Lord looked at Peter;

καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὥς εἶπεν αὐτῷ,
and "remembered "Peter the word of the Lord, how he said to him,

"Ὅτι πρὶν ἄλεκτορα φωνῆσαι ἅπαρνήσῃ με τρίς. 62 Καὶ
Before [the] cock crow thou wilt deny me thrice. And

ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς.
having gone forth outside Peter wept bitterly.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον
And the men who "were holding Jesus mocked

αὐτῷ, δέροντες· 64 καὶ περικαλύψαντες αὐτὸν ἔτυπον
him, beating [him]; and having covered up him they were striking

αὐτοῦ τὸ πρόσωπον, καὶ ἑπήρωτων αὐτόν, λέγοντες, Προ-
his face, and were asking him, saying, Pro-

φήτευσον, τίς ἐστιν ὁ παῖσας σε; 65 Καὶ ἕτερα πολλά
phesy, who is it that struck thee? And "other "things "many

βλασφημοῦντες ἔλεγον εἰς αὐτόν.
blasphemously they said to him.

66 Καὶ ὥς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβύτεριον
And when it became day were gathered together the elderhood

τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν
of the people, both chief priests and scribes, and they led him

εἰς τὸ συνέδριον βεαυτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ χριστός,
into "sanhedrim "their, saying, If thou art the Christ,

εἰπέ ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ
tell us. And he said to them, If you I should tell, not at all

πιστεύετε· 68 ἔάν δὲ ἐρωτήσω, οὐ μὴ ἀποκρι-
would ye believe; and if also I should ask [you], not at all would ye

θῇτέ μοι, ἢ ἀπολύσῃτε. 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ
answer me, nor let [me] go. Henceforth shall be the Son

ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
of man sitting at [the] right hand of the power of God.

70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ
And they "said "all, Thou then art the Son of God? And he

πρὸς αὐτοὺς ἐφη, Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. 71 Οἱ δὲ ἔειπον,
to them said, Ye say, that I am. And they said,

Τί ἐτι ἡμεῖς ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν
What any more need have we of witness? for ourselves have heard

ἀπὸ τοῦ στόματος αὐτοῦ.
from his [own] mouth.

23 Καὶ ἀναστὰν ἔπαν τὸ πλῆθος αὐτῶν ἡγάγεον
And having risen up all the multitude of them led

Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe: 68 and if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII. And the whole multitude of them arose, and led

ἔφη TTA. — ὁ (read [the]) GLTTAW. + σήμερον to-day TTA. — ὁ Πέτρος (read he wept) GTTJA. αὐτόν him LTTA. — ἐτυπον αὐτοῦ τὸ πρόσωπον, καὶ [L]TTA. — αὐτόν TTA. ἀπήγαγον they led away TTA. αὐτῶν TTTAW. εἶπον TTA. — καὶ LTTA. — μοι ἢ ἀπολύσῃτε TTTA. + δὲ however LTTA. εἶπαν TTA. εἶπαν LTTA. ἔχομεν μαρτυρίας χρειάν TTA. ἡγάγον GLTTAW.

him unto Pilate. 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 said unto them, Ye have brought this

αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τούτῳ ἐμύρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα αὐτὸν Χριστὸν βασιλέα εἶναι. 3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων, Ἡ βασιλεία σου; 4 Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. 5 Οἱ δὲ ἐπίσχυον, λέγοντες, Ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρχάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Ὁ δὲ Πιλάτος, ἔχων ἀκούσας ὅτι Γαλιλαῖος ἐστίν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν. 7 καὶ ἐπὶ γινώσκοντες ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρόδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ὅτι ἤκουεν ὅτι ἔμελλεν εἰς αὐτὸν ἰδεῖν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον εἶναι ὑπ' αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἑτοιμοῖς. 10 αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 11 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, ἐυτόνως κατηγοροῦντες αὐτόν. 12 ἔχων ἑαυτὸν ἐν ἐχθρᾷ ὄντας πρὸς αὐτούς. 13 Ὁ δὲ Πιλάτος, καὶ ὁ Ἡρόδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων, ἐγένοντο φίλοι. 14 εἶπεν πρὸς αὐτούς, Προσηνέκατέ

13 Ὁ δὲ Πιλάτος, καὶ οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες καὶ τὸν λαόν, 14 εἶπεν πρὸς αὐτούς, Προσηνέκατέ

1 Πιλάτον τ. 2 εὔρομεν ττ.α. 3 ἡμῶν (read our nation) LTTT[A]W. 4 φόρους Καίσαρι LTTT[A]. 5 + καὶ and [L]TTT[A]. 6 Πιλάτος τ. 7 ἐρωτήσεν ττ.α. 8 + καὶ even ττ.α. 9 — Γαλιλαῖαν τ[α]. 10 + τὸν L. 11 ἐξ ἱκανῶν χρόνων θέλων many times wishing LTTT[A]. 12 — πολλὰ ττ.α. 13 + καὶ also τ. 14 — αὐτὸν (read [him]) [L]TTT[A]. 15 Πιλάτω τ. 16 Ἡρώδης καὶ ὁ Πιλάτος (Πειλ. Τ) ττ.α. 17 αὐτούς ττ.α. 18 συγκαλεσάμενος τ.

μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ
to the this man, as turning away the people; and
ἰδοῦ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας· οὐδὲν^ε εἶρον ἐν τῇ
behold, I before you having examined [him] *nothing^ε found in
ἀνθρώπῳ· τοῦτῃ αἰτίῳ ὧν κατηγορεῖτε
this man blamable [as to the things] of which ye bring accusation

κατ' αὐτοῦ· 15 ἄλλ· οὐδὲ Ἡρώδης· ἠνέπεμψα γὰρ ὑμᾶς πρὸς
against him; nor even Herod, for I sent *up^ε you to
αὐτόν,^ε καὶ ἰδοῦ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον
him, and lo, nothing worthy of death is done

αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 Ἐνάγκην
by him. Having^ε chastised^ε therefore him I will release [him]. *Necessity^ε
δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.^ε 18 ἠνέ-
*now^ε he^ε had to release to them at [the] feast one. *they^ε

κραζαν^ε δὲ ἡ πᾶμπληθεὶ,^ε λέγοντες, Ἀφε τοῦτον, ἀπόλυ-
*cried^ε out^ε but^ε in a mass, saying, Away with this [man], *re-
σον δὲ ἡμῖν τὸν Βαραββάν· 19 ὅστις ἦν διὰ στάσις
lease^ε and to us Barabbas; who was on account of *insurrection^ε

τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον ἰβεβλημένος εἰς
*a^ε certain made in the city and murder cast into
φυλακὴν.^ε 20 Πάλιν μοῦν^ε ὁ Πιλάτος προσεφώνησεν^ε,
prison. Again therefore Pilate called to [them],

θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες,
wishing to release Jesus. But they were crying out, saying,

Ῥσταύρωσον, σταύρωσον^ε αὐτόν. 22 Ὁ δὲ τρίτον εἶπεν
Crucify, crucify him. And he a third [time] said

πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν
to them, What *then^ε evil did *commit^ε this [man]? No

αἴτιον θανάτου εἶρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν
cause of death found I in him. Having^ε chastised^ε therefore him
ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλας, αἰτοῦ-
I will release [him]. But they were urgent with *voices^ε loud, asking

μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν
for him to be crucified. And prevailed the voices of them
καὶ τῶν ἀρχιερέων.^ε 24 Ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι
and of the chief priests. And Pilate adjudged *to be^ε done

τὸ αἶτημα αὐτῶν. 25 ἀπέλυσεν δὲ αὐτοῖς^ε τὸν διὰ
*their^ε request. And he released to them him who on account of

στάσις καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν
insurrection and murder had been cast into the prison, whom

ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
they asked for; but Jesus he delivered up to their will.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνος
And as they led away^ε him, having laid hold on *Simon

τινος Κυρηναίου τοῦ ἐρχομένου^ε ἀπ' ἀγροῦ, ἐπέθηκαν
*a^ε certain a Cyrenian coming from a field, they put upon

αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. 27 Ἠκολούθει
him the cross to bear [it] behind Jesus. *Were^ε following

δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναῖκων, αἱ καὶ
and him a great multitude of the people and of women, who also

man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release him. 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a great company of people, and of women, which also be-

* οὐδὲν TTt. ^ε ἠνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς for he sent him back to us T.
 ε — verse 17 [L]TTt[A]. ^ε ἠνέκραγον TTtA. ^ε πανπληθεὶς T. ^ε βληθεὶς ([βληθεὶς] A)
 ε — τῇ φυλακῇ TTtA. ^ε δὲ however LTTtA. ^ε Πειλάτος T. ^ε + αὐτοῖς them L.
 ε σταυρὸν σταυρὸν LTTtA. ^ε καὶ τῶν ἀρχιερέων [L]TTtA. ^ε καὶ LTTtA. ^ε αὐτοῖς
 O[L]TTtA W. ^ε — τὴν LTTtA. ^ε Σίμωνά τινα Κυρηναῖον ἐρχόμενον LTTtA. ^ε — τοῦ GW.
 ε ἀπὸ L. ^ε — καὶ LTTtA.

wailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 and saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτάς, were bewailing and lamenting him. And turning to them
 28 ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ὑμεῖς, Jesus said, Daughters of Jerusalem, weep not for me,
 28 πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29 ὅτι ἰδοὺ, but *for *yourselves *weep and for your children: for lo,
 29 ἐρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στείραι are coming days in which they will say, Blessed [are] the barren
 29 καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. and wombs which did not bear and breasts which gave not suck.
 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς, Then shall they begin to say to the mountains, Fall upon us;
 30 καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν ὑγρῷ and to the hills, Cover us: for if in the green
 31 ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; 32 Ὥ γοντο tree these things they do, in the dry what may take place? Were led
 32 δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι. 33 Καὶ and also *other *two malefactors with him to be put to death. And
 33 ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον ἐκεῖ when they came to the place called a Skull there
 33 ἐσταύρωσαν αὐτόν, καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν they crucified him, and the malefactors, the one on [the] right
 33 ὃν δὲ ἐξ ἀριστερῶν. 34 Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες and one on [the] left. And Jesus said, Father, forgive
 34 αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. Διαμεριζόμενοι δὲ τὰ them, for they know not what they do. And dividing
 34 ἱμάτια αὐτοῦ ἔβαλον κλήρον. 35 καὶ εἰστήκει ὁ λαὸς θεω- his garments they cast a lot. And stood the people behold-
 35 ρῶν ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγον- ing, and were deriding also the rulers with them, say-
 35 τες, Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν· εἰ οὗτός ἐστιν ὁ χριστός, Others he saved, let him save himself if this is the Christ
 35 ὁ τοῦ θεοῦ ἐκλεκτός. 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρα- the *of God *chosen. And mocked him also the sol-
 36 διῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37 καὶ diers, coming near and *vinegar offering him, and
 37 λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυ- saying, If thou art the king of the Jews, save thy-
 37 τόν. 38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ self. And there was also an inscription written over him
 38 ῤαββίμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, in letters Greek and Latin and Hebrew:
 38 9 Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων. This is the king of the Jews.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying,

39 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἔβλασφήμη Now one of the *who had been hanged malefactors railed at
 39 αὐτόν, λέγων, Εἰ σὺ εἶ ὁ χριστός, σῶσον σεαυτὸν καὶ him, saying, If thou art the Christ, save thyself and
 39 ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτίμα αὐτῷ, λέγων, But answering the other rebuked him, saying,

* — ὁ ΤΤΑ. * + αἱ the ΤΤΑ. b οὐκ ἐθρεψαν nourished not LTΤΑ. c Πέσατε ΤΤΑ.
 d [τῷ] Ττ. * ἦλθον LTΤΑ. [ὁ δὲ . . . ποιοῦσιν] L. e κλήρους lots ΤΑ. h — καὶ LT.
 i — σὺν αὐτοῖς [L] ΤΤΑ. k τοῦ θεοῦ ὁ ΤΑ. l ἐνέπαιζαν ΤΑ. m — καὶ [L] ΤΤΑ.
 n [Εἰ] L. o ἐπιγεγραμμένη [L] Ττ; — γεγραμμένη ΤΑ. p — γράμμασιν . . . Ἑβραϊκοῖς
 [L] ΤΤΑ. q ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος (οὗτος) L LTΤΑ. r — λέγων [Ττ] ΤΤΑ.
 s Οὐχὶ σὺ εἶ ὁ χριστός; Art not thou the Christ? ΤΤΑ. t ἐπιτιμῶν αὐτῷ ἐφῆ rebuking
 him said ΤΤΑ.

Οὐδὲ φοβῶν σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
 "Not even dost thou fear God; [thou] that under the same judgment art?"

41 καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν
 And we indeed justly; for a due recompense of what we did

ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξεν. 42 Καὶ
 "we receive; but this [man] nothing amiss did. And

ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν
 he said to Jesus, Remember me, Lord, when thou comest in

τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν ἰλέγω
 thy kingdom. And said to him Jesus, Verily I say

σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
 to thee, To-day with me thou shalt be in Paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην
 And it was about [the] hour sixth, and darkness came over whole

τὴν γῆν ἕως ὥρας ἑννάτης. 45 καὶ ἐσκοτίσθη ὁ ἥλιος,
 the land until [the] hour ninth; and was darkened the sun;

καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. 46 καὶ
 and was rent the veil of the temple in [the] midst. And

φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς
 having cried with a voice loud Jesus said, Father, into hands

σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν
 thy I will commit my spirit. And these things having said

ἐξέπνευσεν. 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον
 he expired. Now having seen the centurion that which took place

εἰδόξασεν τὸν θεόν, λέγων, Ὁντως ὁ ἀνθρωπος οὗτος δίκαιος
 glorified God, saying, Indeed this man just

ἦν. 48 Καὶ πάντες οἱ συμπαραγεγόμενοι ὄχλοι ἐπὶ τὴν
 was. And all the who were come together crowds to

θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες
 this sight, seeing the things which took place, beating

ἑαυτῶν τὰ στήθη ὑπὸ στρεφόν. 49 εἰστήκεισαν δὲ πάντες
 their breasts returned. And stood all

οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-
 those who knew him afar off, also women who fol-

ακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
 lowed with him from Galilee, beholding these things.

50 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς ὑπάρχων,
 And behold, a man by name Joseph, a counsellor being,

ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συνγκατατεθειμένος
 a man good and just, (he had not assented

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως
 to the counsel and the deed of them,) from Arimathea a city

τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασι-
 of the Jews, and who was waiting for also himself the king-

λείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ
 dom of God, he having gone to Pilate begged the

σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ
 body of Jesus. And having taken down it he wrapped it

Dost not thou fear God, seeing thou art in the same condemnation? 41 and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen,

ν — τῷ (read he said, Jesus, remember) TTrA.

(read he said) TTrA.

ἑνάτης LITTrA.

ἑσχίσθη δὲ T.

ἑκατοντάρχης TTr.

ἑσπῶν LITTrA.

συνακολουθούσαι TTrA.

καὶ and LITTrA.

LITTrA.

κύριε [L]TTrA.

καὶ ἦν ἡδὴ ([ἦδη] TTrA) and it was now LITTrA.

τοῦ ἡλίου ἐκλείποντος (darkness came) from the sun failing T.

καὶ τοῦτο and this L; τοῦτο δὲ TTrA.

συνγκατατεθειμένος T.

θεωρήσαντες having

αὐτῷ LITTrA.

καὶ καὶ T.

συνκατατεθειμένος T; συνκατατεθειμένος A.

Περίλιν T.

αὐτὸ (read [it])

ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λήρος τὰ ῥήματα αὐτῶν,¹
 καὶ ἥπιστον αὐταῖς. 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
 ἐπὶ τὸ μνημεῖον, καὶ παρακύνσας βλέπει τὰ ὀθόνια
 ἔκείμενα μόνα¹ καὶ ἀπῆλθεν πρὸς·² αὐτὸν³ θαυμάζων τὸ
 γεγονός.⁴

had come to pass.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ
 ἡμέρᾳ⁵ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερου-
 σαλὴμ, ἧ ὄνομα Ἐμμαοῦς· 14 καὶ αὐτοὶ ὥμιλουν πρὸς
 ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ
 ἐγένετο ἐν·τῷ·ὀμιλεῖν·αὐτοὺς καὶ ζυζητεῖν,⁶ καὶ αὐτὸς ὁ⁷

It came to pass as they conversed and reasoned, that himself
 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ
 αὐτῶν ἔκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 Εἶπεν δὲ
 πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς
 ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωποί;⁸

one another as ye walk, and are downcast in countenance?
 18 Ἀποκριθεὶς δὲ ὁ εἰς⁹ ὄνομα¹⁰ Κλεόπας, εἶπεν πρὸς
 αὐτόν, Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνως
 τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;¹¹

And answering the one, whose name [was] Cleopas, said to
 him, Thou alone sojournest in Jerusalem, and hast not known
 the things which are come to pass in it in these days?

19 Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ
 περὶ Ἰησοῦ τοῦ Ναζωραίου,¹² ὃς ἐγένετο ἀνὴρ προφήτης,

concerning Jesus the Nazarean, who was a man a prophet,

δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ
 λαοῦ· 20 ὅπως τε παρίδωκαν αὐτόν¹³ οἱ ἀρχιερεῖς καὶ οἱ

people; and how delivered up him the chief priests and

ἀρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν¹⁴
 ἡμεῖς δὲ ἐλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι

But we were hoping he it is who is about to redeem

τὸν Ἰσραὴλ. ἀλλὰ γε¹⁵ σὺν πᾶσιν τούτοις τρίτην ταύτην
 ἡμέραν ἄγει¹⁶ ἡμεῖς ἄφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ

day brings to-day since these things came to pass. And withal

γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι¹⁷
 ταῦτα ταῦτα LTTr. — verse 12 [1.] [Tr].

αὐτόν Tr. ὃ ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι Tr. ζυζητεῖν LTTr. — ὁ Tr. A.
 καὶ ἐστάθησαν ([; καὶ ἐστ-] A) σκυθρωποί. (question ends at walk) And they stood down-
 cast in countenance. Tr. A. — ὁ LTTr. d + [ἐξ αὐτῶν] of them L. ὀνόματι by name
 T. A. — ἐν (read [in]) GTTr. W. εἶπαν Tr. Ἱερουσαλὴμ LTTr. i + [ἐν] in L

αὐτόν παρέδωκεν L. — καὶ also LTTr. — σήμερον (read it brings) Tr. A.

words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are those that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at

the sepulchre; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread.

ἄθροισαι ἐπὶ τὸ μνημεῖον 23 καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ
early to the tomb, and not having found his body
ἦλθον, λέγουσαι καὶ ὅπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν
came, declaring also a vision of angels to have seen, who say
αὐτὸν ζῆν. 24 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ
he is living. And "went "some "of "those "with "us to the
μνημεῖον καὶ ἔδρον οὕτως καθὼς "καὶ" αἱ γυναῖκες εἶπον,
tomb and found [it] so as also the women said,
αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς, Ὡ
but him they saw not. And he said to them, O
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς
senseless and slow of heart to believe in all which
ἐλάλησαν οἱ προφῆται. 26 οὐχὶ ταῦτα ἔδει
spoke the prophets. "Not "these "things "was "it "needful "for
παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
"to "suffer "the "Christ, and to enter into his glory?
27 Καὶ ἀρχάμενος ἀπὸ Μωσέως" καὶ ἀπὸ πάντων τῶν προ-
And "beginning from Moses and from all the pro-
φητῶν διηρμήνευεν" αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ
he interpreted to them in all the scriptures the things
περὶ ἑαυτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ
concerning himself. And they drew near to the village where
ἐπορεύοντο, καὶ αὐτὸς "προσεποιεῖτο" "πορρωτέρω" πορεύεσθαι.
they were going, and he appeared "farther" "to be" going.
29 καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι
And they constrained him, saying, Abide with us, for
πρὸς ἑσπέραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθεν
towards evening it is, and has declined the day. And he entered in
τοῦ μείναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῇ κατακλιθῆναι
to abide with them. And it came to pass as "reclined
αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον "εὐλόγησεν,"
[at "table"] "he with them, having taken the bread "he blessed,
καὶ κλάσας ἐπέδιδον αὐτοῖς. 31 αὐτῶν δὲ διανοίχθησαν οἱ
and having broken he gave [it] to them. And their "were "opened
ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν" καὶ αὐτὸς ἀφαντος ἐγένετο
"eyes and they knew him. And he disappeared
ἀπ' αὐτῶν. 32 Καὶ "εἶπον" πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία
from them. And they said to one another, "Not "heart
ἡμῶν καιομένη ἦν ἐν ἡμῖν" ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,
"our "burning "was in us as he was speaking to us in the way,
"καὶ" ὥς διηνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες
and as he was opening to us the scriptures? And rising up
αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ ἔδρον "συνη-
the same hour they returned to Jerusalem, and they found gathered
θροισμένους" τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας,
together the eleven and those with them, saying,
"Ὅτι ἡγέρθη ὁ κύριος ὄντως," καὶ ὤφθη Σίμωνι. 35 Καὶ
"Is "risen "the "Lord indeed, and appeared to Simon. And
αὐτῷ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς
they related the things in the way, and how he was known to them
ἐν τῇ κλάσει τοῦ ἄρτου.
in the breaking of the bread.

* ὁθροῖναι LITTA. ° — καὶ LITTA.
* ἡμῶν LITTA. * αὐτοῦ EG; αὐτοῦ LIT.
* ἡδῶ already [L]ITTA. * ἡγέρθησιν L.
LITTA. * ἡθροισμένους gathered LITTA.

* Μωσέως LITTA. * διηρμήνευεν L; διε-
* προσεποιήσατο LITTA. * πορρωτέρων LITTA.
* εἶπαν TTAA. * [ἐν ἡμῖν] TTA. * — καὶ
* ὄντως ἡγέρθη ὁ κύριος LITTA.

36 Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν
 And these things as they were telling, ²himself ¹Jesus stood in
 μέσῳ αὐτῶν ⁴καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. ⁵37 Πτοηθέντες
 midst ¹their and says to them, Peace be unto you. ²Terrified
 δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.
¹but ²and ³filled with ⁴fear ⁵being they thought a spirit they beheld.
 38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ ²διατί ¹δια-
 And he said to them, Why troubled are ye? and wherefore ²rea-
 λογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 ἴδετε
 sonings ¹do come up in ²hearts ³your? ⁴see
 τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι.
 my hands and my feet, that ²he ¹I am.
 ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα ἰσάρκα καὶ ὅστιά οὐκ
 Handle me and ²see, for a spirit flesh and bones ³not
 ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν
¹has, as ²me ³ye ⁴see having. And this having said
 ἰπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἔτι δὲ
 he shewed to them [his] hands and feet. But yet
 ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν
 while they were disbelieving for joy and were wondering, he said
 αὐτοῖς, Ἐχετέ τι βρώσιμον ἐνθάδε; 42 Οἱ δὲ ἐπέδωκαν
 to them, Have ye anything eatable here? And they gave
 αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου. 43 καὶ
 to him ²of ¹a fish ³broiled ⁴part and of ⁵a honeycomb. And
 λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44 Εἶπεν δὲ αὐτοῖς,
 having taken [it] ²before ¹them ³he ⁴ate. And he said to them,
 Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἐτι ὦν σὺν ὑμῖν,
 These [are] the words which I spoke to you yet being with you,
 ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ
 that must be fulfilled all things that have been written in the law
 ὁ Μωϋσῆς καὶ ὁ προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 Τότε
 of Moses and prophets and psalms concerning me. Then
 διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνίεναι τὰς γραφάς
 he opened their understanding to understand the scriptures,
 46 καὶ εἶπεν αὐτοῖς, Ὅτι οὕτως γέγραπται, καὶ οὕτως
 and said to them, Thus it has been written, and thus
 ἔδει παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν
 it behoved ²to ¹suffer ³the Christ and to rise from among [the] dead
 τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 the third day; and should be proclaimed in his name
 μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-
 repentance and remis-sion of sins to all nations, begin-
 μενον ἀπὸ Ἱερουσαλὴμ. 48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων.
 ning at Jerusalem. ²Ye ¹and are witnesses of these things.
 49 καὶ ἰδοὺ, ἐγὼ ἄποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς
 And lo, I send the promise of ²Father
 μου ἐφ' ὑμᾶς ὑμεῖς δὲ καθίσате ἐν τῇ πόλει Ἱερουσαλὴμ
 my upon you; but ye remain in the city of Jerusalem
 ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.
 till ye be clothed with power from on high.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 46 And ye are witnesses of these things. 47 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

ε — ὁ Ἰησοῦς GLTTA. δ — καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν T. ε + [ἐγὼ εἰμι, μὴ φοβείσθε] I am [he], fear not L. διὰ τί LT. ε τῇ καρδίᾳ heart LT. ε γὼ εἰμι αὐτὸς LTTA. ἰσάρκας T. ε — verse 40 T[Tr]. ἰπέδειξεν LT; [ἐπ]έδειξεν A. ε καὶ θαυμαζόντων ἀπὸ τ.ς χαρᾶς L. ε — καὶ ἀπὸ μελισσίου κηρίου LT[Tr]. ε πρὸς αὐτούς TTA. ε + μου (read my words) [L]TTA. ε Μωϋσῆς LT[Tr]. ε + [ταῖς] the Tr. ε — καὶ οὕτως ἔδει [L]TTA. ε εἰς το T. ε ἀρξάμενοι TTA. ε — δὲ ἐστε ([ἐστε] Tr) (read [are]) TTA. ε κἀγὼ and I T. ε ἐξαποστέλλω send out TTA. ε — Ἱερουσαλὴμ GLTTA. ε ἐξ ὕψους δύναμιν TTA.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. Amen.

50 Ἐξήγαγεν· δὲ αὐτοὺς ἕως ἕως Βηθανίαν, καὶ ἔπαρας τὰς· χεῖρας· αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἔγένετο ἐν· τῷ· εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν ἔκει· ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογοῦντες τὸν θεόν. Ἑ· Ἀμήν.

Ἡ· τὸ κατὰ Λουκᾶν εὐαγγέλιον.
The according to Luke glad tidings..

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.
THE ACCORDING TO JOHN HOLY GLAD TIDINGS.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν, 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ θεός. 4 Ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον· 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power

* — ἕως [L] ITT [A]. b πρὸς LTTA. c — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. d — προσκυνήσαντες αὐτὸν T. e διὰ παντός LA. f [αἰνούντες καὶ] εὐλογοῦντες TTA; — καὶ εὐλογοῦντες T. g — Ἀμήν G [L] TTA. h Κατὰ Λουκᾶν TTA; — Τὸ κατὰ Λουκᾶν εὐαγγέλιον EGLTW. i — ἅγιον E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην T) GLTAW; κατὰ Ἰωάννην T. k ἐν ὃ γέγονεν ἐν (read one [thing]). That which was in him was life) LTT. l ἐστὶν is LT. m Ἰωάννης Tr. n ἔλαβον TT.

τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα
 children of God to be, to those that believe on "name
 αὐτοῦ· 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ
 'his; who not of bloods nor of will of flesh nor
 ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήσαν.
 of will of man but of God were born.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,
 And the Word flesh became, and tabernacled among us,
 καὶ ἑθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
 (and we discerned his glory, a glory as of an only-begotten with
 πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ὁ Ἰωάννης^a μαρτυρεῖ
 a father, full of grace and truth. John witnesses

περὶ αὐτοῦ, καὶ κέκραγεν, λέγων, Οὗτος ἦν ὃν εἶπον,
 concerning him, and cried, saying, This was he of whom I said,

Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν^b ὅτι
 He who after me comes, "precedence" of "me" has, for

πρῶτός μου ἦν. 16 Ἐκ^c τοῦ πληρώματος αὐτοῦ ἡμεῖς
 before me he was. And of his fulness we

πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος
 all received, and grace upon grace. For the law

διὰ^d Μωσέως^e ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
 through Moses was given; the grace and the truth through Jesus

χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ^f μονο-
 Christ came. "God" "no" "one" "has" "seen at any time; the only-

γενίης υἱός,^g ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος· ἐξη-
 begotten Son, who is in the bosom of the Father, he de-

γήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,^h
 clared [him]. And this is the witness of John,

ὅτε ἀπέστειλανⁱ οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ
 when "sent" the "Jews" from Jerusalem priests and

Λευίτας,^j ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 Καὶ
 Levites, that they might ask him, Thou who art thou? And

ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμι
 he confessed and denied not, and confessed, "Not" "am

ἐγώ^k ὁ χριστός. 21 Καὶ ἠρώτησαν αὐτόν, Ὅτι οὖν; Ἠλίας
 "I" the Christ. And they asked him, What then? Elias

εἶ σὺ;^l Καὶ^m λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σὺ; Καὶ
 art thou? And he says, I am not. The prophet art thou? And

ἀπεκρίθη, Οὐ. 22 Ἐἶπονⁿ βούλ^oν αὐτῷ, Τίς εἶ; ἵνα ἀπό-
 answered, No. They said therefore to him, Who art thou? that an

κρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ
 answer we may give to those who sent us: what sayest thou about

σεαυτοῦ; 23 Ἐφ^pη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 thyself? He said, I [am] a voice crying in the wilderness,

Εὐθύνατε τὴν ὁδὸν κυρίου^q καθὼς εἶπεν Ἠσαίας ὁ προ-
 Make straight the way of [the] Lord, as said Esaias the pro-

φήτης. 24 Καὶ^r οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι-
 phet. And those who had been sent were from among the Phari-

σαίων. 25 καὶ ἠρώτησαν αὐτόν καὶ ἔλεπον^s αὐτῷ, Τί οὖν
 sees. And they asked him and said to him, Why then

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὐτ^t Ἠλίας, οὐτ^u
 baptizest thou, if thou art not the Christ, nor Elias, nor

to become the sons of God, even to them that believe on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we be- held his glory, the glory as of the only begotten of the Fa- ther,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wil- derness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

^a Ἰωάννης Tr. ^p ὅτι for GLTtrA. ^q Μωϋσέως LITtrAw. ^r — ὁ (read [the]) Tr. ^s θεός
 God Tr. ^t Ἰωάνν Tr. ^u + πρὸς αὐτόν to him LTrA. ^v Λευίτας TrA. ^w ἐγὼ οὐκ
 εἰμι LITtrA. ^x τί οὖν; Ἠλίας εἶ; Tr: τί οὖν; σὺ Ἠλίας εἶ; Tr: σὺ οὖν τί; Ἠλίας εἶ; A.
 — καὶ T. ^y εἶπαν LITtrA. ^z οὐν L. ^{aa} — οἱ (read [those who]) TrA. ^{ab} εἶπαν
 LITtrA. ^{ac} οὐδὲ LITtrA. ^{ad} Ἠλίας T.

26 John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not. 27 he it is, who coming after me I preferre before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

ὁ προφήτης; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ τὸν προφήτην; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἵστηκεν ὃν ὑμεῖς οὐκ οἴδατε· 27 αὐτὸς ἐστὶν ὃς ὀπίσω μου ἐρχόμενος, καὶ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα ἔμπροσθέν μου γέγονεν· οὐ γὰρ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθεάμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἐμεινεν ἐπ' αὐτόν. 33 καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἀν' ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. 34 καὶ γὰρ εἶωρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

35 Again the next day after John stood, and two of his disciples; 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jo-

35 Τῇ ἐπαύριον πάλιν εἰσθήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

Ἰωάννης Tr. h — δὲ but TTR. i στήκει TTR. k — αὐτός ἐστιν G[L]TTR. l [ὁ] Tr. m — ὃς ἔμπροσθέν μου γέγονεν G[L]TTR. n — ἐγὼ [L]TTR. o + ἐγὼ I TTR. p Βηθαβαρᾷ E; Βηθανία Bethany GLTTRAW. q + ὁ LTT[RA]. r Ἰωάννης Tr. s — ὁ Ἰωάννης (read he sees) GLTTRAW. t ὑπὲρ LTT[RA]. u — τῷ LTT[RA]. v — ὡς GLTTRAW. w — ἐπ' LTT[RA]. x + [ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου] who takes away the sin of the world L. y — καὶ Tr. z — οἱ δύο μαθηταὶ αὐτοῦ Tr.

Ἰησοῦ. 38 στραφεῖς ὁ δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς
 Jesus. ²Having ¹turned ¹but, ²Jesus, and beheld them
 ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἰπον¹
 following, says to them, What seek ye? And they said
 αὐτῷ, ῥαββί, ὃ λέγεται ἑρμηνευόμενον διδάσκαλε, ποῦ
 to him, Rabbi, which is to say, being interpreted Teacher, where
 μένεις; 39 λέγει αὐτοῖς, Ἐρχεσθε καὶ εἶδετε. Ἦλθον¹
 abidest thou? He says to them, Come and see. They went
 καὶ ἐίδον¹ ποῦ μένει καὶ παρ' αὐτῷ ἐμειναν τὴν ἡμέραν
 and saw where he abides; and with him they abode ²day
 ἐκείνην ὥρα ἰδὲ ἦν ὡς δεκάτη. 40 Ἦν Ἄνδρέας
 that. [The] hour now was about [the] tenth. Was Andrew
 ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων
 the brother of Simon Peter one of the two who heard
 παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. 41 εὕρισκε
 [this] from John, and followed him. Finds
 οὗτος ὁ πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει
 the first brother his own Simon, and says
 αὐτῷ, Εὐρήκαμεν τὸν μεσσίαν, ὃ ἐστὶν μεθερμηνευόμενον
 to him, We have found the Messiah, which is being interpreted
 ὁ χριστός. 42 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
 the Christ. And he led him to Jesus.
 ἰμβρλέφας. ὁ δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἰ Σίμων ὁ υἱὸς
 and looking at him Jesus said, Thou art Simon the son
 Ἰωνᾶ σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.
 of Jonas; thou shalt be called Cephas, which is interpreted Stone.
 43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν
 On the morrow desired Jesus to go forth into
 Γαλιλαίαν καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ, Ἀκολούθει
 Galilee, and he finds Philip and says to him, Follow
 μοι. 44 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως
 me. Now was Philip from Bethsaida, of the city
 Ἀνδρέου καὶ Πέτρου. 45 Εὕρισκε Φίλιππος τὸν Ναθαναὴλ
 of Andrew and Peter. Finds Philip Nathanael
 καὶ λέγει αὐτῷ, Ὁν ἔγραψεν ὁ Μωσῆς ἐν τῷ νόμῳ καὶ
 and says to him, [Him] whom wrote of Moses in the law and
 οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν
 the prophets, we have found, Jesus the son of Joseph who
 ἀπὸ Ναζαρέθ. 46 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ
 [is] from Nazareth. And said to him Nathanael, Out of
 Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος,
 Nazareth can any good thing be? Says to him Philip,
 Ἐρχου καὶ ἴδε. 47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον
 Come and see. Saw Jesus Nathanael coming
 πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλ-
 to him, and says concerning him, Behold truly an Israel-
 ιτης, ἐν ᾧ ὁ λόγος οὐκ ἔστιν. 48 λέγει αὐτῷ Ναθαναὴλ,
 ite, in whom guile is not. Says to him Nathanael,
 Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ,
 Whence me knowest thou? Answered Jesus and said to him,

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that

ο — δε τ. d εἶπαν LTTA. * Ραββεί τ. f μεθερμηνευόμενον LTA. ε ὁψεσθε γε
 shall see TTA. b ἦλθαν TTA. i + οὖν therefore [L]TTA. k εἶδαν LTTA. l — δε
 GLTTAW. m + [δε] and L. n Ἰωάννου Tr. o πρῶτον LTA. p — ο GLTTAW.
 q — καὶ [L]TTA. r — δε and GTTAW. s Ἰωάννου of John LTr; Ἰωάννου TA. t — ο
 Ἰησοῦς (read he desired) GLTTAW. v + ὁ Ἰησοῦς Jesus (funde) LTTAW. w Μωϋσῆς
 LTTAW. x — τὸν L[Tr]. y Ναζαρέθ EGW. z — καὶ τ. a + ὁ LTA. b — ο
 LTTAW. ca Ἰσραηλῆις TTA. da — ο GLTTAW.

Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Πρὸ τοῦ σέ Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, Before that ²thee ¹Philip ²called, [thou] being under the fig-tree, εἰδόν σε. 49 Ἀπεκρίθη* Ναθαναὴλ ἡ λέγει· αὐτῷ, ἡ ῥαββί. I saw thee. ²Answered ¹Nathanael and says to him, Rabbi, σὺ εἰ ὁ υἱὸς τοῦ θεοῦ, σὺ εἰ ὁ βασιλεὺς τοῦ Ἰσραὴλ. thou art the Son of God, thou art the King of Israel. 50 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἰπόν σοι, εἰδόν ²Answered ¹Jesus and said to him, Because I said to thee, I saw σε ὑποκάτω τῆς συκῆς, πιστεύεις; μεῖζω τούτων thee under the fig-tree, believest thou? Greater things than these ¹ὄψει. 51 Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, thou shalt see. And he says to him, Verily verily I say to you, ²ἀπ' ἄρτι ὁψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. of man.

II. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 and saith unto him, Every man at the beginning doth set forth good wine; and when men

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3 καὶ ὁ Ἰησοῦς λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Ὑστερήσαντος οἴνου ὁ λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, οἶνον οὐκ ἔχουσιν. 4 λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκε ἡ ὥρα μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅτι ἂν λέγῃ ὑμῖν, ποιήσατε. 6 Ἦσαν δὲ ἐκεῖ ὑδρίαί λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. 8 καὶ ἐγένεσαν αὐτὰς ἕως ἂν. 8 καὶ λέγει αὐτοῖς, Ἄν τλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. καὶ ἤνεγκαν. 9 ὡς δὲ ἐγένετο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡγνῆτορες τὸ ὕδωρ φωνῇ τὸν νυμφίον ὁ ἀρχιτρικλίνος καλεῖ αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον

* + αὐτῷ him [L] TTA. † — καὶ λέγει [L] TTA. ‡ — αὐτῷ LTTA. § ῥαββί T. ἡ ὁ βασιλεὺς εἰ L; βασιλεὺς εἰ TTA. † + ὅτι that LTTA. ἡ ὁ δὲ GLTTA W. ἡ — ἀπ' ἄρτι LTTA. ἡ τῇ τρίτῃ ἡμέρᾳ TTA. ὁ Κανᾷ ELTT. ῥ οἶνον οὐκ ἔχουν, ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου. εἴτα wine they had not, for the wine of the marriage feast was finished. Then T. ὁ οἶνος οὐκ ἔστιν wine there is not T. † + καὶ and (Jesus) [L] T-A. ὁ λίθιναι ὑδρίαί LTTA. ὁ κείμεναι placed after Ἰουδαίων TTA. ὁ οἱ δὲ and they (carried) TTA.

ρίθισιν, και δταν μεθυσθῶσιν *τότε¹ τὸν ἐλάσσω·
sets on, and when they may have drunk freely then the inferior;
σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν
thou hast kept the good wine until now. This *did
τὴν² ἀρχὴν τῶν σημείων ὃ Ἰησοῦς ἐν *Κανᾷ³ τῆς Γαλιλαίας,
*beginning⁴ of the *signs Jesus in Cana of Galilee,
καὶ ἐφάνηρωσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν
and manifested his glory; and *believed *on *him
οἱ μαθηταὶ αὐτοῦ.
his *disciples.

12 Μετὰ τοῦτο κατέβη εἰς *Καπερναούμ,⁵ αὐτὸς καὶ ἡ
After this he went down to Capernaum, he and
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ⁶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
his mother and *brethren⁷ his and his disciples, and
ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἐγγὺς ἦν τὸ πάσχα
there they abode not many days. And near was the passover
τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὃ Ἰησοῦς. 14 καὶ
of the Jews, and *went *up *to Ἱερουσαλὴμ Jesus. And
εἶδεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
he found in the temple those who sold oxen and sheep and
περιστερὰς, καὶ τοὺς κερματιστὰς καθήμενους· 15 καὶ ποιή-
doves, and the money-changers sitting; and having
σας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ
made a scourge of cords *all he *drove⁸ out from the
ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν
temple, both the sheep and the oxen; and of the money-changers
ἐξέχεεν τὸ κέρμα⁹ καὶ τὰς τραπέζας ἀνέστρεψεν. 16 καὶ
he poured out the coin and the tables overthrew. And

τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἀράτε ταῦτα
to these who the *doves¹⁰ sold he said, Take these things
ἐντεῦθεν· ἄμὴ· ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμ-
hence; make not the house of my father a house of mer-
πορίου. 17 Ἐμνήσθησαν· δὲ¹¹ οἱ μαθηταὶ αὐτοῦ ὅτι γε-
chandise. And *remembered¹² his *disciples that writ-
γραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ¹³ με.
ten it is, The zeal of thine house has eaten up me.
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον¹⁴ αὐτῷ, Τί
*Answered¹⁵ therefore the *Jews and said to him, What
σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη
sign shewest thou to us that these things thou doest? *Answered¹⁶
ὁ¹⁷ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐγὼ¹⁸
Jesus and said to them, Destroy this temple, and in
τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον¹⁹ οὖν οἱ Ἰουδαῖοι,
three days I will raise up it. *Said²⁰ therefore the *Jews,
Ἐπεσσεύοντο²¹ καὶ ἔξ ἑτεσιν ἡκοδομήθη²² ὁ ναὸς οὗτος, καὶ
Forty and six years was building this temple, and
σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνος δὲ ἐλεγεν
thou in three days wilt raise up it? But he spoke
περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἡγέρ-
concerning the temple of his body. When therefore he was
θη ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
raised up from among [the] dead *remembered²³ his *disciples that

have well drunk, then that which is worse; but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he

* — τότε [L]T[TR]. † — τὴν LTTA. * Κανᾶ ELTT. * Καπερναούμ LTTA.W.
b — αὐτοῦ [L]T[TR].A. c — τα κέρματα the coins TTA. d — [καὶ] and L. e — δὲ and [L]T[TR].A.
f — καταφάγεταί will eat up GLTTA.W. g — εἶπαν LTTA. h — ὁ LTTA.W. i — [ἐν] T.
j — Τεσσαράκοντα TTA. k — ἡκοδομήθη T.

κριθὴ Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; 10 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ

διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 Ἀμὴν

λέγω σοι, ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἐώρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν

εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. 14 καὶ καθὼς Ἰωσὴφ

ἤψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ἠψοθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. 16 οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονο-

γενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν

υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὲν μὴ πιστεύων ἤδη κέκριται,

ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος

ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 20 πᾶς γὰρ ὁ φάυλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς

ἑρῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς ἑρῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, thus to be lifted up it becometh the Son of man: 15 that whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land

• — ὁ GLTTAW. ἰ Μωϋσῆς LTTAW. ε ἐν αὐτὸν L; ἐν αὐτῷ ἐν him TTA. ἡ — μὴ ἀπόληται ἀλλ' [L]TTA. ἰ — αὐτοῦ (read the Son) T. ἰ ἀλλὰ Tr. ἰ — αὐτοῦ (read the Son) TTA. ἡ — δὲ but [L]TTA. ἡ αὐτῶν πονηρὰ LTTA.

of Judaea; and there he tarried with them, and baptized: 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him. 29 He that hath the bride, the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not

τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἱγγύς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὐπω γάρ ἦν βεβλημένος εἰς τὴν φυλακὴν. 25 Τότε ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν τοῦ Ἰωάννου καὶ τῶν Ἰουδαίων περὶ καθαρισμοῦ. 26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη ὁ Ἰωάννης καὶ εἶπεν. Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἢ ἂν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, οὐκ εἰμι ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. 30 ἐκείνους δὲ αὐξάνειν, ἐμὲ δὲ ἡλαττοῦσθαι. 31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν, 32 καὶ ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 ὅν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ

ο Ἰωάννης Tr. P — ὁ [TrA]. α Ἰωάννου Tr. ρ Ἰουδαίου a Jew OLTrAW. * ἦλθον Tr. ἰ Ἰωάννην Tr. * εἶπαν TrA. * ῥαββεί T. * Ἐγὼ οὐκ εἰμι L. γ — ἐπάνω πάντων ἐστίν T. * — καὶ [LHTA. a — τοῦτο T. b — ὁ θεὸς (read he gives) [LTrT. JA. c — δὲ and T

ἀπειθῶν τῷ υἱῷ· οὐκ ὕψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
is not subject to the Son shall not see life, but the wrath of God
μένει ἐπ' αὐτόν.
abides on him.

4 Ὡς οὖν ἔγνω ὁ ἰσχυρὸς ὅτι ἤκουσαν οἱ Φαρισαῖοι,
When therefore knew the Lord that heard the Pharisees,
ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-
that Jesus more disciples makes and baptizes than John
νης· 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ
(although indeed Jesus himself was not baptizing but

μαθηταὶ αὐτοῦ· 3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν
his disciples), he left Judaea, and went away again
εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχασθαι διὰ τῆς
into Galilee. And it was necessary for him to pass through

Σαμαρείας· 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας ἡ λεγο-
Samaria. He comes therefore to a city of Samaria call-
μένην Συχάρ, πλησίον τοῦ χωρίου ἐῶν ἰδὼκεν Ἰακώβ
ed Sychar, near the land which gave Jacob

Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ.
to Joseph his son. Now was there fountain Jacob's;
ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας ἐκαθίζετο οὕτως
Jesus therefore, being wearied from the journey, sat thus

ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσει 7 Ἐρχεται γυνή
at the fountain. [The] hour was about [the] sixth. Comes a woman
ἐκ τῆς Σαμαρείας ἀντλησάσασα ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,
out of Samaria to draw water. Says to her Jesus,

Δός μοι πιεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς
Give me to drink; for his disciples had gone away into

τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς,
the city, that provisions they might buy. Says therefore to him
ἡ γυνή ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ
the woman Samaritan, How thou a Jew being from me

πιεῖν αἰτεῖς; οὐσσης γυναικὸς Σαμαρεΐτιδος; Ροῦ γὰρ
to drink dost ask, being a woman Samaritan? For no
συχρῶνται Ἰουδαῖοι Σαμαρεΐταις· 10 Ἀπεκρίθη Ἰησοῦς
have intercourse Jews with Samaritans. Answered Jesus

καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς
and said to her, If thou hadst known the gift of God, and who
ἐστίν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἀνῆρτησας
it is that says to thee, Give me to drink, thou wouldest have asked

αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 Λέγει αὐτῇ ὁ Ἰη-
him, and he would have given to thee water living. Says to him the
γυνή, Κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστίν
woman, Sir, nothing to draw with thou hast, and the well is

βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μέζων ἐ-
deep; whence then hast thou the water living? Art thou greater
τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
than our father Jacob, who gave us the well, and himself

ἔξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;
of it drank, and his sons and his cattle?
13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ
Answered Jesus and said to her, Everyone that drinks of

see life; but the wrath of God abideth on him.

IV. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water

ἰ Ἰησοῦς Jesus T. ἰ Ἰωάννης Tr. ἰ Σαμαρίας T. ἰ Συχάρ E. ἰ οὗ GL. ἰ ὡς
LITTAU. ἰ πείν TT.A. ἰ — οὖν T. ἰ Σαμαρεῖτις T. ἰ πίν L; πείν TT.A. ὁ γυναικὸς
Σαμαρεΐτιδος (Σαμαρεΐτιδος T) οὐσσης LITTAU. ἰ — οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις T.
ἰ [ἡ γυνή] A. ἰ — ὁ GLITTAU.

shall thirst again: 11. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came

τοῦ ὕδατος· τοῦτου διψήσει πάλιν· 14 ὅς· ὁ ἄν τις ἐκ τοῦ
this water will thirst again; but whosoever may drink of the
ὑδατος ὃς ἐγὼ δώσω αὐτῷ· οὐ· μὴ διψήσῃ· εἰς τὸν αἰῶνα·
water which I will give him in no wise shall thirst for ever,
ἀλλὰ τὸ ὕδωρ ὃ ἃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή
but the water which I will give to him shall become in him a fountain
ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον. 15 Λέγει πρὸς αὐτὸν
of water springing up into life eternal. Says to him
ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ
the woman, Sir, give me this water, that I may not thirst
μὴδὲ ἔρχωμαι· ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς,
nor come here to draw. Says to her Jesus,
Ἔπαγε, φώνησον τὸν ἄνδρα· σου· καὶ ἐλθ' ἐνθάδε. 17 Ἀπε-
Go, call thy husband and come here. An-
κριθὲ ἡ γυνή καὶ εἶπεν, Ὁὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ
swered the woman and said, I have not a husband. Says to her
Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω. 18 Πέντε
Jesus, Well didst thou say, A husband I have not; Ave
γὰρ ἄνδρας ἔσχες. καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου
for husbands thou hast had, and now he whom thou hast is not thy
ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῷ ἡ γυνή,
husband: this truly thou hast spoken. Says to him the woman,
Κύριε, θεωρῶ ὅτι προφῆτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
Sir, I perceive that a prophet art thou. Our fathers in
τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱε-
this mountain worshipped, and ye say that in Je-
ροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει
rusalem is the place where it is necessary to worship. Says
αὐτῇ ὁ Ἰησοῦς, Γύναι, πιστεύσόν μοι, ὅτι ἔρχεται ὥρα ὅτε
to her Jesus, Woman, believe me, that is coming an hour when
αὐτὸ ἐν τῷ ὄρει· τούτῳ οὐτε ἐν Ἱεροσολύμοις προσκυνήσετε
neither in this mountain nor in Jerusalem shall ye worship
τῷ πατρί. 22 ὑμεῖς προσκυνεῖτε δὲ οὐκ οἰδατε· ἡμεῖς προσ-
the Father. Ye worship what ye know not: we wor-
κυνούμεν δὲ οἰδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.
ship what we know; for salvation of the Jews is.
23 Ἄλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-
But is coming an hour and now is, when the true wor-
κυνῆται προσκυνήσουσιν τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ·
shippers will worship the Father in spirit and truth;
καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.
for also the Father such seeks who worship him.
24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν ἐν
A spirit God [is], and they that worship him, in
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῷ ἡ
spirit and truth must worship. Says to him the
γυνή, Οἶδα ὅτι μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν
woman, I know that Messiah is coming, who is called Christ; when
ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῇ ὁ Ἰη-
comes he he will tell us all things. Says to her Je-
σοῦς, Ἐγὼ εἰμι, ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ
sus, I am [he], who am speaking to thee. And upon this

* [οὐ μὴ διψήσῃ ... δώσω αὐτῷ] L. * διψήσῃ LIT. A. * + ἐγὼ I. T. ἔρχομαι Tr; διέρχομαι TA. * — ὁ LIT. A. * Ἰησοῦς (read he says) [L]IT. A. * σου τὸν ἄνδρα A. * + αὐτῷ to him [L]A. * ἄνδρα οὐκ ἔχω T. * εἶπες T. * τῷ ὄρει τούτῳ GILTTAW. * προσκυνεῖν δεῖ LIT. A. * Γύναι, πιστεύε μοι L; Πιστεύε μοι, γύναι TIT. A. * ἄλλ' LIT. A. * — αὐτόν. T. * προσκυνεῖν δεῖ T. * ἅπαντα TIT. A.

ἦλθον¹ οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν² ὅτι μετὰ γυναῖκός
came his disciples, and wondered that with a woman
ἔλάλει· οὐδεὶς μὲντοι εἶπεν, Τί ζητεῖς; ἢ Τί λα-
he was speaking; no one however said, What seekest thou? or Why speakest
λῖς μετ' αὐτῆς;
thou with her?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς
Left¹ then² her³ waterpot⁴ the⁵ woman and went away into
τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἀνθρω-
the city, and says to the men, Come, see a man
πον ὃς εἶπέν μοι πάντα ῥῶσα⁶ ἐποίησα· μήτι οὗτός ἐστιν
who told me all things whatsoever I did: perchance this⁷ is
ὁ χριστός; 30 Ἐξῆλθον⁸ οὖν ἐκ τῆς πόλεως, καὶ ἤρ-
the Christ! They went forth therefore out of the city, and came
χοντο πρὸς αὐτόν.
unto him.

31 Ἐν δὲ⁹ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέ-
But in, the meantime were asking him the disciples, say-
γοντες, Ῥαββί, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν
ing, Rabbi, eat. But he said to them, I meat
ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἶδατε. 33 Ἐλεγον¹⁰ ὅδ' οἱ μαθη-
have to eat which ye know not. Said therefore the disci-
ται πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν;
ples to one another, Anyone did bring him [anything] to eat?

34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ¹¹ τὸ
Says to them Jesus, My meat is that I should do the
θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.
will of him who sent me, and should finish his work.
35 οὐχ ὑμεῖς λέγετε, ὅτι ἐτι τετραμήνόν¹² ἐστιν καὶ ὁ θερισμὸς
Not ye say, that yet four months it is and the harvest
ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ
comes? Behold, I say to you, Lift up your eyes and
θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμόν¹³ ἤδη.
see the fields, for white they are to harvest already.

36 καὶ¹⁴ ὁ θερίζων μισθὸν λαμβάνει, καὶ συναγει καρπὸν
And he that reaps a reward receives, and gathers fruit
εἰς ζωὴν αἰώνιον· ἵνα καὶ¹⁵ ὁ σπείρων ὁμοῦ χαίρῃ
unto life eternal, that both he that sows together may rejoice
καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὅς¹⁶ ἀλη-
and he that reaps. For in this the saying is true,
θινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.
That one it is who sows, and another who reaps.

38 ἐγὼ ἀπέσταλα¹⁷ ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·
I sent you to reap on which not ye have laboured;
ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-
others have laboured, and ye into their labour have en-
θατε.
tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν
But out of that city many believed on him
τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναῖκός μαρ-
of the Samaritans, because of the word of the woman tes-

his disciples, and mar-
velled that he talked
with the woman; yet
no man said, What
seekest thou? or, Why
talkest thou with her?

28 The woman then
left her waterpot, and
went her way into the
city, and saith to the
men, 29 Come, see a
man, which told me all
things that ever I did:
is not this the Christ?
30 Then they went out
of the city, and came
unto him.

31 In the mean while
his disciples prayed
him, saying, Master,
eat. 32 But he said
unto them, I have meat
to eat that ye know
not of. 33 Therefore
said the disciples one
to another, Hath any
man brought him ought
to eat? 34 Jesus saith
unto them, My meat is
to do the will of him
that sent me, and to
finish his work. 35 Say
not ye, There are yet
four months, and then
cometh harvest? be-
hold, I say unto you,
Lift up your eyes, and
look on the fields; for
they are white already
to harvest. 36 And he
that reapeth receiveth
wages, and gathereth
fruit unto life eternal:
that both he that sow-
eth and he that reap-
eth may rejoice to-
gether. 37 And here is
that saying true, One
soweth, and another
reapeth. 38 I sent you
to reap that whereon
ye bestowed no labour:
other men laboured,
and ye are entered into
their labour.

39 And many of the
Samaritans of that
city believed on him
for the saying of the
woman, which testi-

¹ ἦλθον TIT. ² ἐθαύμαζον were wondering GLTITAW. ³ ἢ δὲ which T. ⁴ + [καὶ] and L.
⁵ — οὖν GLTITAW. ⁶ — δὲ but [L]ITTA. ⁷ Ῥαββί T. ⁸ — οὖν W. ⁹ ποιῶν LITTA.
¹⁰ τετραμήνους GLTITAW. ¹¹ ἤδη (read already he that reaps) T. ¹² — καὶ [L]ITTA.
¹³ — καὶ T[LA]. ¹⁴ — ὁ TIT[LA]. ¹⁵ ἀπέσταλκα have sent T. ¹⁶ Σαμαρειτῶν T.

fed, He told me all that over I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

τυρούσης, "Οτι εἰπέν μοι πάντα ὅσα" ἐποίησα. 40 Ὡς
telling, He told me all things whatsoever I did. When
οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν
therefore came to him the Samaritans, they asked him
μείναι παρ' αὐτοῖς· καὶ ἐμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ
to abide with them, and he abode there two days. And
πολλῶ· πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ· 42 τῇ τε
many more believed because of his word; and to the
γυναικὶ ἔλεγον, ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πισ-
woman they said, No longer because of thy saying we
τεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν
believe, for ourselves have heard, and we know that this is
ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.
truly the Saviour of the world, the Christ.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-
But after the two days he went forth thence, and went
θεν εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρη-
away into Galilee; for himself Jesus testified,
σεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
that a prophet in his own country honour has not.
45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν
When therefore he came into Galilee received him
οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱε-
the Galileans, all things having seen which he did in Je-
ρουσόλοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
Jerusalem during the feast, for they also went to the
ἑορτήν.
feast.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς
Came therefore Jesus again to Cana

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and

Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις
of Galilee, where he made the water wine. And there was a certain
βασιλικός, οὗ ο υἱὸς ἰσθάνει ἐν Καπερναούμ. 47 οὗτος
courtier, whose son was sick in Capernaum. He
ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι-
having heard that Jesus had come out of Judaea into Galilee,
λαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα κατα-
went to him, and asked him that he would
βῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν.
come down and heal his son; for he was about to die.
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ
Said therefore Jesus to him, Unless signs and
τέρατα ἰδῇτε οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτόν ὁ
wonders ye see in no wise will ye believe. Says to him the
βασιλικός, Κύριε, κατὰ βῆθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
courtier, Sir, come down before dies my little child.
50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ο υἱός σου ζῇ. Καὶ
Says to him Jesus, Go, thy son liveth. And
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ Ἰησοῦς,
believed the man the word which said to him Jesus,
καὶ ἐπορεύετο. 51 ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐ-
and went away. But already as he was going down his bondmen

ἃ which TTA. s Σαμαρεῖται T. h [ὅτι] L. i — ὁ Χριστός LTTA. k — καὶ ἀπῆλθεν [L]TTA. l — ὁ GLTTAW. m ὥς T. n ὅσα whatsoever LTTA. o — ὁ Ἰησοῦς (read) he came GLTTAW. p + ὁ Ἰησοῦς Jesus W. q Ἦν δέ T. r Καπερναούμ LTTAW. s — αὐτὸν [L]TTA. t — καὶ [L]TTA. u ὃν LTTA. v + ὁ LTTAW. w — αὐτοῦ (read) the bondmen) T.

τοῦ¹ ἰαπήντησαν¹ αὐτῷ, ^{met him,} *καὶ ἀπήγγειλαν¹ ἀλέγοντες,¹ ^{and reported, saying,} "Ὅτι
 ὁ παῖς¹ σου¹ ζῇ. 52 Ἐπύθετο οὖν ἐπ' αὐτῶν τὴν ὥραν¹
 Thy child lives. He inquired therefore from them the hour
 ἐν ᾗ κομψότερον ἔσχεν. ^{in which} *καὶ εἶπον¹ αὐτῷ, "Ὅτι ^{Yesterday} *χθὲρ¹
 ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 Ἐγνώ¹
 [at tho] 'hour 'seventh left him the fever. 'Knew
 οὖν ὁ πατήρ ὅτι ^{therefore} ^{'the} ^{'father} ^{that} [it was] ^{at} ^{that} ^{hour} ἐν ᾗ εἶπεν
 αὐτῷ ὁ Ἰησοῦς, ^{to} ^{'him} ^{'Jesus,} "Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτός
 καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο ^{and} ^{his} ^{'house} ^{'whole.} ^{This} ^{again} ^a ^{second} ^{sign}
 ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γα-
 λιλαιάν.
 lilee.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη¹ ^{After these things was a feast of the Jews, and 'went 'up}
 Ἰησοῦς εἰς Ἱερουσόλυμα. 2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις
 Ἰησοῦς to Jerusalem. And there is in Jerusalem
 ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἣ ἐπιλεγομένη¹ Ἑβραϊστί
 at the 'sheepgate a pool, which [is] called in Hebrew
 Βηθσάδᾱ, ^{Bethsada,} ^{five} ^{porches} ^{having.} 3 ἐν ταῖταις κατέκειτο
 πλῆθος ^a ^{'multitude} ^{'great} ^{of those who} ^{were sick,} ^{blind,} ^{lame,}
 ξηρῶν, ^{withered,} ^{awaiting} ^{the} ^{'of} ^{'the} ^{'water} ^{'moving.} 4 ἄγγελος
 γὰρ¹ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτά-
 for from time to time descended in the pool, and agi-
 ρασσεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν
 rated the water. He who therefore first entered after the agitation
 τοῦ ὕδατος, ὑγιὲς ἐγίνετο, ^{of the water,} ^{'well} ^{'became,} ^{whatever} ^{'he} ^{'was} ^{'hold} ^{'by} ^{'disease.}
 5 Ἦν δὲ τις ἀνθρώπος ἐκεῖ ^{But 'was} ^{'a} ^{'certain} ^{'man} ^{there} ^{'thirty} ^{'eight} ^{'years} ^{'being} ⁱⁿ
 τῇ ἀσθενείᾳ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ
 infirmity. 'Him 'seeing 'Jesus lying, and
 γινούς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις
 knowing that a long 'already 'time he has been, says to him, Desirous thou
 ὑγιὲς γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀν-
 well to become? 'Answered 'him 'the 'infirm ['man], Sir, a
 θρωπον οὐκ ἔχω, ἵνα ὅταν ^{man} ^{I have not;} ^{that} ^{when} ^{'has} ^{'been} ^{'agitated} ^{'the} ^{'water} ^{he may put}
 με εἰς τὴν κολυμβήθραν, ^{me into the} ^{pool;} ^{but while} ^{'am} ^{'coming} ^{'I} ^{another} ^{before}
 ἐμοῦ καταβαίνει. 8 Λέγει αὐτῷ ὁ Ἰησοῦς, ^{me} ^{descends.} ^{'Says} ^{'to} ^{'him} ^{'Jesus,} ^{'Arise,} ^{take up}

told him, saying, Thy son liveth. 53 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday hour the fever left him. 53 So, the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

V. After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem upon the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed,

1 ὑπήντησαν LITTA. 2 καὶ ἡγγειλαν T; [καὶ ἀπήγγειλαν] TTA. 3 — λέγοντες T. 4 εἶπον οὖν there-
 fore they said TTA. 5 ἐχθὲς LITTA. 6 — ἐν T[Tr]. 7 — ὅτι LITTA. 8 — λέγοντες T. 9 — λέγοντες T.
 T[Tr]. 1 + ἡ the (feast) T. 2 — ὁ LITTA. 3 τὸ λεγόμενον T. 4 Βηθσάδᾱ Beth-
 zutha T. 5 — πολὺν [LITTA]. 6 — ἐκδεχομένων to end of verse 4 [G]TTA. 7 + [κυρίου]
 of [the] Lord L. 8 οἰώδη ποτὸν L. 9 τριακοντα καὶ (— καὶ [L]Tr) ὀκτώ GLITTA. 10 + αὐ-
 τοῦ his (infirmity) [LITTA]. 11 βάλῃ GLITTA. 12 Ἐγείρε LITTA. 13 + [καὶ] and L.

and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and

τὸν κράββατον σου, καὶ περιπάτει. 9 Καὶ εὐθέως ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ ἔρπεν τὸν κράββατον αὐτοῦ, καὶ περιπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεραπευμένῳ, Σάββατον ἐστὶν ὅθεν οὐκ ἐξεστὶν σοὶ ἀραὶ τὸν κράββατον. 11 Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ περιπάτει. 12 Ἠρώτησαν οὖν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼς σοι, Ἄρον τὸν κράββατόν σου καὶ περιπάτει; 13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. 14 Μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, αἱ εἶπεν αὐτῷ, Ἰδὲ ὑγιὲς γέγονας, μήκέτι ἀμάρτανε, ἵνα μὴ χειρόν ᾖ σοι γέννηται. 15 Ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιῆ. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, ὅτι καὶ ἐζήτουν αὐτόν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἔως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἐλεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγον τὸν θεόν, ἴσον ἑαυτὸν ποίων τῷ θεῷ. 19 ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἢ ἂν μὴ τι βλέπῃ τὸν πατέρα ποιούντα. ὁ γὰρ ἂν ἐκείνος ποῖ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ

* κράββατον LITTAW.

γ — εὐθέως T.

* + καὶ and [L] [T] [JA].

* + σου (read thy

bed) L.

b + ὅς δὲ who however LIT.

c — οὖν [L] [T] [JA].

d — τὸν κράββατον

σου [T] [JA].

e — οὖν [L] [T] [JA].

f — ἀσθενῶν was impotent T.

g σοὶ τι OLTTAW.

h + [καὶ] and L.

i εἶπεν T.

k οἱ Ἰουδαῖοι τὸν Ἰησοῦν LITTA.

l — καὶ ἐζήτουν αὐτόν

ἀποκτείνειν G [L] [T] [JA].

m — Ἰησοῦς (read he answered) T.

n — οὖν T.

o ἔλεγον T.

p ἂν T.

q [ἂν] T.

r ποιεῖ ὁμοίως T.

πάντα δεικνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ· καὶ μείζονα τού-
all things sheweth to him which ^{he} himself ^{he} does; and greater ^{than}
των· δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς ^{θαυμάζετε}. 21 ὥσπερ
^{these} ^{he} ^{will} ^{shew} ^{him} ^{works}, that ye may wonder. ^{Even} ^{as}

γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ
for the Father raiseth up the dead and quickens, thus also the
υἱὸς οὗς θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,
Son whom he will quickens; for the Father judges no one,

ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, 23 ἵνα πάντες
but ^{judgment} ^{all} has given to the Son, that all

τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ-τιμῶν
may honour the Son even as they honour the Father. He that honours not
τὸν υἱὸν οὐ-τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν
the Son honours not the Father who sent him. Verily

ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων
verily I say to you, that he that hears my word, and believes

τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ
him who sent me, has life eternal, and into judgment ^{not}
ἔρχεται; ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
comes, but has passed out of death into life.

25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν,
Verily verily I say ^{you}, that is coming an hour and now is,

ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ
when the dead shall hear the voice of the Son of God, and

οἱ ἀκούσαντες ζήσονται. 26 ὥσπερ γὰρ ὁ πατὴρ ἔχει
those having heard shall live. For even as the Father has

ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν
life in himself, so he gave also to the Son life to have

ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν
in himself, and authority gave to him also judgment

ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ θαυμάζετε τοῦτο·
to execute, because Son of man he is. Wonder not at this,

ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-
for ^{is} ^{coming} ^{an} ^{hour} in which all those in the tombs shall

σανταί τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ
hear his voice, and shall come forth, those that

ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα
good practised to a resurrection of life, and those that evil

πράξαντες εἰς ἀνάστασιν κρίσεως. 30 οὐ δύναμαι ἐγὼ ποιεῖν
did to a resurrection of judgment. ^{Am} ^{able} ^I to do

ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ
from myself nothing; even as I hear I judge, and ^{judgment}

ἐμὴ δίκαια ἐστίν· ὅτι οὐ-ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ
my ^{just} ^{is}, because I seek not ^{will} ^{my}, but the

θέλημα τοῦ πέμψαντός με πατρός. 31 Ἐάν ἐγὼ μαρτυρῶ
will of the ^{who} ^{sent} ^{me} ^{Father}, If I bear witness

περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. 32 ἄλλος
concerning myself, my witness is not true. Another

ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν
it is who bears witness concerning me, and I know that true is

ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς ἀπεστάλ-
the witness which he witness-es concerning me. Ye have

κατε πρὸς Ἰωάννην καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ· 34 ἐγὼ
sent unto John and he has borne witness to the truth. ^I

sheweth him all things that himself doeth and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 and hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30, I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth.

* θαυμάζετε wonder τ. † ἀκούουσιν ττ. ‡ ζήσονται λττ. * καὶ τῷ υἱῷ ἔδωκεν ττ. α. — καὶ λττ. α. γ — δέ and [L]T[Τ]A. * — πατρός (read of him who sent me) φλττ. α. α οἶδατε ye know τ. β Ἰωάννη ττ.

34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦ-
 'but 'not 'from 'man 'witness 'receive, but these
 τα λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἔκεινος ἦν ὁ λύχνος ὁ
 things I say that ye may be saved. He was the 'lamp
 καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι
 'burning 'and 'shining, and ye were willing to rejoice
 πρὸς ὥραν ἐν τῷ φωτί αὐτοῦ. 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν
 for an hour in his light. But I have the witness
 ἡμεῖζον τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέν μοι ὁ
 greater than John's for the works which 'gave me 'the
 πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ
 'Father that I should complete them, the works themselves which I
 ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν,
 do, bear witness concerning me that the Father me has sent.
 37 καὶ ὁ πέμψας με πατὴρ, ἑαυτὸς μεμαρτύρηκεν περὶ
 And the 'who 'sent me 'Father, himself has borne witness concerning
 ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος
 me. Neither his voice have ye heard at any time, nor 'form
 αὐτοῦ ἑώρακατε. 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα
 'his have ye seen. And his word ye have not abiding
 ἐν ὑμῖν, ὅτι ἐν ἀπίστειλεν ἑκείνος, τούτῳ ὑμεῖς οὐ πιστεύετε.
 in you, for whom 'sent 'he, him ye believe not.
 39 Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν
 Ye search the scriptures, for ye think in them life
 αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ
 eternal to have, and they are they which bear witness concerning
 ἐμοῦ. 40 καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζῶν ἔχητε.
 me; and ye are unwilling to come to me, that life ye may have.
 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. 42 ἄλλ' ἐγὼ
 Glory from men I receive not; but I have known
 ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 ἐγὼ
 you that the love of God ye have not in yourselves. I
 ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με·
 have come in the name of my Father, and ye receive not me;
 ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον ὀλήψεσθε.
 if another should come in 'name 'his 'own, him ye will receive.
 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων
 How are ye able to believe, 'glory 'from 'one 'another
 λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ
 'who 'receive, and the glory which [is] from the only God
 οὐ ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν
 ye seek not? Think not that I will accuse you to the
 πατέρα· ἐστὶν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν
 'Father: there is [one] who accuses you, Moses, in whom
 ὑμεῖς ἠλπικατε. 46 εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν
 ye have hoped. For if ye believed Moses, ye would have believed
 ἐμοῖ· περὶ γὰρ ἐμοῦ ἑκείνος ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου
 me, for concerning me he wrote. But if his
 γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύ-
 writings ye believe not, how my words shall ye
 σετε;
 believe?

* ἀγαλλιασθῆναι GLTTAW. d μεῖζον LTRA. * Ἰωάννου TR. f δέδωκέν has given TTA.
 g — ἐγὼ (read ποιῶ I do) LTTA. h ἐκείνος TTA. i πώποτε ἀκηκόατε LTTAW. k ἐν
 ὑμῖν μένοντα TTA. l ἐρευνᾶτε TTA. m ἀλλὰ LTTAW. n οὐκ ἔχετε τὴν ἀγάπην τοῦ
 θεοῦ T. o λήψεσθε LTTA. p παρ' A. q [θεοῦ] L. r Μωσῆς LTTAW. s Μωσῆσιν
 LTTA; Μωσῆ W.

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης
 After these things ¹went ²away ³Jesus over the sea
 τῆς Γαλιλαίας τῆς Τιβεριάδος, 2 ⁴καὶ ἠκολούθει⁵ αὐτῷ ὄχλος
 of Galilee (of Tiberias), and ⁶followed ⁷him ⁸a ⁹crowd
 πολὺς, ὅτι ¹⁰ἑώραν¹¹ αὐτοῦ¹² τὰ σημεῖα ἃ ¹³ἐποίει ἐπὶ
 great, because they saw of him the signs which he wrought upon
 τῶν ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος ¹⁴καὶ Ἰησοῦς,
 those who were sick. And ¹⁵went ¹⁶up ¹⁷into ¹⁸the ¹⁹mountain ²⁰Jesus,
 καὶ ἐκεῖ ²¹ἔκαθιστο²² μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἑγγὺς
 and there sat with his disciples; and ²³was ²⁴near
 τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν ²⁵ὁ Ἰη-
 the ²⁶passover, the feast of the Jews. ²⁷Having ²⁸lifted ²⁹up ³⁰then ³¹Je-
 σοῦς τοὺς ὀφθαλμούς, ³²καὶ θεασάμενος ὅτι πολὺς ὄχλος
 sus [his] eyes, and having seen that a great crowd
 ἔρχεται πρὸς αὐτόν, λέγει πρὸς ³³τὸν³⁴ Φίλιππον, Πόθεν
 is coming to him, he says to Philip, Whence
 ἂγοράσομεν³⁵ ἄρτους ἵνα φάγωσιν οὗτοι; 6 Τοῦτο δὲ ἔλεγεν
 shall we buy loaves that ³⁶may ³⁷eat ³⁸these? But this he said
 πειράζων αὐτόν· αὐτὸς γὰρ ³⁹ᾔδει τί ⁴⁰ἐμελλεν ποιῆν. 7 ἀπε-
 trying him, for he knew what he was about to do. An-
 κριθῇ⁴¹ αὐτῷ ⁴²ὁ Φίλιππος, Διακοσίων δηνარიῶν ἄρτοι οὐκ
 swareth ⁴³him ⁴⁴Philip, ⁴⁵For ⁴⁶two ⁴⁷hundred ⁴⁸denarii ⁴⁹loaves ⁵⁰not
 ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος ⁵¹αὐτῶν⁵² βραχύ⁵³ τι⁵⁴ λάβῃ.
 are sufficient for them that each of them some little may receive.
 8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς
 Says to him one of his disciples, Andrew the brother
 Σίμωνος Πέτρου, 9 Ἔστιν παιδάριον ⁵⁵ἔξην⁵⁶ ὧδε, ⁵⁷ᾧ⁵⁸ ἔχει πέντε
 of Simon Peter, ⁵⁹Is ⁶⁰little ⁶¹boy ⁶²a ⁶³here, who has five
 ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἔστιν εἰς
 loaves ⁶⁴barley and two small fishes; but ⁶⁵these ⁶⁶what ⁶⁷are for
 τοσούτους; 10 Εἶπεν ⁶⁸δὲ⁶⁹ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους
 so many? And ⁷⁰said ⁷¹Jesus, Make the men
 ἀναπεσεῖν. ἦν δὲ χορτος πολὺς ἐν τῷ τόπῳ. ⁷²Ἀνέπεσον⁷³
 to recline. Now ⁷⁴was ⁷⁵grass ⁷⁶much in the place: reclined
 οὖν οἱ ἄνδρες τὸν ἀριθμὸν ⁷⁷ὡσεὶ⁷⁸ πεντακισχίλιοι. 11 ἔλαβεν
 therefore the men, the number about five thousand. ⁷⁹Took
⁸⁰δὲ⁸¹ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ ⁸²εὐχαριστήσας διέδωκεν⁸³ τοῖς
 and ⁸⁴the ⁸⁵loaves ⁸⁶Jesus, and having given thanks distributed to the
 μαθηταῖς, οἱ δὲ μαθηταὶ⁸⁷ τοῖς ἀνακειμένοις⁸⁸ ὁμοίως· καὶ
 disciples, and the disciples to those reclining; and in like manner
 ἐκ τῶν ὀψαρίων ὅσον ᾔθελον. 12 ὥς δὲ ἐνεπλήσθησαν
 of the small fishes as much as they wished. And when they were filled
 λέγει τοῖς μαθηταῖς αὐτοῦ, ⁸⁹Συναγάγετε τὰ περισσεύσαντα
 he says to his disciples, Gather together the ⁹⁰over ⁹¹and ⁹²above
 κλάσματα, ἵνα μή τι ἀπόληται. 13 Συνήγαγον οὖν
 fragments, that nothing may be lost. They gathered together therefore
 καὶ ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε
 and filled twelve hand-baskets of fragments from the five
 ἄρτων τῶν κριθίνων ⁹³ἃ ⁹⁴περίσσευσεν⁹⁵ τοῖς βεβρω-
 loaves ⁹⁶barley which were over and above to those who had

VI. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then

¹ ἠκολούθει δὲ LITTA. ² ἑώραν LITTA. ³ — αὐτοῦ GLITTAW. ⁴ — ὁ JTTA.
⁵ ἔκαθίστο τ. ⁶ τοὺς ὀφθαλμούς δὲ Ἰησοῦς LITTAW. ⁷ — τὸν JTTA. ⁸ ἂγοράσομεν
should we buy LITTAW. ⁹ ἀποκρίνεται answers τ. ¹⁰ δ + ὁ τ. ¹¹ — αὐτῶν LITTA.
¹² — τι (read a little) [L]TTA[A]. ¹³ — ἐν (read παιδ. a little boy) [L]TTA[A]. ¹⁴ δὲ JTTA
¹⁵ — δὲ and [L]TTA. ¹⁶ ἀνέπεσαν LITTA. ¹⁷ ὡς TTA. ¹⁸ οὖν therefore (took) LITTA.
¹⁹ εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed τ. ²⁰ — τοῖς μαθηταῖς, οἱ δὲ μαθη-
ταὶ LITTA. ²¹ περισσεύσαν LITTA.

those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea, 17 and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them. It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: 24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking

κόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἐσθίων. The men therefore having seen what ^{sign} he had done, said, "Οτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἔρχόμενος εἰς τὸν κόσμον." 15 Ἰησοῦς οὖν γνοὺς ὅτι μέλ-^{is} λουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτόν ^{are} βασιλέα, ἀνεχώρησεν ^{king,} πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. ^{withdrew} again to the mountain himself alone.

16 Ὡς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἵρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. ^{And} καὶ σκοτία ἤδη ἐγγόνοι, καὶ οὐκ ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. 19 ἔλλα-^{sea} κότες οὖν ὥς ^{by} σταδίους ^a εἰκοσιπέντε ^{strong} ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς, ^{ship} ἔγω, εἰμι· μὴ φοβεῖσθε. 21 Ἦθελον οὖν λαβεῖν αὐτόν εἰς τὸ πλοῖον, καὶ εὐθέως ^{and} τὸ πλοῖον ἐγένετο ^{or} ἐπὶ τῆς γῆς ^{they} εἰς ἣν ὑπῆγον. ^{to} which they were going.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, εἶδον ^{On} ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ^{the} ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ ^{crowd} συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ^{with} ἀλλὰ μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23 ἀλλὰ ^{but} ὁ ^{other} ἄλλος ^{came} ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέ-^{crowd} βησαν ^{that} καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερ-^{entered} ναοῦν ^{also} αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερ-^{they} ναοῦν.

9 — ὁ Ἰησοῦς (read he had done) TTR. * εἰς τὸν κόσμον ἐρχόμενος T. — αὐτόν (read [him]) LTR. * φεύγει escapes T. — τὸ (read a ship) TTR. * Καπερναοῦμ LTRAW. * κατέλαβεν δὲ αὐτούς ἡ σκοτία and darkness overtook them T. * οὐπω ποῦ yet LTR. * Ἰησοῦς πρὸς αὐτούς T. * διηγείρετο TRA. * ὡσεὶ L. * σταδία T. * εἰκοσι πέντε LTR. * ἐγένετο τὸ πλοῖον LTR. * τὴν γῆν T. * εἶδον saw LTR. * — ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ GLTR. * πλοῖον ship GLTR. * — δὲ but TTR[A]. * ἦλθον T. * πλοῖα ships L. — καὶ GLTRAW. * πλοῖα small ships LTR. * Καπερναοῦμ LTRAW.

ναοῦμ,^a ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν
 naum, seeking Jesus. And having found him
 πέραν τῆς θαλάσσης, εἶπον αὐτῷ, ῥαββί, πότε ᾤδε
 the other side of the sea, they said to him, Rabbi, when here
 γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν
 hast thou come? ^aAnswered ^athem ^aJesus and said, Verily
 ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'
 verily I say to you, Ye seek me, not because ye saw signs, but
 ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε
 because ye ate of the loaves and were satisfied. Work
 μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν
 not [for] the food which perishes, but [for] the food
 τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
 which abides unto life eternal, which the Son of man
 ὑμῖν δώσει. τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.
 to you will give; for him the Father sealed, [even] God.
 28 Εἶπον οὖν πρὸς αὐτόν, τί ποιοῦμεν, ἵνα ἐργαζώμεθα
 They said therefore to him, What do we, that we may work
 τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,
 the works of God? ^aAnswered ^aJesus and said to them,
 Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν
 This is the work of God, that ye should believe on him whom
 ἀπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ, τί οὖν ποιεῖς
^asent ^ahe. They said therefore to him, What ^adoest
 σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;
 thou sign, that we may see and may believe thee? what dost thou work?
 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς
 Our fathers the manna ate in the wilderness, as
 ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
 it is written, Bread out of the heaven he gave them
 φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
 to eat. ^aSaid ^atherefore ^ato ^athem ^aJesus, Verily verily I say
 ὑμῖν, Οὐ Μωσῆς ^aἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-
 to you, ^aNot ^aMoses ^ahas ^agiven you the bread out of the hea-
 νοῦ ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-
 ven; but my Father gives you the bread out of the hea-
 ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ
 ven ^atrue. For the bread of God is he who
 καταβαίνειν ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.
 comes down out of the heaven, and life gives to the world.
 34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν
 They said therefore to him, Lord, always give to us
 ἄρτον τοῦτον. 35 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ
 this bread. ^aSaid ^aand ^ato ^athem ^aJesus, I am the
 ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρὸς με· οὐ μὴ ^bπεινάσῃ.
 bread of life: he that comes to me in no wise may hunger.
 καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ ^cδιψήσῃ πώποτε. 36 ἀλλ'
 and he that believes on me in no wise may thirst at any time. But
 εἶπον ὑμῖν ὅτι καὶ ἐώρακά με καὶ οὐ πιστεύετε. 37 πᾶν
 I said to you that also ye have seen me and believe not. All
 ὃ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἔχει· καὶ τὸν ἐρχό-
 that ^agives ^ame ^athe ^aFather to me shall come, and him that comes

for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him, hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh

^a ῥαββί T. ^a δίδωσιν ὑμῖν gives to you T. ^a ποιῶμεν should we do ROLTTAW.
^b — ὁ T. ^b πιστεύετε TTA. ^b Μωσῆς LTTAW. ^b ἔδωκεν gave LTA. ^b + ὁ T.
^c οὖν therefore T; — δέ [L]TA. ^c ἐμὲ TTA. ^c πεινάσει shall hunger L. ^c διψήσας
shall thirst LTTA. ^c — με [L]T.

to me I will in no wise
cast out. 38 For I
came down from hea-
ven, not to do mine
own will, but the will
of him that sent me.
39 And this is the Fa-
ther's will which hath
sent me, that of all
which he hath given
me I should lose no-
thing, but should raise
it up again at the last
day. 40 And this is
the will of him that
sent me, that every
one which seeth the
Son, and believeth on
him, may have ever-
lasting life: and I
will raise him up at
the last day. 41 The
Jews then murmured
at him, because he
said, I am the bread
which came down from
heaven. 42 And they
said, Is not this Jesus,
the son of Joseph,
whose father and mo-
ther we know? how is
it then that he saith,
I came down from
heaven? 43 Jesus there-
fore answered and said
unto them, Murmur
not among yourselves.
44 No man can come
to me, except the Fa-
ther which hath sent
me draw him: and I
will raise him up at
the last day. 45 It is
written in the pro-
phets, And they shall
be all taught of God.
Every man therefore
that hath heard, and
hath learned of the
Father, cometh unto
me. 46 Not that any
man hath seen the Fa-
ther, save he which is
of God, he hath seen
the Father. 47 Verily,
verily, I say unto you,
He that believeth on
me hath everlasting
life. 48 I am that
bread of life. 49 Your
Fathers did eat manna
in the wilderness, and
are dead. 50 This is
the bread which com-
eth down from hea-
ven, that a man may

μενον προς "με" ου μη εκβάλω εξω· 38 ὅτι καταβέβηκα
to me not at all will I cast out. For I have come down
ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ
out of the heaven, not that I should do will my, but
τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο δὲ ἐστὶν τὸ
the will of him who sent me. And this is the
θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκεν
will of the who sent me Father, that [of] all that he has given
μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν
me, I should not lose [any] of it, but should raise up it in
τῇ ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ
the last day. And this is the will of him who
πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
sent me, that everyone who sees the Son and believes
εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγὼ
on him, should have life eternal; and will raise up him I
τῇ ἐσχάτῃ ἡμέρᾳ. 41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ
at the last day. Were murmuring therefore the Jews about
αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ
him, because he said, I am the bread which came down out of the
οὐρανοῦ. 42 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς
heaven. And were saying, Is not this Jesus the Son
Ἰωσήφ, ὃς ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;
of Joseph, of whom we know the father and the mother?
πῶς οὖν λέγει οὗτος, ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;
how therefore says he, Out of the heaven I have come down?
43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε
Answered therefore Jesus and said to them, Murmur not
μετ' ἀλλήλων. 44 οὐδεὶς δύναται ἔλθειν πρὸς με ἐὰν μὴ
with one another. No one is able to come to me unless
ὁ πατὴρ ὁ πέμψας με ἐκλύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω
the Father who sent me draw him, and I will raise up
αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἐστὶν γεγραμμένον ἐν τοῖς προ-
him at the last day. It is written in the pro-
φήταις, Καὶ ἐσονται πάντες διδασκτοὶ τοῦ θεοῦ. Πᾶς
phets, And they shall be all taught of God. Everyone
οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται
therefore that has heard from the Father and has learnt, comes
πρὸς με. 46 οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ
to me: not that the Father anyone has seen, except he who
ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν
is from God, he has seen the Father. Verily
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.
verily I say to you, He that believes on me has life eternal.
48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν ἐφαγον
I am the bread of life. Your Fathers ate
τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 50 οὗτος ἐστὶν ὁ
the manna in the desert, and died. This is the
ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ
bread which out of heaven comes down, that anyone of it

• ἐμὲ τ. ὁ ἀπὸ from LTTra. • ποιῶ τ. ὁ — πατρός (read of him who sent)
GLTTra.W. ὁ — ἐν (read at the) TrA. ὁ γὰρ for (this) GLTTra.W. ὁ τοῦ πατρὸς μου of
my father LTTra. ὁ [ἐγὼ] L. ὁ + ἐν in (the) LT. ὁ οὐχί Tr. ὁ οὖν now TrA.
• οὗτος (read λέγει says he) [L]Tra. ὁ οὖν G[L]TTra.W. ὁ — ὁ Tr. ὁ μετὰ Tr.
• ἐμὲ TrA. ὁ κάγω LTTra. ὁ + ἐν in (the) GLTTra.W. ὁ — τοῦ GLTTra.W. ὁ οὖν
GLTTra. ὁ ἐμὲ TrA. ὁ ἑώρακεν τις LTTra.W. ὁ θεόν God T. ὁ — εἰς ἐμὲ τ[TrA].
• ἐν τῇ ἐρήμῳ τὸ μάννα LTTra.

φάγη καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ
 may eat and not die. I am the "bread" "living, which
 ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ, ἔκ τούτου
 out of the heaven came down: if anyone shall have eaten of this
 τοῦ ἄρτου ζήσεται¹ εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ
 bread he shall live for ever; and the bread also which I
 δώσω, ἣν σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω² ὑπὲρ τῆς τοῦ
 will give, my flesh is, which I will give for the "of" "the
 κόσμου ζωῆς." 52 Ἐμάχοντο οὖν ἱπρὸς ἀλλήλους οἱ Ἰου-
 "world" "life. Were contending therefore with one another the Jews
 δαῖοι," λέγοντες, Πῶς δύναται³ κοῦτος ἡμῖν⁴ δοῦναι τὴν
 saying, How is "able" "he" "us." "to" "give
 σάρκα¹ φαγεῖν; 53 Εἶπεν οὖν. αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
 "flesh" ["his"] "to eat?" "Said" "therefore" "to" "them" "Jesus, Verily
 ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ
 verily I say to you, Unless ye shall have eaten the flesh of the Son
 τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν
 of man and shall have drunk his blood, ye have not life
 ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
 in yourselves. He that eats my flesh, and drinks my
 τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ² ἀναστήσω αὐτόν³ τῇ
 blood, has life eternal, and I will raise up him in the
 ἐσχάτῃ ἡμέρᾳ· 55 ἡ γὰρ σὰρξ μου ὁ ἀληθὺς⁴ ἐστίν βρῶσις, καὶ
 last day; for my flesh truly is food, and
 τὸ αἷμά μου ὁ ἀληθὺς⁵ ἐστίν πόσις. 56 ὁ τρώγων μου τὴν
 my blood truly is drink. He that eats my
 σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
 flesh and drinks my blood, in me abides, and I in him.
 57 καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ
 As "sent" "me" "the" "living" "Father, and I live because of
 τὸν πατέρα· καὶ ὁ τρώγων με, καὶ ἐκείνος ζήσεται⁶ δι'
 the Father, also he that eats me, he also shall live because of
 ἐμέ. 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ⁷ οὐρανοῦ καταβάς·
 me. This is the bread which out of the heaven came down.
 οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν⁸ τὸ μάννα, καὶ ἀπέθανον·
 Not as "ate" "the" "fathers" "of" "you" the manna, and died:
 ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται⁹ εἰς τὸν αἰῶνα.
 he that eats this bread shall live for ever.
 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.¹⁰
 These things he said in [the] synagogue teaching in Capernaum.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον,
 Many therefore "having" "heard" "of" "his" "disciples" said,
 Σκληρὸς ἐστίν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;
 Hard is this word; who is able, it to hear?
 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύουσιν περὶ
 "Knowing" "but" "Jesus in himself that murmur" "concerning
 τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδα-
 "this" "his" "disciples" said to them, "This" "you" "does" "of-
 λίζει; 62 ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-
 fend? If then ye should see the Son of man ascend-
 βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
 ing up where he was before? The Spirit it is which

eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that

¹ ἐκ τοῦ ἐμοῦ ἄρτου, ζήσεται of my bread, he shall live T. ² ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν T. ³ ἢ — ἣν ἐγὼ δώσω LITTA. ⁴ οἱ Ἰουδαῖοι πρὸς ἀλλήλους L. ⁵ ἡμῖν οὗτος T. ⁶ + αὐτοῦ his L. ⁷ καὶ ἐγὼ LITTA. ⁸ + [ἐν] L. ⁹ ἀληθὺς (is) true LITTA. ¹⁰ ζήσεται LITTA. ¹¹ ἐξ ἐξ out of LITTA. ¹² — ὑμῶν LITTA. ¹³ — τὸ μάννα GITA. ¹⁴ ζήσεται TTA. ¹⁵ Καπερναούμ LITTA. ¹⁶ ὁ λόγος οὗτος LITTA.

quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα δ' ἐγὼ quickens, the flesh profits nothing; the words which I ^αλαλῶ ὑμῖν. πνεῦμά ἐστιν καὶ ζωὴ ἐστίν. 64 ἄλλ' εἰσὶν speak to you, spirit are and life are; but there are ^βἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς of you some who believe not. For ^γᾤκνωσ' from [the] ^δἀρχῆς ὁ Ἰησοῦς τινες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τις ἐστὶν ὁ ^εJesus who they are who believe not, and who is he who ^ςπαραδώσων αὐτόν. 65 καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν, shall deliver up him. And he said, Therefore have I said to you, ^ςὅτι οὐδεὶς δύναται ἔλθειν πρὸς ^ςμε ^ςἐὰν μὴ ᾗ δεδομένου that no one is able to come to me unless it be given ^ςαὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ ^ςἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' ^ςwent away ^ςof his ^ςdisciples back, and no more with him. 67 ^ςαὐτοῦ περιπατούν. 67 ^ςεἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, him walked. ^ςSaid ^ςtherefore ^ςJesus to the twelve, ^ςΜὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 ^ςἈπεκρίθη ^ςοὗν ^ςαὐτῷ ^ςAlso ^ςye ^ςare ^ςwishing to go away? ^ςAnswered ^ςtherefore ^ςhim ^ςΣίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς ^ςSimon ^ςPeter, Lord, to whom shall we go? words of life ^ςαἰωνίου ἔχεις. 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν eternal thou hast; and we have believed and have known ^ςὅτι σὺ εἰ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 70 ^ςἈπε- that thou art the Christ the Son of ^ςGod ^ςthe ^ςliving. 70 ^ςἈπε- ^ςκριθὲν αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, ^ςanswered them ^ςJesus, ^ςNot ^ςI ^ςyou ^ςthe ^ςtwelve ^ςdid ^ςchoose, ^ςκαὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν; 71 ^ςἘλεγεν δὲ τὸν Ἰούδαν and of you one a devil is? But he spoke of Judas ^ςΣίμωνος ^ςἸσκαριώτην ^ςοὗτος γὰρ ^ςἤμελλεν ^ςαὐτὸν παρα- Simon's [son], Iscariote, for he was about him to de- ^ςδιδόναι, ^ςεἰς ὧν ^ςἐκ τῶν δώδεκα. ^ςlive up, ^ςone ^ςbeing of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thy-

7 ^ςΚαὶ ^ςπεριπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλι- And ^ςwas ^ςwalking ^ςJesus after these things in Gall- ^ςλαίᾳ· οὐ γὰρ ἠθέλεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι lee, ^ςnot ^ςfor ^ςhe ^ςdid desire in Judaea to walk, because ^ςἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. 2 ^ςἮν δὲ ἐγγὺς ἡ ^ςwere ^ςseeking ^ςhim ^ςthe ^ςJews to kill. Now was near the ^ςἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 ^ςεἶπον οὖν πρὸς αὐτὸν feast of the Jews, the tabernacles. ^ςSaid ^ςtherefore ^ςto ^ςhim ^ςοἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰου- ^ςthis ^ςbrethren, Remove hence, and go into Ju- ^ςδαίαν, ἵνα καὶ οἱ μαθηταί σου ^ςθεωρήσωσιν ^ςτὰ ἔργα σου ^ςἀ dea, that also thy disciples may see thy works which ^ςποιεῖς. 4 ^ςοὐδεὶς γὰρ ^ςἐν κρυπτῷ ^ςτι ^ςποιεῖ, καὶ ζητεῖ thou doest; for no one in secret anything does, and seeks ^ςαὐτὸς ^ςἐν παρρησίᾳ εἶναι. εἰ ταῦτα ^ςποιεῖς, φανέρωσον himself ^ςin ^ςpublic ^ςto be. If these things thou doest, manifest

^α λαλάηκα have spoken LITTAW. ^β ἀλλὰ Trw. ^γ ἐμὲ τ. ^δ — μου (read the Father) LITTA. ^ε + οὖν therefore τ. ^ς + ἐκ [L]Tr[A]. ^ς τῶν μαθητῶν αὐτοῦ ἀπῆλθον LITTA. ^ς — οὖν OLITTA. ^ς ὁ ἅγιος the holy [one] GLITTA. ^ς — τοῦ ζῶντος GLITTA. ^ς Ἰσ- ^ςκαριώτων (read son of Simon Iscariote) LITTA. ^ς ἤμελλεν LITTA. ^ς παραδιδόναι αὐτόν LITTA. ^ς — ὧν LITTA. ^ς — καὶ τ. ^ς μετὰ ταῦτα περιπατεῖ ὁ ([δ] Tr) Ἰησοῦς LITTAW. ^ς θεωροῦσιν shall see TITA. ^ς σου τὰ ἔργα LITTA. ^ς ἐν κρυπτῷ LITTA. ^ς αὐτὸ ἵτ LITTA.

σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον
thyself to the world. For neither his brethren believed
εἰς αὐτόν. 6 Λέγει "οὐκ" αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς
on him. Says therefore to them Jesus, Time my

οὐπω πάρεστιν. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος.
not yet is come, but time your always is ready.

7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
Is unable the world to hate you, but me it hates, because I

μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.
bear witness concerning it, that the works of it evil are.

8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν. ταύτην ἐγὼ οὐπω ἀνα-
Ye, go ye up to this feast. I not yet am

βαίνω εἰς τὴν ἑορτήν. ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω
going up to this feast, for time my not yet

πεπλήρωται. 9 Ταῦτα. ὁ εἰπὼν ταῦτοῖς ἔμεινεν ἐν τῇ
has been fulfilled. And these things having said to them he abode in

Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ
Galilee. But when were gone up his brethren then also

αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερώς, ἀλλ' ὡς ἐν
he went up to the feast, not openly, but as in

κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ,
secret. The therefore Jews were seeking him at the feast,

καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; 12 Καὶ γογγυσμὸς πολὺς
and said, Where is he? And murmuring much

περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον,
concerning him there was among the crowds. Some said,

Ὅτι ἀγαθὸς ἐστιν. ἄλλοι δὲ ἔλεγον, Οὐκ ἀλλὰ πλανᾷ τὸν
Good he is; but others said, No; but he deceives the

ὄχλον. 13 Οὐδεὶς μὲντοι παρήρσια ἐλάλει περὶ αὐτοῦ,
crowd. No one however publicly spoke concerning him,

διὰ τὸν φόβον τῶν Ἰουδαίων.
because of the fear of the Jews.

14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς
But now of the feast [it] being the middle went up Jesus

εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι
into the temple, and was teaching: and were wondering the Jews

λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μαθηθῆκώς;
saying, How this one letters knows, not having learned?

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ
Answered them Jesus and said, My teaching not

ἐστὶν ἐμή, ἀλλὰ τοῦ πέμψαντός με. 17 ἐάν τις θέλῃ τὸ
is mine, but his who sent me. If anyone desire

θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς πότερον
his will to practise, he shall know concerning the teaching whether

ἐκ τοῦ θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ'
from God it is, or I from myself speak. He that from

ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ. ὁ δὲ ζητῶν τὴν
himself speaks, his own glory seeks; but he that seeks the

δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστὶν, καὶ
glory of him that sent him, he true is, and

ἀδικία ἐν αὐτῷ οὐκ ἐστὶν. 19 οὐ Μωσῆς ὁ δέδωκεν
unrighteousness in him is not. Not Moses has given

οὐκ ἐστὶν. 19 οὐ Μωσῆς ὁ δέδωκεν
not Moses gave you the

οὐκ ἐστὶν. 19 οὐ Μωσῆς ὁ δέδωκεν
not Moses gave you the

οὐκ ἐστὶν. 19 οὐ Μωσῆς ὁ δέδωκεν
not Moses gave you the

οὐκ ἐστὶν. 19 οὐ Μωσῆς ὁ δέδωκεν
not Moses gave you the

self to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. 9 When he had said these words unto them he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit, no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, saying, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that seeketh of himself his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the

law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man

ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί you the law, and no one of you practises the law? Why με ζητεῖτε ἀποκτεῖναι; 20 Ἀπεκρίθη ὁ ὄχλος "καὶ εἶπεν," to kill? 21 Ἀπεκρίθη Δαίμονιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; 21 Ἀπεκρίθη Αἰ δὲ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργον ἐποίησα, καὶ πάντες ὁ δὲ Ἰησοῦς and said to them, One work I did, and ἅλλ ϑαυμάζετε. 22 διὰ τοῦτο" Ἰησοῦς δέδωκεν ὑμῖν τὴν περι- ye wonder. Therefore Moses has given you circum- τομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων· cision, not that of Moses it is, but of the fathers, καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ περιτομὴν and on sabbath ye circumcise a man. If ἐκτείνετε λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος· receives a man on sabbath, that may not be broken the law Ἰησοῦς, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγίη ἐποίησα of Moses, with me are ye angry because entirely ἄνθρωπον ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν on sabbath? Judge not according to sight, but righteous κρίσιν κρίνατε." 25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσο- judgment judge. Said therefore some of those of Jeru- λυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; 26 καὶ salern, Is not this he whom they seek to kill? and ἴδε, παρ' ὁρίαν λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε lo, publicly he speaks, and nothing to him they say. ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν Truly have recognized those who rule, that this is ἀληθῶς ὁ χριστός; 27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· truly the Christ? But this one we know whence he is. ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. But the Christ, whenever he may come, no one knows whence he is. 28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Cried therefore in the temple teaching Jesus and saying, Κάμει οἶδατε, καὶ οἶδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ Both me ye know, and ye know whence I am; and of myself not ἐλήλυθα, ἀλλ' ἐστίν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς I have come, but is true he who sent me, whom ye οὐκ οἶδατε. 29 ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, know not. But I know him, because from him I am, κάκεῖνός με ἀπέστειλεν." 30 Ἐζήτουν οὖν αὐτόν πιά- and he me sent. They were seeking therefore him to σαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω take, but no one laid upon him [his] hand, because not yet ἐληλύθει ἡ ὥρα αὐτοῦ. 31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσ- had come his hour. But many of the crowd believed σαν· εἰς αὐτόν, καὶ ἔλεγον, "Ὅτι" ὁ χριστὸς ὅταν ἔλθῃ on him, and said, The Christ, when he comes, μήτι πλεῖονα σημεῖα τούτων ποιήσει ὧν οὗτος more signs than these will he do which this [man]

— καὶ εἶπεν LITTA. — ὁ TTA. ϑαυμάζετε διὰ τοῦτο. (read ye wonder therefore.) GLITW; — διὰ τοῦτο, + ὁ T. Ἰησοῦς LITTAW. Ἰησοῦς LITTAW. [ἐν] L. + ὁ T. κρίνετε LTA. Ἱεροσολυμιτῶν T. ἀληθῶς GLITTAW. ἔρχεται he comes E. — δὲ but GLITTAW. ἀπέσταλκεν has sent T. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν LTA; πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T. — Ὅτι LITTA. μή TITTA. — τούτων (read ὧν) (these) which LITTAW.

ἔποιησεν"; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
did? "Heard 'the 'Pharisees of the crowd murmuring

περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ
concerning 'him 'those 'things, and 'sent 'the 'Pharisees 'and
οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. 33 εἶπεν
the 'chief 'priests officers, that they might take him. 'Said

οὖν αὐτοῖς· ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ' ὑμῶν
'therefore 'to 'them 'Jesus, Yet a little time with you
εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσετέ με καὶ
I am, and I go to him who sent me. Ye will seek me and
οὐχ εὐρήσετε· καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε εἰσελθεῖν.
shall not find [me], and where 'am I ye are unable to come.

35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος
'Said 'therefore 'the 'Jews among themselves, Where 'he
μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; καὶ εἰς
'is about to go that we shall not find him? and to

τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ
the dispersion among the Greeks is he about to go, and
διδάσκειν τοὺς Ἕλληνας; 36 τίς ἐστιν οὗτος ὁ λόγος; ὃν
teach the Greeks? What is this word which

εἶπεν, Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμί ἐγὼ
he said, Ye will seek me, and shall not find [me]; and Where 'am I
ὑμεῖς οὐ δύνασθε εἰσελθεῖν;
ye are unable to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει
And in the last 'day 'the 'great of the feast stood

ὁ Ἰησοῦς, καὶ ἔκραζεν λέγων, Ἐάν τις διψᾷ, ἐρχέσθω
Jesus, and cried, saying, If anyone thirst, let him come
πρὸς με καὶ πινέτω· 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν
to me and drink. He that believes on me, as said

ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος
the scripture, rivers out of his belly shall flow of 'water
ζώντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἡμελ-
'living. But this he said concerning the Spirit which 'were

λον· λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν
'about 'to 'receive 'those 'believing 'on 'him; for not yet was
πνεῦμα ἁγίον· ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξάσθη.
[the] 'Spirit 'Holy, because Jesus not yet was glorified.

40 πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον
Many therefore out of the crowd having heard the word
ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 41 Ἄλλοι ἔλεγον,
said, This is truly the prophet. Others said,

Οὗτός ἐστιν ὁ χριστός. Ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ
This is the Christ. 'Others 'and said, 'Then 'out 'of
τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχί· ἡ γραφή εἶπεν,
'Galilee 'the 'Christ 'comes? 'Not 'the 'scripture 'said,

ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης
that out of the seed of David, and from Bethlehem the village
ὅπου ἦν Δαβὶδ, ὁ χριστὸς ἔρχεται; 43 Σχίσμα οὖν ἐν
where 'was 'David, the Christ comes? A division therefore in

hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among

ἵ ποιεῖ does T. ὁ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας LTTAW; ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι T. ἡ αὐτοῖς GLTTAW. ἡ χρόνον μικρὸν LTTA. κ + με me LA. μέλλει οὗτος T. ἡ — ἡμεῖς (read εὐρή. we shall find) T. ὁ ὁ λόγος οὗτος LTTA. ἔκραζεν T. π — πρὸς με T. ἡμελλον T. πιστεύσαντες having believed LTTA. ἁγιον LHTA. τ + δεδομένον given L. — ὁ LTTAW. οὐπω LTTA. ἐκ τοῦ ὄχλου οὖν [some] out of the crowd therefore LTTA. τῶν λόγων τούτων these words (— τούτων W) LTTAW. + [ὅτι] A. + [δέ] and L. οἱ they LTTA. — δέ T. οὐχ LTTA. Δαυὶδ GW; Δαυεὶδ LTTA. ἐρχεται ὁ χριστὸς LTTA. ἐγένετο ἐν τῇ ὄλῃ LTTA.

the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

τῷ ὄχλῳ ἐγένετο¹ δι' αὐτόν. 44 τινες δὲ ἤθελον ἐξ αὐτῶν
the crowd occurred because of him. But some desired of them
πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἠέπεβαλεν² ἐπ' αὐτόν τὰς χεῖρας.
to take him, but no one laid on him hands.
45 ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρι-
Came therefore the officers to the chief priests and Phari-
σαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, ¹Διατί³ οὐκ ἠγάγετε αὐτόν;
sees, and said to them they, Why did ye not bring him?
46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε⁴ οὕτως ἐλάλησεν⁵
Answered the officers, Never thus spoke
ἄνθρωπος ὥς οὗτος⁶ ὁ ἄνθρωπος.⁷ 47 Ἀπεκρίθησαν οὖν⁸
man as this man. Answered therefore
αὐτοῖς⁹ οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μή
them the Pharisees, Also ye have been deceived?
τίς ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν
Any one of the rulers has believed on him, or of the
Φαρισαίων; 49 ἄλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
Pharisees? But this crowd, which knows not the
νόμον ἡπεικατάρατοί¹⁰ εἰσιν. 50 Λέγει Νικόδημος πρὸς αὐτούς,
law, accursed are. Says Nicodemus to them,
ὁ ἐλθὼν νυκτὸς¹¹ πρὸς αὐτόν, ¹²εἰς ὃν ἐξ αὐτῶν, 51 Μὴ
(he who came by night to him, one being of themselves.)
ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ'
Our law does judge the man, unless it have heard from
αὐτοῦ πρότερον,¹³ καὶ γινῶ τί ποιεῖ; 52 Ἀπεκρίθησαν καὶ
himself first, and known what he does? They answered and
εἰπον¹⁴ αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ¹⁵ἐρεύνησον¹⁶
said to him, Also thou of Galilee art? Search
καὶ ἴδε, ὅτι ἡ προφῆτης ἐκ τῆς Γαλιλαίας¹⁷ οὐκ ἐγήγερται.¹⁸
and look, that a prophet out of Galilee has not arisen.
53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.
And went each to his house.

VIII. Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 they say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned; but what sayest thou? 6 This they said, tempting him, that they might have to accuse him.

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. 2 ὁρθρου δὲ
But Jesus went to the mount of Olives. And at dawn
πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
again he came into the temple, and all the people came to
αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 ἄγουσιν δὲ οἱ
him; and having sat down he was teaching them. Bring and the
γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ
scribes and the Pharisees to him a woman in adultery
κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, 4 λέγουσιν
having been taken, and having set her in [the] midst, they say
αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ¹
to him, Teacher, this woman was taken in the very act
μοιχευομένην. 5 ἐν δὲ τῷ νόμῳ Μωσῆς² ἡμῖν ἐνετείλατο
committing adultery. Now in the law Moses us commanded
τὰς τοιαύτας. ³Λιθοβολεῖσθαι⁴ σὺ οὖν τί λέγεις⁵;
such to be stoned: thou therefore what sayest thou?
6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγο-
But this they said tempting him that they might have to ac-

¹ ἔβαλεν LITRA.

² Διδά τί LITRAW.

³ ἐλάλησεν οὕτως LITRA.

⁴ — ὡς οὗτος ὁ ἄνθρωπος LITRAW.

⁵ ἐπ' αὐτόν LITRA.

⁶ — οὐδὲν νυκτὸς πρὸς αὐτόν T.

⁷ [αὐτοῖς] T.

⁸ ἀλλὰ LITRAW.

⁹ ἡμεῖς LITRA.

¹⁰ — οὐδὲν νυκτὸς πρὸς αὐτόν T.

¹¹ — νυκτὸς LITRA.

¹² + πρότερον LITRA.

¹³ ἐκ τῆς Γαλιλαίας προφῆτης LITRA.

¹⁴ οὐκ ἐγείρεται does not arise LITRA.

¹⁵ — καὶ ἐπορεύθη ἀμέρτανε (viii. 11) [G] LITRA.

¹⁶ ἐπ' αὐτοφώρῳ W.

¹⁷ Μωσῆς W.

¹⁸ — καὶ ἐπορεύθη W.

¹⁹ — καὶ ἐπορεύθη W.

²⁰ + περὶ αὐτῆς concerning her W.

γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω·κύνψας, τῷ δακτύλῳ
cuse him. But Jesus having stooped down, with [his] finger
ἔγραφεν εἰς τὴν γῆν. 7 ὥς·δὲ ἐπέμενον ἐρωτῶντες αὐτόν,
wrote on the ground. But as they continued asking him,

ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὕ-
having lifted up himself he said to them, The sinless one among

μῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 καὶ πάλιν
you first the stone at her let him cast. And again

κάτω·κύνψας ἔγραφεν εἰς τὴν γῆν. 9 αἱ δὲ ἀκούσαντες,
having stooped down he wrote on the ground. But they having heard,

καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς,
and by the conscience being convicted, went out one by one,

ἀρχάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἱσχυάτων· καὶ
beginning from the elder ones until the last; and

κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἵστῶσα.
was left alone Jesus, and the woman in [the] midst standing.

10 ἀνακύψας·δὲ ὁ Ἰησοῦς, καὶ μηδεὶνα θεασάμενος
And having lifted up himself Jesus, and no one seeing

πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ἡ γυνή, πού εἰσιν ἐκεῖνοι
but the woman, said to her, Woman, where are those

οἱ κατήγοροί σου, οὐδεὶς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν,
thine accusers, no one thee did condemn? And she said,

Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-
No one, Sir. And said to her, Jesus, Neither I thee do

κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.
condemn: go, and no more sin.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν, λέγων, Ἐγώ
Again therefore Jesus to them spoke, saying,

εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἱμοὶ οὐ μὴ
am the light of the world; he that follows me in no wise

ῥηριπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
shall walk in the darkness, but shall have the light of the life.

13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ
Said therefore to him the Pharisees, Thou concerning thyself

μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 Ἀπεκρίθη
bearest witness; thy witness is not true. Answered

Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
Jesus and said to them, Even if I bear witness concerning myself,

ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ
true is my witness, because I know whence I came and

πού ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἐρχομαι καὶ πού
whither I go: but ye know not whence I come and whither

ὑπάγω. 15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω
I go. Ye according to the flesh judge, I judge no

οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής
no one. And if I judge also I, judgment my true

ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα-
is, because alone I am not, but I and the who sent me Fa-
ther.

17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ ῥεγγραπται, ὅτι
ther. And in law also your it has been written, that

δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγὼ εἰμι ὁ
of two men the witness true is. I am [one] who

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one who

ῥοῦσα being w.

ε — Ἡ γυνὴ w.

ἡ αὐτοῖς ἐλάλησεν ὁ (ὁ) τῷ Ἰησοῦς LTTA.

ἡμοι LTT.

ῥ περιπατήσῃ should walk LTTAW.

1 — δὲ but T.

ἡ ὁ ὁ LTTAW.

ἡ ἀληθινή LTTA.

ο — πατήρ (read he who sent me) T.

ῥ γεγραμμένον ἐστίν it is

written z.

myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

μαρτυρῶν περὶ ἑαυτοῦ, καὶ μαρτυρεῖ. περὶ ἐμοῦ ὁ bears witness concerning myself, and *bears 'witness *concerning, 'me 'the πέμψας με πατήρ. 19 Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ 'who 'sent 'me 'Father. They said therefore to him, Where is πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐγὼ οἶδατε οὔτε τὸν thy Father? Ἀνέκρινεν Ἰησοῦς, Neither me ye know nor πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν. my Father. If me ye had known, also my Father ye would have known. 20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, These words spoke Jesus in the treasury, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω teaching in the temple; and no one took him, for not yet ἐληλύθει ἡ ὥρα αὐτοῦ. had come his hour.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, *Said *therefore *again *to *them 'Jesus, I go away, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου and ye will seek me, and in your sin ye will die; where ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ἐλεγον οὖν οἱ I go ye are unable to come. *Said *therefore *the 'Ιουδαῖοι, Μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω *Jews, Will he kill himself, that he says, Where I go ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἰπὲν αὐτοῖς, Ὑμεῖς ἐκ ye are unable to come? And he said to them, Ye from τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου beneath are, I from above am; Ye of *world τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24 εἶπον 'this are, I am not of this world. I said οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ therefore to you that ye will die in your sins; for if μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ye believe not that I am [he], ye will die in *sins ὑμῶν. 25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; *Καὶ εἶπεν 'your. They said therefore to him, 'Thou 'who 'art? And *said αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. *to *them 'Jesus, Altogether that which also I say to you. 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ Many things I have concerning you to say and to judge; but he who πέμψας με ἀληθὴς ἐστίν, καὶ ὃ ἤκουσα παρ' αὐτοῦ, ταῦτα sent me true is, and I what I heard from him, these things *λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς I say to the world. They knew not that the Father to them ἔλεγεν. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ἐψώ- he spoke of. *Said *therefore *to *them 'Jesus, When ye shall have σῆτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· lifted up the Son of man, then ye shall know that I am [he], καὶ ἀπ' ἑαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξεν με ὁ and from myself I do nothing, but as *taught 'me πατήρ μου, ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με, μετ' 'my 'Father, these things I speak. And he who sent me, with ἐμοῦ ἐστίν· οὐκ ἄφῃκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ me is; *left *not *me *alone 'the 'Father, because I the things

* — ὁ ΟΛΤΤΑΥ.

* ἂν ᾔδειτε ΛΤΤΑ.

* — ὁ Ἰησοῦς (read he spoke) ΟΛΤΤΑΥ.

* — ὁ Ἰησοῦς (read he said) ΛΤΤΑΥ.

* ἔλεγεν ΛΤΤΑ.

* τούτου τοῦ κόσμου ΛΤΤΑ.

* — καὶ ΛΤΤΑΥ.

* [ὁ] Ττ.

* λαλῶ ΛΤΤΑ.

* — αὐτοῖς ΛΤΤΑ.

* — μου (read the

Father) ΛΤΤΑ.

* — ὁ πατήρ (read he left not) ΛΤΤΑ.

ἀρεστὰ αὐτῷ ποιῶ πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
pleasing to him do always. These things as he spoke
πολλοὶ ἐπίστευσαν εἰς αὐτόν.
many believed on him.

always those things that please him. 30 As he spoke these words, many believed on him.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ
Said therefore Jesus to the who had believed on him
Ἰουδαίους, Ἐάν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
Jews, If ye abide in word my, truly
μαθηταὶ μου ἐστέ. 32 καὶ γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ
disciples my ye are. And ye shall know the truth, and the
ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα
truth shall set free you. They answered him, Seed
Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς
Abraham's we are, and to anyone have been under bondage never; how
(lit. to no one)

σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; 34 Ἀπεκρίθη αὐτοῖς
thou sayest, Free ye shall become? Answered them

ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν
Jesus, Verily verily I say to you, that everyone that practises
τὴν ἀμαρτίαν δοῦλός ἐστιν τῆς ἀμαρτίας. 35 ὁ δὲ δοῦλος
sin a bondman is of sin. Now the bondman

οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
abides not in the house for ever; the Son abides for ever.

36 ἐάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἐσ-
If therefore the Son you shall set free, really free ye

εσθε. 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με
shall be. I know that seed Abraham's ye are; but ye seek me

ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ
to kill, because word my has no entrance in you. I

ὁ ἑώρακα παρὰ τῷ πατρὶ μου λαλῶ καὶ ὑμεῖς οὖν
what I have seen with my Father speak; and ye therefore what

ἑώρακατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν
ye have seen with your father do. They answered

καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς
and said to him, Our Father Abraham is. Says to them

ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ
Jesus, If children of Abraham ye were, the works of Abraham

ἐποιεῖτε. ἂν. 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς
ye would do; but now ye seek me to kill, a man who

τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ.
the truth to you has spoken, which I heard from God:

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ
this Abraham did not. Ye do the works

πατρὸς ὑμῶν. Ἐἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας γού
of your father. They said therefore to him, We of fornication not

γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν θεόν. 42 Εἶπεν οὖν
have been born; one Father we have, God. Said therefore

αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν
to them Jesus, If God Father of you were, ye would have loved

ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ'
me, for I from God came forth and am come; for neither of

ἑμαυτοῦ ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλεν. 43 διὰ τὴν
myself have I come, but he me sent. Why

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever commiteth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why

^a πρὸς αὐτόν to him LTTA. ^b — ὁ [Tr]. ^c ἁ ἐγὼ LTT; ἐγὼ ἁ A. ^d — μου (read the Father) LTTA. ^e ἁ ἠκούσατε what ye have heard LTTA. ^f τοῦ πατρὸς the father LTTA. ^g εἶπαν LTTA. ^h [ὁ] Tr. ⁱ ἐστε ye are OLTTA. ^j — ἂν OTTA. ^k εἶπαν T. ^l — οὖν LTTA. ^m οὐκ ἐγεννήθημεν were not born LTTA. ⁿ — οὖν OLTTA. ^o — ὁ [Tr] ^p + ὁ the I. ^q διὰ τί LTTA.

do ye not understand my speech? ^{even} because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I

λαλιᾶν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν ἐμὸν. 44 ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον· αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Ὁ σαμαρεῖτης εἰ σύ, καὶ δαιμόνιον ἔχεις; 49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. 51 ἄμην ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. 53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; 54 Ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστὶν ὁ πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα· ὁ θεὸς ὁ υἱὸς αὐτοῦ ἐστίν, καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα.

τ + τοῦ the GLTTR. οὐκ T. τ + [ὑμῖν] to thee L. δὲ but GLTTR.
 α διὰ τί LTR. β οὖν GLTTR. γ εἶπαν LTR. δ σαμαρεῖτης T. ε ἐμὸν λόγον LTR.
 ζ εἶπαν T. ς οὖν LTR. η γεύσεται should he taste GLTTRAW. θ σὺ (read
 ποιεῖς makest thou) GLTTR. ι δοξάσω shall glorify LTR. κ ἡμῶν our TTRAW.

βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς
 he sees we know not, or who opened his eyes
 ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε,¹
 we know not; he is of age, ²him ³ask,
 αὐτὸς περὶ αὐτοῦ⁴ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς
 he concerning himself shall speak. These things said ⁵parents
 αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνε-
⁶his, because they feared the Jews; for already had agreed
 τέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ
 together the Jews, that if anyone him should confess [to be the]
 χριστόν, ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς
 Christ, put out of the synagogue he should be. Because of this ⁷parents
 αὐτοῦ εἶπον,⁸ "Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε."⁹ 24 Ἐφώ-
¹⁰his said, He is of age, ¹¹him ¹²ask. They
 νησαν οὖν ἑκ δευτέρου τὸν ἄνθρωπον¹³ ὃς ἦν τυφλός, καὶ
 called therefore a second time the man who was blind, and
 εἶπον¹⁴ αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρω-
 said to him, Give glory to God; we know that ¹⁵man
 πος οὗτος¹⁶ ἁμαρτωλὸς ἐστίν. 25 Ἀπεκρίθη οὖν ἐκεῖνος
¹⁷this ¹⁸a sinner is. ¹⁹Answered ²⁰therefore ²¹he
 καὶ εἶπεν,²² "Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι
 and said, If a sinner he is I know not. One [thing] I know, that
 τυφλὸς ὢν ἄρτι βλέπω. 26 Εἰπόν²³· δὲ²⁴ αὐτῷ πάλιν,²⁵ "Τί
²⁶blind ²⁷being now I see. And they said to him again, What
 ἐποίησέν σοι; πῶς ἡνοιξέν σου τοὺς ὀφθαλμούς;²⁸ 27 Ἀπε-
 did he to thee? how opened he thine eyes? He an-
 κρίθη αὐτοῖς, Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἤκούσατε· τί πάλιν
 swered them, I told you already, and ye did not hear: why again
 θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
 do ye wish to hear? ²⁹also ³⁰do ³¹ye wish his disciples to become?
 28³² "Ἐλοιδόρησαν οὖν³³ αὐτόν, καὶ εἶπον,³⁴ "Σὺ ἑὶ μαθητὴς"³⁵
 They ³⁶called ³⁷at ³⁸therefore him, and said, Thou art ³⁹disciple
 ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως⁴⁰ ἐσμέν μαθηταί. 29 ἡμεῖς οἶδα-
⁴¹his, but we of Moses are disciples. We know
 μεν ὅτι Μωσῆς⁴² λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν
 that to Moses ⁴³has ⁴⁴spoken ⁴⁵God; but this [man] we know not
 πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, "Ἐν
 whence he is. ⁴⁶Answered ⁴⁷the ⁴⁸man and said to them, ⁴⁹In
 γὰρ τούτῳ⁵⁰ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν
⁵¹indeed this ⁵²a wonderful thing is, that ye know not whence
 ἐστίν, καὶ ἀνέφξεν⁵³ μου τοὺς ὀφθαλμούς. 31 οἶδαμεν· δὲ⁵⁴ ὅτι
 he is, and he opened mine eyes. But we know that
 ἁμαρτωλῶν ὁ θεός⁵⁵ οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾖ,
 sinners God does not hear; but if anyone God-fearing be,
 καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. 32 ἐκ τοῦ αἰῶνος
 and the will of him do, him he hears. ⁵⁶Ever
 οὐκ ἤκούσθη, ὅτι ἡνοιξέν⁵⁷ τις ὀφθαλμούς τυφλοῦ
⁵⁸it ⁵⁹was ⁶⁰not heard that ⁶¹opened ⁶²anyone [the] eyes of [one] ⁶³blind
 γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἡ-
⁶⁴having ⁶⁵been ⁶⁶born. If ⁶⁷not ⁶⁸were ⁶⁹this [⁷⁰man] from God he
 δύνατο ποιεῖν οὐδέν. 34 Ἀπεκρίθησαν καὶ εἶπον⁷¹ αὐτῷ, "Ἐν
 could do nothing. They answered and said to him, In

seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast alto-

¹ αὐτόν ἐρωτήσατε, αὐτὸς (— αὐτὸς ΤΤΓΑ.) ἡλικίαν ἔχει ΛΤΓΑ. ² αὐτοῦ ΤΤΓ. ³ εἶπαν ΛΤΓΑ. ⁴ ἐπερωτήσατε Τ. ⁵ τὸν ἄνθρωπον ἐκ δευτέρου ΛΤΓΑ. ⁶ οὗτος ὁ ἄνθρωπος L. ⁷ καὶ εἶπεν ΛΤΓΑ. ⁸ οὖν therefore (they said) ΛΤΓΑ. ⁹ — πάλιν ΛΤΓΑ. ¹⁰ + οἱ δὲ (read But they said) ΤΓ. ¹¹ — οὖν GLΤΓΑ. ¹² εἶπαν Τ. ¹³ μαθητὴς εἰ ΛΤΓΑ. ¹⁴ Μωυσέως ΛΤΓΑ. ¹⁵ Μωυσεῖ ΛΤΓΑ; Μωυσῆ Τ. ¹⁶ τούτῳ γὰρ ΤΤΓΑ. ¹⁷ + τὸ the (wonderful thing) ΤΤΓ. ¹⁸ ἡνοιξέν ΛΤΓΑ. ¹⁹ — δὲ but ΛΤΓΑ. ²⁰ ὁ θεὸς ἁμαρτωλῶν ΛΤΓΑ. ²¹ ἠνεφξέν ΤΓ. ²² εἶπαν ΛΤΓΑ.

gether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

ἀμαρτίας σου ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ οἱ σὺν ἐξέβαλον αὐτὸν ἐξω. 35 Ἐκούσεν δὲ ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξω· καὶ εὗρών αὐτὸν εἶπεν αὐτῷ, Ὁ σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρίθη ἐκεῖνος· καὶ εἶπεν, Τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἐστίν. 38 Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα· οἱ οὖν μετ' αὐτοῦ, καὶ ἐλεπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν. ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλαχοῦθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. 3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἰδία πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4 καὶ ὅταν τὰ ἰδία πρόβατα ἐκβάλῃ ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. 5 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν. 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἑλάλει αὐτοῖς.

X. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold; but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

b — ὁ [T.]. c — αὐτῷ [T.]. d ἀνθρώπου of man T. e — καὶ εἶπεν [A.]. f + καὶ and G.T.T.A. g — δε and L.T.T.A. h — καὶ T.T.A. i — ταῦτα T. k μετ' αὐτοῦ omits L.T.T.A. l εἶπεν T. m — οὖν [L.] T.T.A. n φωνῇ he calls L.T.T.A. o — καὶ T.T.A. p πάντα all (his own) L.T.T.A. q ἀκολουθήσουσιν will they follow L.T.T.A. r ὁ it might be π.

7 Εἶπεν οὖν ¹πάλιν αὐτοῖς² ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
¹Said² therefore again³ to⁴ them⁵ Jesus, Verily verily I say
 ὑμῖν, ὅτι⁶ ἐγώ εἰμι ἡ θύρα τῶν προβάτων. 8 πάντες ὅσοι
 to you, that I am the door of the sheep. All whoever
 ἔμπροσθέν μου ἤλθον⁷ κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν
 before me came thieves are and robbers; but did not hear
 αὐτῶν τὰ πρόβατα. 9 ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις
 them the sheep. I am the door: by me if anyone
 εἰσέλθῃ σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ
 enter in he shall be saved, and shall go in and shall go out, and
 νομὴν εὐρήσῃ. 10 ὁ κλέπτης οὐκ ἐρχεται εἰμὴ ἵνα κλέψῃ
 pasture shall find. The thief comes not except that he may steal
 καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζωὴν ἔχωσιν,
 and may kill and may destroy: I came that life they might have,
 καὶ περισσὸν ἔχωσιν. 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ
 and abundantly might have [it]. I am the shepherd 'good. The
 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβά-
 shepherd 'good his life lays down for the sheep:
 των. 12 ὁ μισθωτὸς⁸ δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ
 but the hired servant, and who is not [the] shepherd, whose not
 εἰσὶν⁹ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ
 are the sheep own, seeth the wolf coming, and
 ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ
 leaves the sheep, and flees; and the wolf seizes them
 καὶ σκορπίζει τὰ πρόβατα. 13 ὁ δὲ μισθωτὸς φεύγει¹⁰ ὅτι
 and scatters the sheep. Now the hired servant flees because
 μισθωτὸς ἐστίν, καὶ οὐ μὲν αὐτῷ περὶ τῶν προβάτων.
 a hired servant he is, and is not himself concerned about the sheep.
 14 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμά,
 I am the shepherd 'good; and I know those that [are] mine,
 καὶ γινώσκονται ὑπὸ τῶν ἐμῶν.¹¹ 15 καθὼς γινώσκει
 and am known of those that [are] mine. As knows
 με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου
 me the Father, I also know the Father; and my life
 τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω,
 I lay down for the sheep. And other sheep I have,
 ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· καὶ ἐκεῖνά μ' ἐδεῖ¹²
 which are not of this fold; those also me 't behoves
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γενήσεται¹³ μία
 to bring, and my voice they will hear; and there shall be one
 ποίμνη, εἰς ποιμὴν. 17 διὰ τοῦτο ὁ πατήρ με¹⁴ ἀγαπᾷ,
 flock, one shepherd. On this account the Father me loves,
 ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.
 because I lay down my life, that again I may take it.
 18 οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ'
 No one takes it from me, but I lay down it of
 ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω
 myself. Authority I have to lay down it, and authority I have
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 again to take it. This commandment I received from
 τοῦ πατρός μου. 19 Σχίσμα¹⁵ δ' οὖν¹⁶ πάλιν ἐγένετο ἐν τοῖς
 my Father. A division therefore again there was among the

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these

¹ αὐτοῖς πάλιν L; — πάλιν αὐτοῖς T; — αὐτοῖς A.
² ἐμοῦ GLT^a; — πρὸ ἐμοῦ T. ³ — δὲ but T [Tr].
⁴ [τὰ πρόβατα] A) ὁ δὲ μισθωτὸς φεύγει [L] TTT^a.
⁵ I still know me LTT^a. ⁶ δεῖ με LTT^a.
⁷ — οὖν LTT^a.

⁸ — ὅτι [L] T [A].

⁹ ἐστίν LTT^a.

¹⁰ γινώσκονται με τὰ ἐμά those that [are]

¹¹ γενήσονται T^a.

¹² ἤλθον πρὸ

¹³ — τὰ πρόβατα.

¹⁴ με ὁ πατήρ LTT^a.

sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Ἰουδαίοις διὰ τοὺς λόγους τούτους. 20 ἔλεγον ὅτι πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; 21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν

δοτε ἰσχυροῦ· δαιμονιζομένου· μή δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

of one possessed by a demon. A demon is able of [the] blind [the] eyes to open?

22 Ἐγένετο δὲ τὰ ἑγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν. 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος. 24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἐως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς; εἰ σὺ εἶ ὁ χριστός, εἰπέ ἡμῖν παρρησίᾳ. 25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 Ἄλλ' ὑμεῖς οὐ πιστεύετε. οὐ γὰρ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά· καὶ ἀκολουθοῦσιν μοι, 28 καὶ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29 ὁ πατήρ μου ὃς δέδωκέν μοι μείζων πάντων ἐστίν· καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου. 30 ἐγὼ καὶ ὁ πατήρ ἐν ἑσμέν. 31 Ἐβάστασαν Ἰοὺν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. 32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου, διὰ ποῖον αὐτῶν ἔργον βلیθάξετέ με; 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we

* οὖν then T. † ἀνοίξαι to have opened TTA. ‡ ἐγκαίνια T. h — τοῖς T. i — καὶ TTA. † [δ] Tr. ‡ Σολομῶνος GLTAW; τοῦ Σολομῶντος Tr. ‡ εἰπόν T. ‡ — αὐτοῖς T. ‡ ἄλλα LTITAW. ‡ ὅτι οὐκ TTA. ‡ — καθὼς εἶπον ὑμῖν [L]TTA. ‡ ἀκούουσιν [are] hearing TTA. ‡ δίδωμι αὐτοῖς ζωὴν αἰώνιον TTA. ‡ — μου (read The Father) T. ‡ ὃ what (he has given) TTA. ‡ — πάντων μείζον TTA. ‡ — μου (read the Father) TTTA. ‡ — οὖν TTTA. ‡ ἔργα καλὰ LT. ‡ — μου (read the Father) [L]TTA. ‡ ἐμὲ λιθάξετε TTA. ‡ — λέγοντες LTITAW.

ἔργον οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι
work we do not stone thee, but for blasphemy, and because
σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς
thou a^h man being makest thyself God. ^aAnswered ^hthem

ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ
^hJesus, Is it not written in your law, I

εἶπα, ἑοὶ ἐστε; 35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ
said, gods ye are? If them he called gods, to whom the
λάγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή
word of God came, (and cannot be broken the scripture.)

36 ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,
[of him] whom the Father sanctified and sent into the world,
ὅμεις λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ
do ye say, Thou blasphemest, because I said, Son of God

εἰμι; 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
I am? If I do not the works of my Father, believe not

μοι 38 εἰ δὲ ποιῶ, κὰν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις
me; but if I do, even if me ye believe not, the works

πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ
believe, that ye may perceive and may believe that in me [is]

ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ. 39 Ἐζήτουν οὖν ὁ πάλιν
the Father, and I in him. They sought therefore again

αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ
him to take, and he went forth out of their hand; and

ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν
departed again beyond the Jordan, to the place where was

Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. 41 καὶ
John the first baptizing; and he abode there. And

πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν
many came to him, and said, John indeed

σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης
sign did no; but all whatsoever said John

περὶ τούτου, ἀληθὴ ἦν. 42 Καὶ ἐπίστευσαν πολλοὶ
concerning this [man], true were. And believed many

ἐκεῖ ἐπ' αὐτόν.
there on him.

11 Ἦν δὲ τις ἀσθενὼν Λάζαρος ἀπὸ Βηθανίας,
Now there was a certain [man] sick, Lazarus of Bethany,

ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν
of the village of Mary and Martha her sister. ^hIt was

δὲ ἡ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάζασα
and Mary who anointed the Lord with ointment and wiped

τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
his feet with her hair, whose brother Lazarus

ἦσθεν. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου-
was sick. ^hSent ^htherefore the sisters to him, say-

σαι, Κύριε, ἶδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς
ing, Lord, lo, he whom thou lovest is sick. But having heard Jesus

εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ
said, This sickness is not unto death, but for

τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'
the glory of God, that may be glorified the Son of God by

stone thee not; but for
blasphemy; and be-
cause that thou, being
a man, makest thyself
God. 34 Jesus answer-
ed them, Is it not
written in your law, I
said, Ye are gods? 35 If
he called them gods,
unto whom the word
of God came, and the
scripture cannot be
broken; 36 say ye of
him, whom the Father
hath sanctified, and
sent into the world,
Thou blasphemest; be-
cause I said, I am the
Son of God? 37 If I
do not the works of
my Father, believe me
not. 38 But if I do,
though ye believe not
me, believe the works:
that ye may know, and
believe, that the Fa-
ther is in me, and I in
him. 39 Therefore if
they sought again to
take him: but he es-
caped out of their
hand, and went
away again beyond
Jordan into the place
where John at first
baptized; and there he
abode. 41 And many
resorted unto him, and
said, John did no mi-
racle; but all things
that John spake of this
man were true. 42 And
many believed on him
there.

XI. Now a certain
man was sick, named
Lazarus, of Bethany,
the town of Mary and
her sister Martha. 2 (It
was that Mary which
anointed the Lord with
ointment, and wiped
his feet with her hair,
whose brother Lazarus
was sick.) 3 Therefore
his sisters sent unto
him, saying, Lord, be-
hold, he whom thou
lovest is sick. 4 When
Jesus heard that, he
said, This sickness is
not unto death, but
for the glory of God,
that the Son of God
might be glorified

^h [δ] πρ. * + ὅτι that LITRA. ^h εἶπον L. ^h ἐγένετο τοῦ θεοῦ T. ^h — τοῦ T.
^h πιστεύετε T. ^h πιστεύετε LITRA. ^h γινώσκητε may know LITRA. ^h τῷ πατρί the
Father LITRA. ^h [οὖν] TrA. ^h — πάλιν T. ^h Ἰωάννης Tr. ^h ἔμεινεν L. ^h πολλοὶ
ἐπίστευσαν εἰς αὐτὸν ἐκεῖ LITRA. ^h + τῆς T. ^h Μαρίας Tr.

thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judaea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

αὐτῆς. 5 Ἐγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξή- τούν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκά ἔσιν ὥραι τῆς ἡμέρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτου βλέπει. 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λά- ζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξ- υπνίσω αὐτόν. 12 Εἶπον οὖν ὁ μαθηταί, αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάzaρος ἀπέθανεν. 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ. ἅλλ' ἄγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Διδυμος, τοῖς συμμαθηταῖς, Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εἶδεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. 19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθέσαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα παραμυθῶνται αὐτὰς περὶ

* + [αὐτοῦ] (read his disciples) L. * Ῥαββί T. † — ὁ GLTTAW. * ὦρα εἰσιν LTTAW. * + αὐτῷ to him LT. * [οἱ μαθηταί] A. † — αὐτοῦ (read the disciples) LT; αὐτῷ to him TrA. * [οὖν] L. * ἀλλὰ LTTA. † συμμαθηταῖς T. * ἤλαθεν came L. * + καὶ and L. † ἡδη ἡμέρας TrA; — ἡδη T. † — ἡ T. † πολλοὶ δὲ LTTA. * τὴν (read had come to Martha) LTTA. * Μαρίας LTTA.

τοῦ ἀδελφοῦ αὐτῶν.¹ 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ῥὶ
 their brother. Martha therefore when she heard that
 Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἔκα-
 Jesus is coming, met him; but Mary in the house was
 θέζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ
 sitting. Then said Martha to Jesus, Lord, if
 ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 ἀλλὰ
 thou hadst been here, my brother had not died; but
 καὶ νῦν οἶδα ὅτι ὅσα ἀναιτήσῃ τὸν θεόν, δώσει
 even now I know that whatsoever thou mayest ask of God, will give
 σοι ὁ θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός
 thee God. Says to her Jesus, Will rise again brother
 σου. 24 Λέγει αὐτῇ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ
 thy. Says to him Martha, I know that he will rise again in the
 ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς,
 resurrection in the last day. Said to her Jesus,
 Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ,
 I am the resurrection and the life: he that believes on me, though
 κἂν ἀποθάνῃ ζήσεται. 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
 though he die he shall live; and everyone who lives and believes
 εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;
 on me, in no wise shall die for ever. Believest thou this?
 27 Λέγει αὐτῇ, Naί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ
 She says to him, Yea, Lord; I have believed that thou art the
 χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.
 Christ, the Son of God, who into the world comes.
 28 Καὶ ταῦτα εἰπούσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν
 And these things having said she went away, and called Mary
 τὴν ἀδελφὴν αὐτῆς ἑκρίβη, εἰπούσα, Ὁ διδάσκαλος πάρ-
 her sister secretly, saying, The teacher is
 εστιν καὶ φωνεῖ σε. 29 Ἐκείνη ὡς ἤκουσεν ἐγίγρεται ταχὺ
 come and calls thee. She when she heard rises up quickly
 καὶ ἔρχεται πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς
 and comes to him. Now not yet had come Jesus
 εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ
 into the village, but was in the place where met him
 ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ
 Martha. The Jews therefore who were with her in the house
 καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως
 and consoling her, having seen Mary that quickly
 ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι
 she rose up and went out, followed her, saying, Ὅτι
 ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία
 She is going to the tomb that she may weep there. Mary therefore
 ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν ἐπεσεν εἰς
 when she came where was Jesus, seeing him, fell at
 τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε
 his feet, saying to him, Lord, if thou hadst been here
 οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν
 had not died my brother. Jesus therefore when he saw

brother. 20 Then Mar-
 cha, as soon as she
 heard that Jesus was
 coming, went and met
 him; but Mary sat
 still in the house.
 21 Then said Martha
 unto Jesus, Lord, if
 thou hadst been here,
 my brother had not
 died. 22 But I know,
 that even now, what-
 soever thou wilt ask
 of God, God will give
 it thee. 23 Jesus saith
 unto her, Thy brother
 shall rise again. 24
 Martha saith unto
 him, I know that he
 shall rise again in the
 resurrection at the
 last day. 25 Jesus
 said unto her, I am
 the resurrection, and
 the life: he that be-
 lieveth in me, though
 he were dead, yet shall
 he live: 26 and whoso-
 ever liveth and believ-
 eth in me shall never
 die. Believest thou
 this? 27 She saith un-
 to him, Yea, Lord: I
 believe that thou art
 the Christ, the Son of
 God, which should
 come into the world.
 28 And when she had
 so said, she went her
 way, and called Mary
 her sister secretly, say-
 ing, The Master is
 come, and calleth for
 thee. 29 As soon as
 she heard that, she
 arose quickly, and
 came unto him. 30 Now
 Jesus was not yet
 come into the town,
 but was in that place
 where Martha met
 him. 31 The Jews
 then which were with
 her in the house, and
 comforted her, when
 they saw Mary, that
 she rose up hastily and
 went out, followed her,
 saying, She goeth un-
 to the grave to weep
 there. 32 Then when
 Mary was come where
 Jesus was, and saw
 him, she fell down at
 his feet, saying unto
 him, Lord, if thou
 hadst been here, my
 brother had not died.
 33 When Jesus there-
 fore saw her weeping,

ο — αὐτῶν (read [their] brother) TTR. P — ὁ GLTFAW. q — ἡ GL. r — τὸν T[TR].
 * οὐκ ἂν ἀπέθανεν (ἐτεθνήκει A) ὁ ἀδελφός μου LITTA. s — ἀλλὰ [L]ITTA. v + ἡ LITTA.
 w τοῦτο this TTR. x Μαρίαν. LITTA. y λάβρα L. z εἵπασα Tr. a + δε and (she) T[LA].
 b ἡγήσθη rose up LTA. c ἤρχετο came TRA. d + ἐτι yet LTR[A]. e Μαρίαν LITTA.
 f δοῦσαντες thinking TTR. g Μαρίαν TTR. h — ὁ LITTA. i αὐτοῦ εἰς (πρὸς TTR)

and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told

αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους
her weeping, and the ^{who} came ^{with} her ^{Jews}
κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,
weeping, he groaned in spirit, and troubled himself,
34 καὶ εἶπεν, Ποῦ θεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε,
and said, Where have ye laid him; They say to him, Lord,
ἔρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 Ἐλεγον οὖν οἱ
come and see. ³⁵ Wept ^{Jesus}. ³⁶ Said therefore the
Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐτῶν
^{Jews}, Behold how he loved him! But some of them
εἶπον, Οὐκ ἠδύνατο¹ οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
said, Was not ^{able} this ^[man] who opened the eyes
τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;
of the blind [man], to have caused that also this one should not have died?
38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος² ἐν ἑαυτῷ ἔρχεται
Jesus therefore again groaning in himself comes
εἰς τὸ μνημεῖον. Ἦν δὲ σπῆλαιον, καὶ λίθος ἐπέκειτο ἐπ'
to the tomb. Now it was a cave, and a stone was lying upon
αὐτῷ. 39 λέγει ὁ³ Ἰησοῦς, Ἀρατε τὸν λίθον. Λέγει αὐτῷ
it. ³⁹ Says ^{Jesus}, Take away the stone. ^{Says} to him
ἡ ἀδελφὴ τοῦ⁴ τεθνηκότος⁵ Μάρθα, Κύριε, ἤδη ὄζει.
the ^{sister} of him ^{who} has ^{died}, Martha, Lord, already he stinks,
τεταρταῖος γάρ ἐστιν. 40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν
^{four} ^{days} for ^{it} is. ⁴⁰ Says to her ^{Jesus}, Said I not
σοι, ὅτι ἐὰν πιστεύσῃς, ῥύσει⁶ τὴν δύξαν τοῦ θεοῦ;
to thee, that if thou shouldst believe, thou shalt see the glory of God.
41 Ἦραν οὖν τὸν λίθον⁷ ὃν ἦν ὁ τεθνηκώς κείμενος.⁸
They took away therefore the stone where ^{was} the ^{dead} laid.
Ὁ δὲ Ἰησοῦς ᾗρεν⁹ τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πά-
And Jesus lifted [his] eyes upwards, and said, Pa-
τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι
ther, I thank thee that thou hearest me; and I knew that
πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περι-
always me thou hearest; but on account of the crowd who stand
εστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.
around I said [it], that they might believe that thou me didst send.
43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λά-
And these things having said, with a ^{voice} loud he cried, La-
ζαρε, δεῦρο ἔξω. 44 Καὶ¹⁰ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος
zarus, come forth. And came forth he who had been dead, bound
τοὺς πόδας καὶ τὰς χεῖρας¹¹ κειρίαις, καὶ ἡ ὄψις αὐτοῦ¹²
feet and hands with grave clothes, and his face
σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε
with a handkerchief bound about. ⁴⁴ Says to them ^{Jesus}, Loose
αὐτὸν καὶ ἄφετε¹³ ὑπάγειν.
him and let [him] go.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν
Many therefore of the Jews who came to
Μαρίαν¹⁴ καὶ θαεσάμενοι¹⁵ ὃ¹⁶ ἐποίησεν¹⁷ ὁ Ἰησοῦς, ἐπίστευσαν
Mary and saw what ^{did} ^{Jesus}, believed
εἰς αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρι-
on him; but some of them went to the Phari-

¹ ἰδύνατο LTTA.

² ἐμβριμώμενος T

³ — ὁ L[Tr].

⁴ τετελευτηκότος LTTAW.

⁵ ὅψῃ thou shouldst see LTTAW.

⁶ — οὐ ἦν ὁ τεθνηκώς κείμενος GLTTA.

ΘΤΤΑ.

⁷ + αὐτὸν him T[Tr]A.

⁸ Μαριάμ LITTA.

⁹ ὁ TTA.

¹⁰ — ὁ Ἰησοῦς

(read he did) GLTTAW.

σαίους καὶ *εἶπον¹ αὐτοῖς Ἰδ² ἐποίησεν³ ὁ⁴ Ἰησοῦς. 47 συνήγα-
saes and told them what did Jesus. Gathered

γον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον,
therefore the chief priests and the Pharisees a council, and said,

Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.⁵
What do we? for this man many signs does.

48 ἂν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν.
If we let alone him thus, all will believe on him,

καὶ ἔλευσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον
and will come the Romans and will take away from us both the place

καὶ τὸ ἔθνος. 49 Εἷς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς
and the nation. But a certain one of them, Caiaphas, high priest

ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἰδάτε
being of that year, said to them, Ye know

οὐδέν, 50 οὐδὲ⁶ διαλογίζεσθε⁷ ὅτι συμφέρει ἡμῖν⁸ ἵνα εἷς
nothing, nor consider that it is profitable for us that one

ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος
man should die for the people, and not whole the nation

ἀπόληται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-
should perish. But this from himself he said not, but high

ιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφώτευσεν⁹ ὅτι ἐμελλεν¹⁰
priest being of that year, prophesied that was about

ὁ¹¹ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ
Jesus to die for the nation; and not for

τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορ-
the nation only, but that also the children of God who have been

πισμένα συναγάγῃ εἰς ἓν. 53 ἀπ' ἐκείνης οὖν
scattered abroad he might gather together into one. From that therefore

τῆς ἡμέρας συνεβουλεύσαντο¹² ἵνα ἀποκτείνωσιν αὐτόν.
day they took counsel together that they might kill him.

54 ὁ¹³ Ἰησοῦς οὖν¹⁴ οὐκ ἐτι¹⁵ παρῳήσια περιεπάτει ἐν τοῖς
Jesus therefore no longer publicly walked among the

Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς
Jews, but went away thence into the country near the

ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ¹⁶ διέτριβεν¹⁷
desert, to Ephraim called a city, and there he stayed

μετὰ τῶν μαθητῶν αὐτοῦ.¹⁸
with his disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν
Now was near the passover of the Jews, and went up

πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα
many to Jerusalem out of the country before the passover, that

ἀγνίσωσιν ἑαυτούς. 56 ἰζήτουν¹⁹ οὖν τὸν Ἰησοῦν, καὶ
they might purify themselves. They were seeking therefore Jesus, and

ἔλεγον²⁰ μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ
were saying among one another in the temple standing, What does it seem

ὑμῖν, ὅτι οὐ-μη²¹ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεισαν δὲ
you, that in no wise he will come to the feast? Now had given

καὶ²² οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἂν τις
both the chief priests and the Pharisees a command, that if anyone

γνῶ²³ ποῦ ἐστιν μνηστὴς, ὅπως πιάσωσιν αὐτόν.
should know where he is he should shew [it], that they might take him.

them what things Je-
sus had done. 47 Then gathered the chief

priests and the Phari-
sees a council, and said, What do we? for this

man doeth many mi-
racles. 48 If we let him thus alone, all men

will believe on him:
and the Romans shall come and take away

both our place and na-
tion. 49 And one of them, named Caiaphas,

being the high priest
that same year, said unto them, Ye know

nothing at all, 50 nor
consider that it is ex-

pedient for us, that one
man should die for the people, and that the

whole nation perish
not. 51 And this spake he not of himself; but

being high priest that
year, he prophesied that Jesus should die for

that nation; 52 and not
for that nation only, but that also he should

gather together in one
the children of God that were scattered a-

broad. 53 Then from
that day forth they took counsel together

for to put him to death.
54 Jesus therefore walked no more openly

among the Jews; but
went thence unto a country near to the

wilderness, into a city
called Ephraim, and there continued with

his disciples.

55 And the Jews
passover was nigh at hand; and many went

out of the country up
to Jerusalem before the passover, to purify

themselves. 56 Then
sought they for Jesus, and spake among

themselves, as they
stood in the temple, What think ye, that he

will not come to the
feast? 57 Now both the chief priests, and

the Pharisees had
given a commandment, that, if any man

knew where he were
he should shew it, that they might take him.

¹ εἶπαν T. ² Ἰδ L. ³ — ὁ LTTra. ⁴ ποιεῖ σημεῖα LTTraW. ⁵ ἡμῖν for you TTrA. ⁶ ἐπροφώτευσεν LTTraW. ⁷ ἔμελλεν LTTraW. ⁸ συνεβουλεύσαντο they took counsel LTT. ⁹ ὁ οὖν Ἰησοῦς TTrA. ¹⁰ ἐμελλεν TTrA. ¹¹ — αὐτοῦ (read the disciples) TTrA. ¹² ἔλεγον T. ¹³ ἐντολὰς commands TTrA. ¹⁴ — καὶ LTTraW. ¹⁵ οὐκέτι GLTTr. ¹⁶ — καὶ LTTraW.

XII. Then Jesus six days before the passover came to Bethany, where Lazarus was who had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day many people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and

12 Ο.οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃς τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκύνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν συνανακειμένων αὐτῷ. 3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4 λέγει οὖν· εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς, Ἀφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετηρήσκειν αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἐγὼ οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον· 12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, 13 ἔλαβον τὰ βᾶτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, 13 ἔλαβον τὰ βᾶτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ.

† — ὁ τεθνηκώς [L]T[TrA]. 9 + ὁ (— ὁ T) Ἰησοῦς Jesus (raised) LTTrAW. * + ἐκ of (those) TA. * ἀνακειμένων σὺν GLTTTrAW. * Μαριάμ Tr. * [τοῦ] Tr. * δὲ but (says) T. * Ἰούδας ὁ Ἰσκαριώτης εἰς ἐκ (— ἐκ Tr) τῶν μαθητῶν αὐτοῦ TTrA. 7 Διὰ τί LTTrA. * ἔχων having TTrA. * + ἵνα that LTTrAW. * τηρήσῃ she may keep LTTrAW. * + ὁ the (crowd) T. 12 — ὁ GLTTTrAW. * αὐτῶν them W

καὶ ἔκραζον, ὁ Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν
and were crying, Hosanna, blessed [is] he who comes in [the]
ὀνόματι κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρὼν δὲ
name of [the] Lord, the king of Israel. 14 And Jesus, when he
ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμ-
Jesus a young ass sat upon it, as it is writ-
μένον, 15 Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ, ὁ βασιλεὺς σου
ten, Fear not, daughter of Sion: behold, thy king
ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου 16 ταῦτα ἡδὲ οὐκ
comes, sitting on a colt of an ass. 16 These things now not
ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
knew his disciples at the first, but when was glorified
ὁ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ
Jesus then they remembered that these things were of him
γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἑμαρτύρει οὖν
written, and these things they did to him. Bore witness therefore
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ
the crowd that was with him, when Lazarus he called out of
τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
the tomb, and raised him from among [the] dead. On account of
τοῦτο ὁ καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ῥῆκουσεν τοῦτο
this also met him the crowd, because it heard this
αὐτὸν πεποιθέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον
of his having done sign. The therefore Pharisees said
πρὸς ἑαυτοὺς, θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἰδε, ὁ κόσμος
among themselves, Doye see that ye gain nothing? behold, the world
ὀπίσω αὐτοῦ ἀπῆλθεν.
after him is gone.

20 Ὡσαν δὲ ἔτινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα
And there were certain Greeks among those coming up that
προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι οὖν προσῆλθον
they might worship in the feast; these therefore came
Φίλιππ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων
to Philip, who was from Bethsaida of Galilee, and they asked
αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχε-
him saying, Sir, we desire Jesus to see. Comes
ται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας
Philip and tells Andrew, and again Andrew
καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπε-
and Philip tell Jesus. But Jesus an-
κρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
swared them saying, Has come the hour that should be glorified
ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ ὁ
the Son of man. Verily verily I say to you, Unless the
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
grain of wheat falling into the ground should die, it alone
μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν
abides; but if it should die, much fruit it bears. He that loves
τὴν ψυχὴν αὐτοῦ ἵναπολέσει αὐτήν, καὶ ὁ μισῶν τὴν
his life shall lose it, and he that hates
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ· τοῦτ' εἰς ζωὴν αἰώνιον φυλάξει
life his in this world to life eternal shall keep

cried, Hosanna: Bless-
ed is the King of Israel
that cometh in the
name of the Lord.
14 And Jesus, when he
had found a young
ass, sat thereon; as it
is written, 15 Fear not,
daughter of Sion: be-
hold, thy King cometh,
sitting on an ass's colt.
16 These things under-
stood not his disciples
at the first: but when
Jesus was glorified,
then remembered they
that these things were
written of him, and
that they had done
these things unto him.
17 The people therefore
that was with him
when he called Laza-
rus out of his grave,
and raised him from
the dead, bare record.
18 For this cause the
people also met him,
for that they heard
that he had done this
miracle. 19 The Phari-
sees therefore said a-
mong themselves, Per-
ceive ye how ye pre-
vail nothing? behold,
the world is gone after
him.

20 And there were
certain Greeks among
them that came up to
worship at the feast:
21 the same came
therefore to Philip,
which was of Bethsaida
of Galilee, and desired
him, saying, Sir, we
would see Jesus.
22 Philip cometh and
telleth Andrew: and a-
gain Andrew and Phil-
ip tell Jesus. 23 And
Jesus answered them,
saying, The hour is
come, that the Son of
man should be glorified.
24 Verily, verily,
I say unto you, Except
a corn of wheat fall in-
to the ground and die,
it abideth alone: but
if it die, it bringeth
forth much fruit. 25 He
that loveth his life
shall lose it; and he
that hateth his life in
this world shall keep it
unto life eternal. 26 If

ἔκραυγάζον LITRA. ε + [λέγοντες] saying L. h + καὶ and TTRA. i θυγάτηρ LITRAW.
k — δὲ [L]ITRA. 1 αὐτοῦ οἱ μαθηταὶ T. m — ὁ TTRA. n ὅτι because EGLTW.
e — καὶ T. p ἤκουσαν they heard GLITRAW. q εἶπαν TTR. r Ἕλληνας τινες LITRA.
s προσκυνήσουσιν they shall worship LITRA. t + ὁ TRA. v ἔρχεται (Andrew) comes LITRA.
w + καὶ and LITRA. x ἀποκρίνεται answers TTR. y ἀπολλύει loses TTR.

any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

αὐτήν. 26 ἐὰν ἐμοὶ ^aδιακονῇ τις, ^bἐμοὶ ἀκολουθεῖτω· καὶ it. If me ^aserve ^banyone, me let him follow; and ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ^cκαὶ ^dἐὰν where ^eam ^fI there also ^gservant ^hmy shall be. And if τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. anyone me serve, ⁱwill ^jhonour ^khim ^lthe ^mFather.

27 Νῦν ἡ ψυχὴ μου τετάραι, καὶ τί εἶπω; Πάτερ, Now my soul has been troubled, and what shall I say? Father, σῶσόν με ἐκ τῆς ὥρας ταύτης.^b ἀλλὰ διὰ τοῦτο ἦλθον save me from this hour. But on account of this I came

εἰς τὴν ὥραν ταύτην. 28 Πάτερ, δόξασόν σου τὸ ὄνομα. to this hour. Father, glorify thy name.

Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν Therefore came a voice out of heaven, ^aBoth ^bI glorified and again

δοξάσω. 29 Ὁ ^cοὖν ^dὄχλος ὁ ^eἑστὼς ^fκαὶ ^gἀκούσας will glorify [it]. Therefore the crowd which stood [there] and heard

ἔλεγεν βροντὴν γεγενῆσθαι. ἄλλοι ἔλεγον, Ἀγγελος αὐτῷ said, Thunder there has been: others said, An angel to him

λελάληκεν. 30 Ἀπεκρίθη ^aὁ ^bἸησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ has spoken. ^cAnswered ^dJesus and said, Not because of me

αὐτῇ ἢ φωνῇ ^eγέγονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν κρίσις this voice has come, but because of you. Now judgment

ἐστὶν τοῦ κόσμου τοῦτου· νῦν ὁ ἄρχων τοῦ κόσμου τοῦτου is of this world; now the prince of this world

ἐκβληθήσεται ἔξω· 32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάν- shall be cast out: and I if I be lifted up from the earth, ^aall

τας ἐλκύσω πρὸς ἑμαυτόν. 33 Τοῦτο δὲ ἔλεγεν, σημαίνων ^bwill ^cdraw ^dto myself. But this he said, signifying

ποῖον θανάτῳ ἤμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη ^aαὐτῷ by what death he was about to die. ^bAnswered ^chim

ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς ^dthe ^ecrowd, We heard out of the law that the Christ

μένει εἰς τὸν αἰῶνα, καὶ πῶς ^aσύ λέγεις, ^bὍτι δεῖ ὑψωθῆναι abide for ever, and how ^cthou sayest, that must be lifted up

τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; the Son of man? Who is this Son of man?

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ ^aSaid ^btherefore ^cto them ^dJesus, Yet a little while the

φῶς ^eμεθ' ὑμῶν ^fἐστὶν. περιπατεῖτε ^gἕως ^hτὸ φῶς ἔχετε, ἵνα light with you is. Walk while the light ye have, that

μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ ^anot ^bdarkness ^cyou ^dmay ^eovertake. And he who walks in the

σκοτία οὐκ οἶδεν ποῦ ὑπάγει. 36 Ἔως ^aτὸ φῶς ἔχετε, πισ- darkness knows not where he goes. While the light ye have, be-

γεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα lie in the light, that sons of light ye may become. These things

ἐλάλησεν ^aὁ ^bἸησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. spoke ^cJesus, and going away was hid from them.

37 Τσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν But [though] so many ^ahe ^bsigns had done before them

οὐκ ἐπίστευον εἰς αὐτόν, 38 ἵνα ὁ λόγος· Ἡσαίου τοῦ προ- they believed not on him, that the word of Esaias the pro-

^a τις διακονῇ LITTAW.

^b — καὶ GLTTA.

^c ταύτης; (continue the question to the word

hour) GLTR.

^d [οὖν] LTR.

^e ἑστῆκώς L.

^f — καὶ T.

^g — ὁ TTA.

^h ἢ φωνὴ αὐτῇ

LITTAW.

ⁱ — οὖν therefore TA.

^j λέγεις σύ TTA.

^k ἐν ὑμῖν among you GLTTA.

^l — LITTA.

^m — ὁ LITTA.

φήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ
phet might be fulfilled, which he said, Lord, who believed
ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπέκαλύφθη;
our report? and the arm of [the] Lord to whom was it revealed?

39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν
On this account they could not believe, because again said

Ἡσαίας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἔπε-
Esaias, He has blinded their eyes and has

πώρωκεν^a αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφ-
hardened their heart, that they should not see with the

θαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ὁπιστραφῶσιν,^b καὶ
eyes and understand with the heart and be converted, and

ῥιάσωμαι^c αὐτούς. 41 Ταῦτα εἶπεν Ἡσαίας, ὅτε^d εἶδεν
I should heal them. These things said Esaias, when he saw

τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 ὅμως μέντοι
his glory, and spoke concerning him. Although indeed

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν·
even from among the rulers many believed on him,

ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ
but on account of the Pharisees they confessed not, that not

ἀποσυνάγωγοι γένωνται. 43 ἠγάπησαν γὰρ τὴν δόξαν
put out of the synagogue they might be; for they loved the glory

τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς
of men more than the glory of God. 44 Jesus

δὲ ἔκραζεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς
but cried and said, He that believes on me, believes not on

ἐμέ, ἄλλ' εἰς τὸν πέμψαντά με· 45 καὶ ὁ θεωρῶν ἐμέ,
me, but on him who sent me; and he that beholds me,

θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
beholds him who sent me. I a light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ
have come, that everyone that believes on me in the darkness not

μείνῃ. 47 καὶ ἂν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ
may abide. And if anyone of me hear the words and not

πιστεύσῃ,^e ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω
believe, I do not judge him, for I came not that I might judge

τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν
the world, but that I might save the world. He that rejects

ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντά
me and does not receive my words, has him who judges

αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ
him: the word which I spoke, that shall judge him in the

ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ'
last day; for I from myself spoke not, but

ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν· τί
the who sent me Father, himself me commandment gave what

εἶπω καὶ τί λαλήσω· 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ
I should say and what I should speak; and I know that his commandment

ζωὴ αἰώνιος ἐστίν· ὃ οὖν ᾠαλῶ ἐγώ, καθὼς εἶρηκέν μοι
life eternal is. What therefore speak I, as has said to me

ὁ πατήρ, οὕτως λαλῶ.
the Father, so I speak.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα; εἰδὼς ὁ Ἰησοῦς ὅτι
Now before the feast of the passover, knowing Jesus that when Jesus knew that

filled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 for they loved the praise of men more than the praise of God. 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

XIII. Now before the feast of the passover, knowing Jesus that when Jesus knew that

^a ἐπώρωσεν hardened TTGA.

^b στραφῶσιν LITGA.

^c ῥιάσωμαι I shall heal LITGA.

^d ὅτι because OLITGA.

^e ἀλλὰ LITGA.

given LITGA.W.

^f ἐγὼ λαλῶ LITGA.

^g φυλάξῃ keep [them] LITGA.W.

^h δέδωκεν has

his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me

ἤλθην^a αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου· τοῦ-
has come his hour that he should depart out of this world
του πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ
to the Father, having loved his own which [were] in the
κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. 2 καὶ δεῖπνον ἄγενο-
world to [the] end, he loved them. And supper taking
μένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν
place, the devil already having put into the heart
Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,^b
of Judas, Simon's [son] Iscariote, that him he should deliver up,
3 εἰδὼς ὅτι Ἰησοῦς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ
knowing Jesus that all things has given him the Father
εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν
into [his] hands, and that from God he came out and to
θεὸν ὑπάγει, 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ
God goes, he rises from the supper and lays aside [his]
ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν. 5 εἶτα βάλ-
garments and having taken a towel he girded himself: afterwards he
λει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας
pours water into the washing-basin, and began to wash the feet
τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
of the disciples, and to wipe [them] with the towel with which he was
διεζωσμένος. 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ^c
girded, He comes therefore to Simon Peter, and
λέγει αὐτῷ ἑκείνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;
says to him he, Lord, thou of me dost wash the feet?
7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ
answered Jesus and said to him, What I do thou not
οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. 8 Λέγει αὐτῷ Πέ-
knowest now, but thou shalt know hereafter. Says to him Pe-
τρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.
ter, In no wise mayest thou wash my feet for ever.
Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐάν μὴ νίψω σε, οὐκ ἔχεις
answered him Jesus, Unless I wash thee, thou hast not
μέρος μετ' ἐμοῦ. 9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ
part with me. Says to him Simon Peter, Lord, not
τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.
my feet only, but also the hands and the head.
10 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρειαν
says to him Jesus, He that has been lav'd not need
ἔχει ἢ τούτους πόδας νίψασθαι, ἀλλ' ἐστὶν καθαρὸς
has [other] than the feet to wash, but is clean
ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. 11 ὅδε γὰρ
wholly; and ye clean are, but not all. For he knew
τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Ὁὐκ πάν-
him who was delivering up him: on account of this he said, Not all
τες καθαροὶ ἐστε. 12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν,
clean ye are. When therefore he had washed their feet,
καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν
and taken his garments, having reclined again, he said
αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με
to them, Do ye know what I have done to you? Ye call me

^a ἦλθεν was come LTTrA. ^b ἄγενομένου Tr. ^c ἵνα παραδοί αὐτόν Ἰούδας Σίμωνος Ἰσκαριώτης TrA; Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοί αὐτόν L. ^d ὁ Ἰησοῦς (read [Jesus]) LTTrA. ^e ἔδωκεν gave Tr. ^f — καὶ TrA. ^g — ἐκείνος (read λέγει he says) LTTrA. ^h μου τοὺς πόδας LTTrA. ⁱ Ἰησοῦς αὐτῷ LTTrA. ^j — ὁ Tr. ^k οὐκ ἔχει χρειαν LTTrAW. ^l εἰ μὴ except LTTrA; — ἦ T. ^m — τούτους πόδας T. ⁿ + καὶ LTTrA. ^o ἀνέπεσεν reclined TrA.

ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.
the Teacher and the Lord, and well ye say, 'I am [so] for.

14 εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ
If therefore I washed your feet, the Lord and the

διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.
Teacher, also ye ought of one another to wash the feet;

15 ὑποδείγμα γάρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν,
for an example I gave you, that as I did to you,

καὶ ὑμεῖς ποιῆτε. 16 ἄμην ἄμην λέγω ὑμῖν, οὐκ ἔστιν δοῦλος
also ye should do. Verily verily I say to you, 'Is not 'a bondman

μεῖζον τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζον τοῦ πέμψαν-
greater than his lord, nor a messenger greater than he who sent

τος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐὰν ποιῆτε
him. If these things ye know, blessed are ye if ye do

αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅθους
them. Not of 'all 'you I speak. I know whom

ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, Ὁ τρώγων
I chose, but that the scripture might be fulfilled, He that eats

μετ' ἐμοῦ τὸν ἄρτον ἐπὶ ἡμῶν πτέρναν αὐτοῦ.
'with 'me 'bread lifted up against me his heel.

19 ἀπ' ἄρτου λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένη-
From this time I tell you, before it comes to pass, that when it come

ται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20 ἄμην ἄμην λέγω ὑμῖν,
to pass, ye may believe that I am [he]. Verily verily I say to you,

Ὁ λαμβάνων ὃ ἐγὼ στείλω, ἐμε λαμβάνει· ὁ δὲ
He that receives whomsoever I shall send, me receives; and he that

ἐμε λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα
me receives, receives him who sent me. These things

εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν
saying Jesus was troubled in spirit, and testified

καὶ εἶπεν, Ἀμην ἄμην λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει
and said, Verily verily I say to you, that one of you will deliver up

με. 22 Ἐβλεπὼν οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-
me. 'Looked 'therefore 'upon 'one 'another 'the 'disciples, doubt-

μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος εἷς τῶν
ing of whom he speaks. But there was reclining one

μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·
of his disciples in the bosom of Jesus, whom 'loved 'Jesus.

24 νεύει οὖν τούτῳ Σίμων Πέτρος πυνθίσθαι τίς
'Makes 'a 'sign 'therefore 'to 'him 'Simon 'Peter to ask who

ἀν εἴη περὶ οὗ λέγει. 25 Ἐπισπεσὼν δὲ ἐκείνος ἐπὶ τὸ
it might be of whom he speaks. 'Having 'leaned 'and 'he on the

στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν; 26 Ἀπο-
breast of Jesus, says to him, Lord, who is it? 'An-

κρίνεται ὁ Ἰησοῦς, Ἐκείνός ἐστιν ᾧ ἐγὼ ἡβάφας τὸ
saw 'Jesus, He it is to whom I, having dipped the

ψωμίον ἱπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον ἰδιδώσιν
wornel, shall give [it]. And having dipped the morsel he gives [it]

Ἰούδα Σίμωνος Ἰσκαριώτη. 27 καὶ μετὰ τὸ ψωμίον,
to Judas, Simon's [son] Iscariote. And after the morsel,

Master and Lord : and ye say well; for so I am. 14 If I then, your

Lord and Master, have washed your feet; ye also ought to wash one

another's feet. 15 For I have given you an example, that ye should

do as I have done to you. 16 Verily, verily, I say unto you, The

servant is not greater than his lord; neither he that is sent greater

than he that sent him. 17 If ye know these things, happy are ye if

ye do them. 18 I speak not of you all : I know

whom I have chosen : but that the scripture may be fulfilled, He

that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass,

ye may believe that I am he. 20 Verily, verily, I say unto you, He

that receiveth whomsoever I send receiveth me; and he that receiveth

me receiveth him that sent me. 21 When Jesus had thus said, he

was troubled in spirit, and testified, and said, Verily, verily, I

say unto you, that one of you shall betray me. 22 Then the disciples

looked one on another, doubting of whom he spake. 23 Now there

was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask

who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him,

Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a

sop, when I have dipped it. And when he had dipped the sop, he

gave it to Judas Iscariot, the son of Simon. 27 And after the sop

ο δέδωκα I have given T.

P + [γάρ] for (I) L.

9 τίνος TTrA.

7 μου my TTrA.

επὶ ἡμῶν TTrA.

επὶ ἡμῶν TTrA.

πιστεύσητε (πιστεύετε) TTrA.

αν LTrA.

ον TTrA.

εκ of (his) GLTTrAW.

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν

Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 23 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, "Ὁ ποιεῖς, ποίησον τάχιον. 28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τὴν εἰπέν αὐτῷ. 29 τινες γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ. 30 λαθὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.

31 "Ὅτε ἔξῆλθεν λέγει ὁ Ἰησοῦς, Νῦν ἰδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ. 32 εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 Τεκνία, ἐτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, "Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, "Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθεῖσαι· ὕστερον δὲ ἀκολουθήσεις μοι." 37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοὶ ἀκολουθεῖσαι; ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρίς.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

31 ὅτε ἔξῆλθεν λέγει ὁ Ἰησοῦς, Νῦν ἰδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ. 32 εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 Τεκνία, ἐτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, "Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, "Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθεῖσαι· ὕστερον δὲ ἀκολουθήσεις μοι." 37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοὶ ἀκολουθεῖσαι; ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρίς.

α — ὁ ΤΤΑ. ο — ὁ ΛΤΤΑ. Ρ — ὁ Τ[Τ]Α. εἰσῆλθεν εὐθὺς ΛΤΤΑ. + οὖν therefore
 ΕΛΤΤΑ. * — ὁ ΤΤΑ. [εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ] ΛΤΤΑ. αὐτῷ ΤΤ. ἐγώ
 ὑπάγω ΟΛΤΤΑΥ. * αὐτῷ ὁ ΛΤΤΑ. + ἐγώ Ι (go) Τ. ἀκολουθήσεις δὲ ὕστερον ΛΤΤΑ.
 * — ὁ ΟΛΤΤΑΥ. δὲ τί ΛΤΤΑ. ἀκολουθεῖν Τ. ἀποκρίνεται answers ΛΤΤΑΥ.
 φωνήσῃ ΛΤΤΑ. ἀρνήσῃ ΛΤΤΑ.

14 Μὴ-ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν,
 Let not be troubled your heart; ye believe on God,
 καὶ εἰς ἐμὲ πιστεῖετε. 2 ἐν τῇ οἰκίᾳ τοῦ-πατρὸς-μου μοναὶ
 also on me believe. In the house of my Father ^{abodes}
 πολλαὶ εἰσιν· εἰδὲ-μή, εἶπον-ἂν ὑμῖν· ^I πορεύομαι ἐτοι-
 'many there are; otherwise I would have told you; I go to pre-
 μάσαι τόπον ὑμῖν. 3 καὶ ἂν πορευθῶ ^{καὶ} ἐτοιμάσω ὑμῖν
 pare a place for you; and if I go and prepare for you
 τόπον, ^{πάλιν} ἔρχομαι καὶ ^{καὶ} παραλήψομαι ὑμᾶς πρὸς ἐμαν-
 a place, again I am coming and will receive you to my-
 τόν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾗτε. 4 καὶ ὅπου ἴγῳ¹
 self, that where ^{am} I ^{also} ye may be. And where I
 ὑπάγω οἰδατε ^{καὶ} τὴν ὁδὸν οἰδατε.² 5 Λέγει αὐτῷ Θωμᾶς,
 go ye know and the way ye know. ^{Says} ^{to} ^{him} ^{Thomas}
 Κύριε, οὐκ-οἶδαμεν ποῦ ὑπάγεις, ^{καὶ} πῶς ὕδυναμεθα τὴν
 Lord, we know not where thou goest, and how can we the
 ὁδὸν εἰδέναι;³ 6 Λέγει αὐτῷ ^ἔ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς
 way know? ^{Says} ^{to} ^{him} ^{Jesus}, I am the way
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα
 and the truth and the life. No one comes to the Father
 εἰ-μὴ δι' ἐμοῦ. 7 εἰ ^ἐ γινώσκετέ με, ^{καὶ} τὸν-πατέρα-μου
 but by me. If ye had known me, also my Father
^ἐ γινώσκετε-ἂν· ^{καὶ} ^{ἀπ'} ἄρτι ^γ γινώσκετε αὐτόν, καὶ ἑωρά-
 ye would have known; and henceforth ye know him, and have
 κατέ-^{αὐτόν}. 8 Λέ-ει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν
 seen him. ^{Says} ^{to} ^{him} ^{Philip}, Lord, shew us
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς,
 the Father, and it suffices us. ^{Says} ^{to} ^{him} ^{Jesus},
^Ἐ τοσοῦτον χρόνον ^{μεθ'} ὑμῶν εἰμι, καὶ οὐκ-ἔγνωκάς με,
 So long a time with you am I, and thou hast not known me,
 Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακεν τὸν πατέρα· ^{καὶ} πῶς
 Philip? He that has seen me, has seen the Father; and how
 σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ-πιστεύεις ὅτι
 thou sayest, Shew us the Father? Believest thou not that
 ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ῥήματα
 I [am] in the Father, and the Father ⁱⁿ ^{me} ^{is}? The words
 ἃ ἐγὼ ^ᾠ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ οὐ-λαλῶ· ὁ-δὲ πατὴρ
 which I speak to you, from myself I speak not; but the Father
 ὅ^ς ἐν ἐμοὶ μένων ^{αὐ} τοῦ παιεῖ τὰ ἔργα⁴. 11 πιστεύετε μοι
 who in me abides he does the works. Believe me
 ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ⁵· εἰ-δὲ μή.
 that I [am] in the Father, and the Father in me; but if not,
 οἷα τὰ ἔργα αὐτὰ πιστεύετε ^{μοι}. 12 Ἀμὴν ἀμὴν λέγω
 because of the works themselves believe me. Verily verily I say
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος
 to you, He that believes on me, the works which I do, also he
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν
 shall do, and greater than these he shall do, because I to
 πατέρα-μου πορεύομαι. 13 καὶ ὅ-τι-ἂν αἰτήσητε ἐν τῷ
 my Father ^ᾠ go. And whatsoever ye may ask in

XIV. Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in

8 + ὅτι for LTTRAW. h — καὶ L. i τόπον ὑμῖν TTRa. k παραλήψομαι LTTRa.
 1 [ἐγὼ] L. m — καὶ [L]TTRa. a — οἰδατε [L]TTRa. o — καὶ LTr. p οἶδαμεν τὴν ὁδὸν
 know we the way LTTRa. q — ὁ T. r ἐγνώκατε ἐμὲ ye have known me T. s ἂν ᾗτε
 TTr; γνώσεσθε ye will know T. t — καὶ [L]TTRa. v ἀπ' ἄρτι T. w [αὐτόν] LTTRa.
 u τοσοῦτον χρόνον LT. y — καὶ LT[Tr]. z λέγω TTRa. [δ] LTTRa. b ποιεῖ τὰ ἔργα
 αὐτοῦ does his works TTrA. c + [αὐτοῦ] (read eis works) L. d + ἐστίν is E.
 e — μοι T[Tr]. f — μου (read the father) LTTRa.

my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will ^{it} ^{it}. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day yeshall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,

ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ
my name, this will I do, that may be glorified the Father in the
νῷ. 14 ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
Son. If anything ye ask in my name, I will do [it].
15 ἐὰν ἀγαπᾷτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.
If ye love me, ²commandments my keep.
16 καὶ ἐγὼ ἑρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον
And I will ask the Father, and another Paraclete
δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
he will give you, that he may remain with you for ever, the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι
Spirit of truth, whom the world cannot receive, because
οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε
it does not see him, nor know him; but ye know
αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω
him, for with you he abides, and in you shall be. I will not leave
ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ
you orphans, I am coming to you. Yet a little while and the
κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ
world me no longer sees, but ye see me: because I
ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε
live, ²also ye shall live. In that day shall know
ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ
ye that I [am] in my Father, and ye in me, and I
ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,
in you. He that has my commandments and keeps them,
ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-
he it is that loves me; but he that loves me, shall be loved
ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
by my Father; and I will love him, and
ἐμφανίσω αὐτῷ ἐμαυτόν. 22 Ἄγει αὐτῷ Ἰούδας οὐχ
will manifest to him myself. ²Says to him Judas, (not
ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
the Iscariote,) Lord, what has occurred that to us thou art about
ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη· ὁ
to manifest thyself, and not to the world? ²Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου
Jesus and said to him, If anyone love me, my word
τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
he will keep, and my Father will love him, and to him
ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ
we will come, and an abode with him will make. He that not
ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν
loves me, my words does not keep; and the word which
ἀκούετε οὐκ ἐστίν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.
ye hear is not mine, but of the who sent me Father.
25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παρά-
These things I have said to you, with you abiding; but the Para-
κλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ
cle, the Spirit the Holy, whom will send the Father in
ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ἵπο-
my name, he you will teach all things, and will bring to re-

8 + με me [L]T.

² τηρήσατε ye will keep TTr.

¹ κἀγὼ LTTA.

² μεθ' ὑμῶν εἰς τὸν

αἰῶνα ἢ he may be with you for ever L;

μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T;

ἢ μεθ' ὑμῶν εἰς τὸν

αἰῶνα TTr.

¹ [αὐτό] L.

² — δὲ but [L]T[Tr]A.

² ἐστίν is LTTA.

³ οὐκέτι OLT.

² ζήσετε TTrA.

² ὑμεῖς [ὑμεῖς] L γινώσεσθε LTTA.

¹ κἀγὼ LTTTrAW.

² + καὶ

then GT[A]W.

² — ὁ GLTTTrAW.

² ποιήσομεθα LTTTrA.

μνήσεαι ^{membrance} ^{your} ^{all} ^{things} ^{which} ^I ^{said} ^{to} ^{you}. 27 εἰρήνην ^{Peace} ἄφήμι ^I ^{leave} ^{unto} ^{you}. 27 εἰρήνην ἄφήμι ^{Peace} ^I ^{leave} ^{unto} ^{you}.
 ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος ^{not} ^{as} ^{the} ^{world}
 with you; ^{peace} ^{my} ^I ^{give} ^{to} ^{you}; ^{not} ^{as} ^{the} ^{world}
 δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ ταρασσέσθω ὑμῶν ἡ καρδιά, μηδὲ ^{Let} ^{not} ^{your} ^{heart} ^{be} ^{troubled}, ^{neither} ^{let} ^{it} ^{be} ^{afraid}.
 δειλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, ὕπαγω καὶ ^{Let} ^{it} ^{fear}. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, ὕπαγω καὶ
 let it fear. ^{Ye} ^{heard} ^{that} ^I ^{said} ^{to} ^{you}, ^I ^{am} ^{going} ^{away} ^{and} ^{come} ^{again} ^{unto} ^{you}.
 ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἅν ὅτι ^{If} ^{ye} ^{loved} ^{me}, ^{ye} ^{would} ^{rejoice}, ^{because} ^I ^{said}, ^I ^{go} ^{unto} ^{the} ^{Father}: ^{for} ^{my} ^{Father} ^{is} ^{greater} ^{than} ^I.
 I am coming to you. If ye loved me, ye would have rejoiced that I said, I go unto the Father: for my Father is greater than I.
 εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου ^I ^{said}, ^I ^{am} ^{going} ^{to} ^{the} ^{Father}, ^{for} ^{my} ^{Father} ^{is} ^{greater} ^{than} ^I.
 I said, I am going to the Father, for my Father is greater than I.
 μείζων μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέ- ^{And} ^{now} ^I ^{have} ^{told} ^{you} ^{before} ^{it} ^{comes} ^{to} ^{pass}, ^{that}, ^{when} ^{it} ^{is} ^{come} ^{to} ^{pass}, ^{ye} ^{might} ^{believe}.
 greater than I is. And now I have told you before it comes to pass, that, when it is come to pass, ye might believe.
 σθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκ ἔτι ^{will} ^{not} ^{talk} ^{with} ^{you}: ^{for} ^{the} ^{prince} ^{of} ^{this} ^{world} ^{cometh}, ^{and} ^{hath} ^{nothing} ⁱⁿ ^{me}.
 pass, that when it shall have come to pass ye may believe. No longer with you: for the prince of this world cometh, and hath nothing in me.
 πολλά λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ^{much} ^I ^{will} ^{speak} ^{with} ^{you}, ^{for} ^{comes} ^{the} ^{of} ^{world} ^{cometh}, ^{and} ^{hath} ^{nothing} ⁱⁿ ^{me}.
 much I will speak with you, for comes the of world cometh, and hath nothing in me.
 τούτου ἀρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα ^{But} ^{that} ^{the} ^{world} ^{may} ^{know} ^{that} ^I ^{love} ^{the} ^{Father}; ^{and} ^{as} ^{the} ^{Father} ^{gave} ^{me} ^{commandment}, ^{when} ^{so} ^I ^{do}.
 this ruler, and in me he has nothing; 31 ἀλλ' ἵνα But that the world may know that I love the Father; and as the Father gave me commandment, when so I do.
 γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ^{may} ^{know} ^{the} ^{world} ^{that} ^I ^{love} ^{the} ^{Father}, ^{and} ^{as} ^{the} ^{Father} ^{gave} ^{me} ^{commandment}, ^{when} ^{so} ^I ^{do}.
 may know the world that I love the Father, and as the Father gave me commandment, when so I do.
 ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἄγωμεν ^{do}. ^{Arise}, ^{let} ^{us} ^{go} ^{hence}.
 commanded me the Father, thus I do. Rise up, let us go hence.

15 Ἐγὼ εἰμι ἡ ἀμπέλوس ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ ^I ^{am} ^{the} ^{vine} ^{true}, ^{and} ^{my} ^{Father} ^{the} ^{husbandman}.
 I am the vine true, and my Father the husbandman.
 γεωργός ἐστιν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, ^{Every} ^{branch} ⁱⁿ ^{me} ^{not} ^{bearing} ^{fruit},
 husbandman is. Every branch in me not bearing fruit,
 αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό ^{he} ^{takes} ^{away} ^{it}; ^{and} ^{everyone} ^{that} ^{fruit} ^{bears}, ^{he} ^{cleanses} ^{it}.
 he takes away it; and everyone that fruit bears, he cleanses it.
 ἵνα ὁ πλείονα καρπὸν φέρῃ. 3 ἤδη ὑμεῖς καθαροὶ ἐστε ^{that} ^{more} ^{fruit} ^{it} ^{may} ^{bear}. ^{Already} ^{ye} ^{clean} ^{are}
 that more fruit it may bear. Already ye clean are
 διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί, ^{by} ^{reason} ^{of} ^{the} ^{word} ^{which} ^I ^{have} ^{spoken} ^{to} ^{you}. ^{Abide} ⁱⁿ ^{me},
 by reason of the word which I have spoken to you. Abide in me,
 καὶ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ^{and} ^I ⁱⁿ ^{you}. ^{As} ^{the} ^{branch} ^{is} ^{not} ^{able} ^{fruit} ^{to} ^{bear} ^{of}
 and I in you. As the branch is not able fruit to bear of
 ἑαυτοῦ ἐάν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ^{itself} ^{unless} ^{it} ^{abide} ⁱⁿ ^{the} ^{vine}, ^{so} ^{neither} ^[can] ^{ye}
 itself unless it abide in the vine, so neither [can] ye
 ἐάν μὴ ἐν ἐμοὶ μένῃτε. 5 ἐγὼ εἰμι ἡ ἀμπέλوس, ὑμεῖς τὰ ^{unless} ⁱⁿ ^{me} ^{ye} ^{abide}. ^I ^{am} ^{the} ^{vine}, ^{ye} ^[are] ^{the}
 unless in me ye abide. I am the vine, ye [are] the
 κλήματα. ὁ μένων ἐν ἐμοί, καὶ ἐν αὐτῷ, οὗτος φέρει ^{branches}. ^{He} ^{that} ^{abides} ⁱⁿ ^{me}, ^{and} ^I ⁱⁿ ^{him}, ^{he} ^{bears}
 branches. He that abides in me, and I in him, he bears
 καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ^{fruit} ^{much}; ^{for} ^{apart} ^{from} ^{me} ^{ye} ^{are} ^{able} ^{to} ^{do} ^{nothing}.
 fruit much; for apart from me ye are able to do nothing.
 6 ἐάν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ ^{Unless} ^{anyone} ^{abide} ⁱⁿ ^{me}, ^{he} ^{is} ^{cast} ^{out} ^{as} ^{the} ^{branch}, ^{and}
 Unless anyone abide in me, he is cast out as the branch, and
 ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσιν, καὶ ^{is} ^{dried} ^{up}, ^{and} ^{they} ^{gather} ^{them} ^{and} ^{into} ^a ^{fire} ^{cast}, ^{and}
 is dried up, and they gather them and into a fire cast, and
 καίεται. 7 ἐάν μένῃτε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν ^{and} ^{they} ^{are} ^{burned}.
 and they are burned.
 If ye abide in me, and my words abide in you,

whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it comes to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, when so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you,

— εἶπον GLTTRAW. — μου (read the Father) [L]TTRAW. 7 οὐκέτι GLT. 8 ὑμῖν w.
 — τούτου (read of the world) GLTTRAW. b [καὶ] L. c ἐντολὴν ἔδωκεν gave (me) com-
 mandment LTR. d καρπὸν πλείονα LTRAW. e μένη T. f μένητε LTRAW. g μένη LTR.
 h αὐτὸ it. i + τὸ the (fire) TTRAW.

ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they

μείνη, ὃ κ' ἂν¹ θέλητε² αἰτήσεσθε,³ καὶ γενήσεται ὑμῖν. abide, whatever ye will ye shall ask, and it shall come to pass to you. 8 ἐν τούτῳ ἡδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε. In this is glorified my Father, that ²fruit ¹much ye should bear, καὶ ³γενήσεσθε⁴ ἐμοὶ μαθηταί. 9 καθὼς ἡγάπησέν με ὁ and ye shall become ²to ¹me ³disciples. As loved me the πατήρ, καὶ γὰρ ⁴ἡγάπησα ὑμᾶς⁵.⁶ μέινετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Father, I also loved you: abide in ²love ¹my. 10 ἵνα τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου⁷. If my commandments ye keep, ye shall abide in my love, καθὼς ὁ ἐγὼ⁸ τὰς ἐντολάς τοῦ πατρὸς⁹ μου¹⁰ τητήρηκα, καὶ as I the commandments of my Father have kept, and μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 ταῦτα λελάληκα ὑμῖν, ἵνα abide ²his ¹in love. These things I have spoken to you, that ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ³μείνη,⁴ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.⁵ ²joy ¹my in you may abide, and ³your joy ⁴may be full. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, This is ²commandment ¹my, that ye love one another, καθὼς ἡγάπησα ὑμᾶς. 13 μεῖζονα ταύτης ἀγάπης οὐδεὶς as I loved you. Greater than this love no one ἔχει, ἵνα ⁴τις⁵ τὴν ψυχὴν αὐτοῦ⁶ θῇ ὑπὲρ τῶν φίλων has, that one his life should lay down for ³friends αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστέ ἵνα ποιῇτε ὅσα⁷ ἐγὼ ²his. Ye ³friends ¹my are if ye practise whatsoever I ἐντέλλομαι ὑμῖν. 15 οὐκέτι ὑμᾶς λέγω⁸ δούλους, ὅτι ὁ δοῦ- command you. No longer you I call bondmen, for the bond- λος οὐκ οἶδεν τί ποιῇ αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἴρηκα man knows not what ²is ¹doing ³this ⁴master. But you I have called φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγινώ- friends, for all things which I heard of my Father I made ρισα ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην known to you. ²Not ¹ye ³me ⁴chose, but I chose ὑμᾶς, καὶ ἔθγκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ- you, and appointed you that ye should go and fruit ye should ρητε, καὶ ὁ καρπὸς ὑμῶν μένη⁵. ἵνα ὃ τι ἂν αἰτήσητε τὸν bear, and your fruit should abide; that whatsoever ye may ask the πατέρα ἐν τῷ ὀνόματί μου δῶ⁶ ὑμῖν. 17 ταῦτα ἐντέλ- Father in my name he may give you. These things I com- λομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους. 18 Εἰ ὁ κόσμος ὑμᾶς mand you, that ye love one another. If the world you μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ²ὑμῶν³ μεμίσηκεν. 19 εἰ ἐκ hates, ye know that me before you it has hated. If of τοῦ κόσμου ἦτε, ὁ κόσμος ἀν. τὸ ἴδιον ἐφίλει⁴ ὅτι δὲ ἐκ τοῦ the world ye were, the world would love its own; but because of the κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, world ye are not, but I chose you out of the world, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ on account of this ²hates ¹you the ³world. Remember the λόγον οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶν δοῦλος μεῖζων τοῦ word which I said to you, ²Is ¹not ³a ⁴bondman greater κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν⁵ εἰ than his master. If me they persecuted, also you they will persecute; if

¹ ἂν L. ² αἰτήσεσθε ask ye LTTAW. ³ γενήσεσθε ye should become LTRA. ⁴ ὑμᾶς ἡγάπησα LTRA. ⁵ καὶ γὰρ I also T. ⁶ τοῦ πατρὸς (+ μου T) τὰς ἐντολάς TA. ⁷ — μου (read the Father) LTA. ⁸ ἢ may be LITRA. ⁹ — τις T. ¹⁰ ὃ what LITRA. ¹¹ λέγω ὑμᾶς LITRA. ¹² — ὑμῶν T.

¹³ ὑμᾶς ἡγάπησα LTRA. ¹⁴ — μου (read the Father) LTA. ¹⁵ ἢ may be LITRA. ¹⁶ — τις T. ¹⁷ ὃ what LITRA. ¹⁸ λέγω ὑμᾶς LITRA. ¹⁹ — ὑμῶν T.

γον. λόγον μου ἡγήσονται, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ
my word they kept, also yours they will keep. But

ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου,
these things all they will do to you on account of my name,

ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ
because they know not him who sent me: If I had not come and

ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον. νῦν δὲ πρόφασιν
spoken to them, sin they had not had; but now a pretext

οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν, καὶ
they have not for their sin. He that me hates, also

τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν
my Father hates. If the works I had not done among

αὐτοῖς ἂ οὐδεὶς ἄλλος ἐπεποίηκεν, ἁμαρτίαν οὐκ εἶχον.
them which no other one has done, sin they had not had,

νῦν δὲ καὶ ἑωράκασιν καὶ μεμίσηκασιν καὶ ἐμὲ καὶ τὸν πατέρα
but now both they have seen and have hated both me and Father

μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν
my. But that might be fulfilled the word that has been written in

τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με ὡρεάν. 26 "Ὅταν δὲ
their law, They hated me without cause. But when

ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,
is come the Paraclete, whom I will send to you from the Father,

τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
the Spirit of truth, who from the Father goes forth,

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ-
he will bear witness concerning me; also ye and bear

τυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.
witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 ἀπο-
These things I have spoken to you that ye may not be offended. Out of

συναγωγὰς ποιήσουσιν ὑμᾶς ἀλλ' ἐρχεται ὥρα ἵνα πᾶς
the synagogues they will put you; but is coming an hour that everyone

ὁ ἀποκτεῖνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.
who kills you will think service to render to God;

3 καὶ ταῦτα ποιήσουσιν ὑμῖν ὅτι οὐκ ἔγνωσαν τὸν πα-
and these things they will do to you because they know not the Fa-
τέρα οὐδὲ ἐμὲ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν
ther nor me. But these things I have said to you, that when

ἔλθῃ ἡ ὥρα μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον
may have come the hour ye may remember them that I said [them]

ὑμῖν ταῦτα. δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον ὅτι
to you. But these things to you from [the] beginning I did not say, because

μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,
with you I was. But now I go to him who sent me,

καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι
and none of you asks me, Where goest thou? But because

ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
these things I have said to you grief has filled your

καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν. συμφέρι
heart. But I the truth say to you, It is profitable

ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἂν γὰρ μὴ ἀπέλθω ὁ παράκλη-
for you that I should go away; for if I go not away the Paraclete

τος οὐκ ἐλεύσεται πρὸς ὑμᾶς. ἂν δὲ πορευθῶ, πέμψω
will not come to you; but if I go, I will send

ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἂν γὰρ μὴ ἀπέλθω ὁ παράκλη-
I depart. I will send

have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

* εἰς ὑμᾶς τοῦ τοῦ LITTA. * εἶχοναν LITTA. * ἐποίησεν did LITTA. * εἶχοναν LITTA. * ἐν
εἰς νόμον αὐτῶν γεγραμμένος LITTA. c — δὲ T[TA]. d — ὑμῖν GLITTA. W. * + αὐτῶν (read
their hour) TTA. f [αὐτῶν] Tr. s + ἐγὼ L[LA]W. h οὐ μὴ ἔλθῃ in no wise should come Tr.

him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to my Father, and ye see me no more; 11 of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me; for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye

αὐτὸν πρὸς ὑμᾶς· 8 καὶ ἔλθων ἐκείνας ἐλέγξει τὸν κόσμον him to you. And having come he will convict the world concerning sin and concerning righteousness and concerning judgment. 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. 12 Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν αὐτί· 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. he may hear he will speak; and the things coming he will announce to you. 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἰμοῦ πλησεται, καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἰμοῦ πλησεται, καὶ ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα. 17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς τὸν ἄλλῃλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ οὐκ οἶδαμεν τί λαλεῖ. 19 Ἐγὼ οὖν ὅτι Ἰησοῦς ὅτι ἠθελον αὐτὸν εἰρωτᾶν, καὶ εἶπον αὐτοῖς, Περὶ τούτου ζητεῖτε με; εἰς τὴν ἀλήθειαν, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· that will weep and will lament ye, but the world will rejoice;

i — μου (read the Father) ΤΤ[Α]. 2 οὐκέτι GLT. 1 ὑμῖν λέγειν ΤΤ[Α]. 3 εἰς τὴν ἀλήθειαν πᾶσαν LT[Α]; ἐν τῇ ἀληθείᾳ πάσῃ T. 4 — ἂν LT[Α]. 5 ἀκούσει he shall hear T[Α]; ἀκούει he hears T. 6 πλησεται LTT[Α]. 7 λαμβάνει receives GLTT[Α]W. 8 οὐκέτι no longer (do ye behold) LTA; οὐκ ἔτι T. 9 — ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα T[Α]; ὅτι ὑπάγω πρὸς τὸν πατέρα GL[J]W. 10 — ἐγὼ (read ὑπάγω I go away) LTT[Α]W. 11 Τί ἐστὶν τοῦτο LT[Α]. 12 — τὸ (read a little [while]) T[Α]. 13 — οὖν GTT[Α]W. 14 — ὅ T[Α].

ἡμεῖς· δὲ" λυπηθήσεσθε, ἀλλ'" ἡ λύπη ὑμῶν εἰς χαρὰν γεινή-
 but ye will be grieved, but your grief to joy shall be-
 σεται. 21 ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦθ' ἐν
 come. The woman when she gives birth, grief has, because is come
 ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι"
 her hour; but when she brings forth the child, no longer
 μνημονεύει τῆς θλίψεως. διὰ τὴν χαρὰν ὅτι ἐγεννήθη
 she remembers the tribulation, on account of the joy that has been born
 ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν λύπην μὲν
 a man into the world. And ye therefore grief indeed
 ἔχετε· ἀλλ'" πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
 now have; but again I will see you, and shall rejoice your
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει· ἀφ' ὑμῶν. 23 καὶ
 heart, and your joy no one takes from you. And
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν
 in that day of me ye shall ask nothing. Verily verily
 λέγω ὑμῖν, ὅτι· ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ
 I say to you, That whatsoever ye may ask the Father in
 ὀνόματί μου· ὁώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ᾔτησατε οὐδέν
 my name he will give you. Hitherto ye asked nothing
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ ἴληψεσθε, ἵνα ἡ χαρὰ ὑμῶν
 in my name: ask, and ye shall receive, that your joy
 ᾗ πεπληρωμένη. 25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
 may be full. These things in allegories I have spoken to you;
 ἀλλ'" ἔρχεται ὥρα ὅτε οὐκ ἔτι· ἐν παροιμίαις λαλήσω
 but is coming an hour when no longer in allegories I will speak
 ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.
 to you, but plainly concerning the Father. I will announce to you.
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ
 in that day in my name ye shall ask; and not
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐ-
 I say to you that I will beseech the Father for you, him-
 τὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ
 self for the Father loves you, because ye me have loved, and
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. 28 ἐξῆλθον
 have believed that I from God came out. I came out
 παρὰ τοῦ πατρὸς καὶ ἰήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι
 from the Father and have come into the world; again I leave
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν
 the world: and go to the Father. Say
 αὐτῷ· οἱ μαθηταὶ αὐτοῦ. Ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ
 to him his disciples, Lo, now plainly thou speakest, and
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας
 allegory no speakest. Now we know that thou knowest
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ
 all things, and not need hast that anyone thee should ask. By this
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς
 we believe that from God thou camest forth. Answered them
 ὁ Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν·
 Jesus, Now do ye believe? Lo, is coming an hour and now
 ἐλήλυθεν, ἵνα σκορπισθῇ ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ
 has come, that ye will be scattered each to his own, and me

shall be sorrowful, but
 your sorrow shall be
 turned into joy. 21 A
 woman when she is in
 travail hath sorrow,
 because her hour is
 come: but as soon as
 she is delivered of the
 child she remembereth
 no more the anguish,
 for joy that a man is
 born into the world.
 22 And ye now there-
 fore have sorrow: but
 I will see you again,
 and your heart shall
 rejoice, and your joy
 no man taketh from
 you. 23 And in that
 day ye shall ask me no-
 thing. Verily, verily,
 I say unto you, What-
 soever ye shall ask the
 Father in my name,
 he will give it you.
 24 Hitherto have ye
 asked nothing in my
 name: ask, and ye shall
 receive, that your joy
 may be full. 25 These
 things have I spoken
 unto you in proverbs:
 but the time cometh,
 when I shall no more
 speak unto you in pro-
 verbs, but I shall shew
 you plainly of the Fa-
 ther. 26 At that day ye
 shall ask in my name;
 and I say not unto
 you, that I will pray
 the Father for you:
 27 for the Father him-
 self loveth you, because
 ye have loved me, and
 have believed that I
 came out from God.
 28 I came forth from
 the Father, and am
 come into the world:
 again, I leave the
 world, and go to the
 Father. 29 His disci-
 ples said unto him, Lo,
 now speakest thou
 plainly, and speakest
 no proverb. 30 Now
 are we sure that thou
 knowest all things,
 and needest not that
 any man should ask
 thee: by this we be-
 lieve that thou camest
 forth from God. 31 Je-
 sus answered them, Do
 ye now believe? 32 Be-
 hold, the hour cometh,
 yea, is now come, that
 ye shall be scattered,
 every man to his own,
 and shall leave me a-

α — δὲ but LITTA. α — ἀλλὰ T. A. β οὐκέτι GLT. γ νῦν μὲν λυπὴν LITTA. δ ἔχετε shall have L. ε ἀρεῖ shall take LITTA. ς — ὅτι [L]ITTA. ζ ἂν τι if anything LITTA. η δώσω ὑμῖν ἐν τῷ ὀνόματί μου TITTA. θ ἴληψεσθε LITTA. ι — ἀλλὰ [L]ITTA. κ οὐκέτι GLT. λ ἀπαγγελῶ LITTA. μ — τοῦ L; τοῦ πατρὸς the Father TTA. ν ἐκ LITTA. ξ — αὐτῷ [L]ITTA. ο + ἐν LITTA. π — ὁ TITTA. ς — νῦν LITTA. ζ καμὲ TITTA.

lone: and yet I am not alone, because the Father is with me. 83 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστιν. 83 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἁλλά θαρσεύετε, ἐγὼ νενίκηκα τὸν κόσμον.

I have overcome the world.

XVII. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world,

17 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἔπληρην τοὺς ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανὸν· καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δόξασθῃ σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ ἐδεδώκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν.

4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον διέτελειώσα· ὃ ἐγὼ thee glorified on the earth; the work I completed which ἐδεδώκας μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σύ· πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον

εἶναι παρὰ σοί. 6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις was with thee. I manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me αὐτοὺς ἐδεδώκας· καὶ τὸν λόγον σου ἑτηρηήκαυν· 7 νῦν

ἐγνώκαν ὅτι πάντα ὅσα ἐδεδώκας μοι, παρὰ σοῦ they have known that all things whatsoever thou hast given me, of thee ἐστίν· 8 ὅτι τὰ ῥήματα ὃ ἐδεδώκας μοι δέδωκα αὐτοῖς· are; for the words which thou hast given me I have given them, καὶ αὐτοὶ ἔλαβον, καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ and they received [them], and knew truly that from thee

ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 ἐγὼ περὶ I came out, and they believed that thou me didst send. I concerning αὐτῶν ἐρωτῶ οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ them make request; not concerning the world make I request, but περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἰσιν. 10 καὶ τὰ concerning whom thou hast given me, for thine they are: (and things

ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι my all things are, and thine [are] mine;) and I have been glorified ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν in them. And no longer I am in the world, and these in

* ἔφερε ye will have FL.

W — ὁ T. * ἐπάρας having lifted up LTTA. 7 — καὶ LTTA.

* — καὶ LTTAW.

* — σου (read the Son) TT[A].

b δώσει he shall give A.

c γινώ-

σκουσιν they know TT.

d τελεώσας having completed LTTA.

* ἐδωκας thou

gavest LTTT.

f κάμοι T.

g τηρηήκαν LTTA.

h ἐδωκας thou gavest L.

i εἰσιν TT[A].

* ἐδωκας thou gavest LTTA.

1 [καὶ ἐγνώσαν] L.

m οὐκέτι LTW.

* αὐτοὶ they T.

τῷ κόσμῳ εἰσίν, ὁ καὶ ἐγὼ¹ πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρη-
 the world are, and I to thee come. Father Holy, keep
 σου αὐτοὺς ἐν τῷ ὀνόματί σου. τοῦς² δέδωκάς μοι. ἵνα
 them in thy name whom thou hast given me, that
 ὧσιν³ ἔν, καθὼς⁴ ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ
 they may be one, as we. When I was with them in the
 κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. τοῦς⁵ δέ-
 world I was keeping them in thy name: whom thou
 δωκάς μοι⁶ ἐφίλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ
 hast given me I guarded, and no one of them perished, except the
 υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ. 13 νῦν δὲ
 son of perdition, that the scripture might be fulfilled. And now
 πρὸς σε ἔρχομαι, καὶ τὰ πάντα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω-
 to thee I come, and these things I speak in the world that they may
 σιν τὴν χαρὰν τὴν ἑμὴν πεπληρωμένην ἐν αὐτοῖς.⁷ 14 ἐγὼ
 have joy my fulfilled in them. I
 ἔδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς,⁸
 have given them thy word, and the world hated them, because
 ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ
 because they are not of the world, as I am not of the
 κόσμου. 15 οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ
 world. I do not make request that thou shouldst take them out of the
 κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
 world, but that thou shouldst keep them out of the evil.
 16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ
 Of the world they are not, as I of the world am not
 εἰμι.⁹ 17 ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου.¹⁰ ὁ λόγος ὁ σὸς
 I. Sanctify them by thy truth; word thy
 ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
 truth is. As me thou didst send into the world,
 καὶ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν
 I also sent them into the world; and for them
 ἔγωγ¹¹ ἁγιάζω ἑμαυτόν, ἵνα καὶ αὐτοὶ ὧσιν¹² ἡγιασμένοι ἐν
 I sanctify myself, that also they may be sanctified in
 ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ
 truth. Not for these and make I request only, but
 καὶ περὶ τῶν πιστευόντων¹³ διὰ τοῦ λόγου αὐτῶν εἰς
 and for those who shall believe through their word on
 ἐμὲ. 21 ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πᾶτερ, ἐν ἐμοί,
 me; that all one may be, as thou, Father, [art] in me,
 καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν¹⁴ ἵνα ὁ κόσμος
 and I in thee, that also they in us one may be, that the world
 πιστεύσῃ¹⁵ ὅτι σύ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν
 may believe that thou me didst send. And I the glory
 ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς
 which thou hast given me have given them, that they may be one, as
 ἡμεῖς ἐν ἴσμεν.¹⁶ 23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα
 we one are: I in them, and thou in me, that
 ὧσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος
 they may be perfected into one, and that may know the world

and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me, I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou

¹ καὶ γὰρ LITRA. ² ὅς which GLTTAW. ³ + καὶ also Tr. ⁴ — ἐν τῷ κόσμῳ LITRA. ⁵ ὅς which TTAA. ⁶ + καὶ and (read I was keeping them in thy name which thou hast given me, and I guarded [them]) LITRA. ⁷ ἐαυτοῖς TTAA. ⁸ οὐκ εἰμι ἐκ τοῦ κόσμου LITRA W. ⁹ — σου (read the truth) LITRA. ¹⁰ — ἐγὼ (read ἁγ.) I sanctify) LIT. ¹¹ ὧσιν καὶ αὐτοὶ LITRA W. ¹² πιστευόντων believe GLTTAW. ¹³ πατὴρ TTAA. ¹⁴ ἐν [I.] TT A. ¹⁵ πιστεύῃ TT. ¹⁶ καὶ γὰρ LITRA. ¹⁷ ἔδωκας thou gavest L. ¹⁸ — ἐν ἴσμεν (read [are]) TTAA. ¹⁹ — καὶ LITRA.

hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

ὅτι σὺ με ἀπίστευλας, καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγά-
that thou me didst send, and lovedst them as me thou
πῆσας. 24 ὁ πατήρ, ἵνα ἵδωμαι με, ὅτι ἐθέλω ἵνα ὅπου εἰμι
lovedst. Father, whom thou hast given me I desire that where I am
ἐγὼ κάκεινοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν
I they also may be with me, that they may behold glory
ἐμὴν ἣν ἐδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς
my which thou gavest me, for thou lovedst me before [the] foundation
κόσμου 25 Πατήρ δικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω,
of [the] world. Father righteous, and the world thee knew not,
ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπίστευλας
but I thee knew, and these knew that thou me didst send.
26 καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω
And I made known to them thy name, and will make [it] known;
ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾖ, καὶ ἡ
that the love with which thou lovedst me in them may be; and I
ἐν αὐτοῖς.
in them.

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς
These things having said Jesus went out with disciples
αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρών, ὅπου ἦν κήπος,
his beyond the winter stream of Kedron, where was a garden.
εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ἦδεδε καὶ
into which entered he and his disciples. And knew also
Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον ὅτι πολλάκις
Judas who was delivering up him the place, because often
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν
was gathered Jesus there with his disciples. Therefore
Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ
Judas having received the band, and from the chief priests and
Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων
Pharisees officers, comes there with torches and lamps
καὶ ὅπλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα
and weapons. Jesus therefore knowing all things that were coming
ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, τίνα ζητεῖτε; 5 Ἀπε-
upon him, having gone forth said to them, Whom seek ye? They
κρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ
answered him, Jesus the Nazarean. Says to them
Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παρα-
Jesus, I am [he]. And was standing also Judas who was de-
διδούς αὐτόν μετ' αὐτῶν. 6 Ὃς οὖν εἶπεν αὐτοῖς, Ὅτι
delivering up him with them. When therefore he said to them,
ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί.
I am [he], they went backward and fell to [the] ground.
7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν, τίνα ζητεῖτε; Οἱ δὲ
Again therefore them he questioned, Whom seek ye? And they
εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, εἶπον
said, Jesus the Nazarean. Answered Jesus, I told
ἐμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τουτοὺς ὑπά-
you that I am [he]. If therefore me ye seek, suffer these to go

ἡ πατήρ LTTA. ἰ ὁ what TTTA. ἰ ἐδωκάς thou gavest L. ἰ δέδωκάς thou hast
given LTTA.W. ἰ πατήρ LTTA. — ὁ TTTA. τοῦ Κεδρών GL; τοῦ κεδρόν T.
ο — ὁ TTTA. P + τῶν LTT[A]; + ἐκ τῶν from the T. ἡ δὲ and (Jesus) TT. ἐξῆλθεν
καὶ λέγει went forth and says LTTA. — ὁ T; — ὁ Ἰησοῦς (read he says) TTTA. — ὅτι
LTTT. ἀπήλθον LTTA. ἔπεσον LTTA. ἐπηρώτησεν αὐτοὺς LTTA; αὐτοὺς ἐπηρώ-
τησεν W. — ὁ GLTTA.W.

γειν· 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν. "Οτι οὐδὲ δέ-
away; that might be fulfilled the word which he said, Whom thou
δωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν
hast given me I lost of them not one. Simon "therefore
Πέτρος ἔχων μάχαιραν, εἰλκυσεν αὐτήν, καὶ ἐπαίειν τὸν
"Peter having a sword, drew it, and smote the
τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον" τὸ
"of the "high "priest "bondman, and cut off his "ear
δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 εἶπεν οὖν
"right. And "was "name "the "bondman's Malchus. "Said "therefore
ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου" εἰς τὴν θήκην.
"Jesus to Peter, Put thy sword "into the sheath;
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίνω αὐτό;
the cup which "has "given "me "the "Father should I not drink it?

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν
The "therefore "band and the chief captain and the officers of the
Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, 13 καὶ
Jews took hold of Jesus, and bound him; and
ἀπήγαγον αὐτόν" πρὸς Ἀνναν πρῶτον ἦν γὰρ πενθερός
they led away him to Annas first; for he was father-in-law
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ
of Caiaphas, who was high priest that year. And it was

Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει
Caiaphas who gave counsel to the Jews, that it is profitable
ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. 15 Ἐκολούθει δὲ
for one man to perish for the people. Now there followed
τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος μαθητῆς. ὁ δὲ μαθητῆς
Jesus Simon Peter and the other disciple. And "disciple
ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ
"that was known to the high priest, and entered with Jesus
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. 16 ὁ δὲ Πέτρος εἰστήκει πρὸς
into the court of the high priest, but Peter stood at
τῇ θύρᾳ ἔξω. ἔξῃθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὅς ἦν
the door without. Went out therefore the "disciple "other who was
γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῇ καὶ εἰσήγα-
known to the high priest, and spoke to the door-keeper and brought
γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ
in Peter. "Says "therefore "the "maid "the "door-keeper

Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου
to Peter, "not "also "thou "of "the "disciples "art of "man
τούτου; Λέγει ἐκεῖνος, Οὐκ εἰμί. 18 Εἰστήκεισαν δὲ οἱ δούλοι
"this? "Says "he, I am not. But "were "standing "the "bondmen
καὶ οἱ ὑπηρεταὶ ἀνθρακίνης πεποιηκότες, ὅτι ψύχος ἦν,
"and "the "officers, a fire of coals having made, for cold it was,
καὶ ἰθερμαίνοντο. ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς
and were warming themselves; and "was "with "them "Peter standing
καὶ θερμαίνόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰη-
and warming himself. The high priest therefore questioned Je-
σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς
sus concerning his disciples, and concerning "teaching
αὐτοῦ. 20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ
"his. "Answered "him "Jesus, I openly

9 that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the

* ὠτίον TTrA. * — σου (read the sword) OLTrAW. ὁ ἀγαγον [αὐτόν] they led him
L; ἡγαγον Tr: [ἀπὸ] ἡγαγον αὐτόν A. ὁ ἀποθανεῖν to die LTrA. — ὁ (read another
LT[1] A). * ὁ TTrA. τοῦ ἀρχιερέως of the high priest TTrA. * τῷ Πέτρῳ ἡ παιδίσκη
ἡ θυρωρὸς LTrA. * καὶ (also) ὁ Πέτρος μετ' αὐτῶν LTrA. ἡ [αὐτῷ] L. * — ὁ TrA.

world; I ever taught ¹ ἐλάλησα" τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συνα-
spoke to the world; I always taught in the syna-
γωγῇ καὶ ἐν τῇ ἱερῷ, ὅπου "πάντοτε" οἱ Ἰουδαῖοι συνέρχον-
gogue and in the temple, where always the Jews
ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 τί με ἐπερωτᾷς;
gether, and in secret I spoke nothing. Why me dost thou question?
ἐπερώτησον" τοὺς ἀκροῦστας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι
question those who have heard what I spoke to them; lo, they
οἶδασιν ἃ εἶπον ἐγώ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος εἰς τῶν
know what "said" I. But "these" things "on" his "saying" one of the
ὑπηρετῶν παρεστηκώς" ἔδωκεν ῥάπισμα τῷ
officers standing by gave a blow with the palm of the hand
Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; 23 Ἀπεκρίθη
to Jesus, saying, Thus answerest thou the high priest? "Answered
αὐτῷ ὁ" Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ
"him" "Jesus, If evil I spoke, bear witness concerning the
κακοῦ· εἰ δὲ καλῶς, τί με ἔδεις; 24 Ἀπέστειλεν ὁ αὐτὸν
evil; but if well, why me strikest thou? "Sent" "him"
ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.
"Annas bound to Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again; and immediately the cock crew.

25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος·
Now "was" "Simon" "Peter" standing and warming him-self.
εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ
They said therefore to him, "Not" "al-o" "thou" "of" "his" "disciples"
εἶ; Ἠρνήσατο· ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. 26 Λέγει εἰς
"art?" He denied, and said, I am not. Says one
ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ
of the bondmen of the high priest, kinsman being [of him] of whom
ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ
"cut off" "Peter the ear, "I" "not" "thce" "saw in the garden"
μετ' αὐτοῦ; 27 Πάλιν οὖν ἡρνήσατο ὁ Πέτρος, καὶ εὐθέως
with him? Again therefore "denied" "Peter, and immediately
ἀλέκτωρ ἐφώνησεν.
a cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not

28 Ἀγούσιν οὖν. τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ
They lead therefore Jesus from Caiaphas into the
πραιτώριον· ἦν δὲ πρῶτα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
praetorium, and it was early. And they entered not into the
πραιτώριον, ἵνα μὴ μιανθῶσιν, ἄλλ' ἵνα φάγωσιν τὸ
praetorium, that they might not be defiled, but that they might eat the
πάσχα. 29 ἐξῆλθεν οὖν ὁ Πιλάτος· πρὸς αὐτούς, καὶ
passover. "Went" "forth" "therefore" "Pilate" to them, and
εἶπεν, Τίνα κατηγορίαν φέρετε "κατὰ" τοῦ ἀνθρώπου· τούτου;
said, What accusation bring ye against this man?
30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος ἑκατο-
They answered and said to him, If "were" "not" "he" an evil
ποιός, οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν. 31 Εἶπεν
doer, "not" "to" "thee" "we" "would have delivered up him." "Said"
οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ
"therefore" "to" "them" "Pilate, Take him ye, and
κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν
according to your law judge him. "Said" "therefore"

¹ ἐλάλησα have spoken LTTAW. ^m — τῇ (read a.) GLTTAW. ⁿ πάντοθεν E; πάντες all GLTTAW. ^o ἐρωτᾷς; ἐρώτησον (ἐπερ. W) LTTAW. ^p παρεστηκώς τῶν ὑπηρετῶν LTTA. ^q — ὁ LTTA. ^r + οὖν therefore ELT[T]A. ^s — ὁ LTTAW. ^t πρῶτῃ GLTTAW. ^u ἀλλὰ LTTA. ^v Πιλάτος T. ^x + ἐξω out LTTA. ^y φησὶν says TTA. ^z — κατὰ T. ^{aa} εἶπαν LTTA. ^{ab} κακὸν πρῶτον TTA. ^{ac} [οὖν] L. ^{ad} — ὁ TTA. ^{ae} — αὐτόν T. ^{af} — οὖν LTA.

αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔστιν ἀποκτεῖναι οὐδένα·
 "to him the Jews, To us it is permitted to put to death no one;
 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων
 that the word of Jesus might be fulfilled which he spoke signifying
 ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν
 by what death he was about to die. "Entered therefore
 εἰς τὸ πραιτώριον πάλιν· ὁ Πιλάτος, καὶ ἐφώνησεν τὸν
 "into the praetorium again Pilate, and called
 Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;
 Jesus, and said to him, Thou art the king of the Jews?
 34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο
 Answered him Jesus, From thyself thou this
 λέγεις, ἢ ἄλλοι σοι εἶπον; περὶ ἐμοῦ; 35 Ἀπεκρίθη
 sayest, or others to thee did say [it] concerning me? Answered
 ὁ Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὺν καὶ
 Pilate, I a Jew am? Nation thy and
 οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 Ἀπεκρίθη
 the chief priests delivered up thee to me: what didst thou? Answered
 ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·
 Jesus, kingdom my is not of this world;
 εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν
 if of this world were kingdom my, attendants
 οἱ ἐμοὶ ἡγωνίζοντο· ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·
 my would fight that I might not be delivered up to the Jews;
 νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν
 but now kingdom my is not from hence. Said therefore
 αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἰ σὺ; Ἀπεκρίθη ὁ
 to him Pilate, Then a king art thou? Answered
 Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι· ἐγὼ. Ἐγὼ εἰς τοῦτο
 Jesus, Thou sayest [it], for a king am I. I for this
 γεγέννημαι. καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα
 have been born, and for this I have come into the world, that
 μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁὖν ἐκ τῆς ἀληθείας
 I may bear witness to the truth. Everyone that is of the truth
 ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστίν
 hears my voice. Says to him Pilate, What is
 ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς
 truth? And this having said, again he went out to the
 Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν
 Jews, and says to them, I not any fault find in
 αὐτῷ. 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἐν ἡμῖν ἀπολύσω
 him. But it is a custom with you that one to you I should release
 ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα
 at the passover; will ye therefore to you I should release the king
 τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-
 of the Jews? They cried out therefore Pilate all, say-
 γοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραβ-
 ing, Not this one, but Barabbas. Now was Barab-
 βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν
 bas a robber. Then therefore took Pilate Jesus
 καὶ ἐμαστίγησεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον
 and scourged [him]. And the soldiers having platted a crown

lawful for us to put any man to death: 32 that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. XIX. Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown

ε πάλιν εἰς τὸ πραιτώριον LITAW.

h Πιλάτος T.

- αὐτῷ ὁ LITTA; - αὐτῷ W.

h ἀπὸ σεαυτοῦ LTA. i εἰπόν σοι TA. m - ὁ GLITAW.

o οἱ ἐμοὶ ἡγωνίζοντο ἂν T.

o - ὁ [A]W. p - ἐγὼ (read εἰμι I am) TT[A].

q [ἐγὼ] L.

i εὐρίσκω ἐν αὐτῷ αἰτίαν

LITTA. s ἀπολύσω ὑμῖν LITTA.

t ἀπολύσω ὑμῖν LITAW.

u - πάντες. T.

of thorns, and put it on his head, and they put on him a purple robe, 3 and said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art

ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, 3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἠέδιδουν αὐτῷ ραπίσματα. 4 Ἐξῆλθεν οὖν πάλιν ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γινῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. 5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδε ὁ ἄνθρωπος. 6 Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. 7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τούτον τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαι σε; 11 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ ἔχεις ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ· εἰ μὴ ἦν σοι δεδομένη ἄνωθεν. διὰ τοῦτο ὁ παραδιδούς με σοι μείζονα ἁμαρτίαν ἔχει. 12 Ἐκ τούτου ἐζητεῖ ὁ Πιλάτος ἀπολῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες, Ἐάν τούτον ἀπο-

* + καὶ ἤρχοντο πρὸς αὐτόν and came to him LITTA. * εἶδον LITTA. * + καὶ and LITTA. * οὖν GLITTA. * ὁ Πιλάτος ἔξω T. * οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ LITTA; αἰτίαν ἐν αὐτῷ οὐδεμίαν εὐρίσκω A; αἰτίαν οὐχ εὐρίσκω T. [ὁ] T. * Ἰδοὺ TITTA. * ἰδὼν T. * — λέγοντες T. * + αὐτόν him GLW. * Πιλάτος T. * — αὐτῷ T. * — ἡμῶν (read the law) LITTA. * αὐτόν υἱὸν τοῦ θεοῦ E; υἱὸν θεοῦ αὐτόν LITTA. * — οὖν T[A]. * ἀπολῦσαι σε, καὶ ἐξουσίαν ἔχω σταυρῶσαι σε LITTA. * + αὐτῷ him [LITTA]. * — ὁ GLITTAW. * ἔχεις thou hast T. * κατ' ἐμοῦ οὐδεμίαν LITTAW. * δεδομένην σοι LITTA. * παραδούς delivered up LT. * ὁ Πιλάτος (Πιλάτος T) ἐζητεῖ LITTA. * ἐκραύγασον LT; ἐκραύγασαν T.

λύσης οὐκ.εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα
 lease thou art not a friend of Cæsar. Everyone ²the ¹king
 "αὐτὸν" ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν ²Πιλάτος
¹himself ¹making speaks against Cæsar. Pilate therefore
 ἀκούσας ¹τοῦτον τὸν λόγον, ¹ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
 having heard this word, ¹led out Jesus, and
 ἐκάθισεν ἐπὶ ¹τοῦ βήματος, εἰς τόπον λεγόμενον Λιθό-
 sat down upon the judgment-seat, at a place called Pav-
 στρωτον, ¹Εβραϊστὶ δὲ Γαββαθᾶ. 14 ἦν δὲ παρασκευή
 ment, but in Hebrew Gabbatha: (and it was [the] preparation
 τοῦ πάσχα, ὥρα ²ἔδ' ὥσει ¹ἔκτη καὶ λέγει τοῖς Ἰου-
 of the passover, [the] hour ¹and about the sixth;) and he says to the Jews,
 δαίοις, "Ἴδε ὁ βασιλεὺς ὑμῶν. 15 ¹Οἱ δὲ ἐκραύγασαν," Ἄρον
 Behold your king! But they cried out, Away,
 ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ ²Πιλάτος, "Τὸν
 away, crucify him. ²Says ²to ²them ¹Pilate,
 βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ
 Your king shall I crucify? ¹Answered ¹the ¹chief ¹priests, ¹Not
 ἔχομεν βασιλέα εἰ μὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν
¹we have a king except Cæsar. Then therefore he delivered up
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον ²ἐξ' τὸν Ἰη-
 him to them that he might be crucified. ²They ²took ²and Je-
 σοῦν ¹καὶ ἀπήγαγον." 17 καὶ βαστάζων ¹τὸν σταυρὸν αὐτοῦ
 sus ¹and led [him] away. And bearing his cross
 ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τοπον, ὃς ¹λέγεται
 he went out to the ¹called ¹of ¹a ¹skull ¹place, which is called
 Ἑβραϊστὶ Γολγοθᾶ. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ'
 in Hebrew Golgotha: where him they crucified, and with
 αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
 him ²others ²two on this side and on that side [one], and in the middle
 τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ τίτλον ὁ ²Πιλάτος καὶ
 Jesus. And ¹wrote ¹also ¹a ¹title ¹Pilate and
 ἐθηκεν ἐπὶ τοῦ σταυροῦ. ἦν δὲ γεγραμμένον. Ἰησοῦς ὁ
 put on the cross. And it was written, Jesus the
 Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν
 Nazarean, the king of the Jews. This ²therefore
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν
¹title ¹many ¹read of the Jews, for near ¹was
 τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν
¹the ¹city the place, ¹where was crucified Jesus; and it was
 γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. 21 ἔλεγον
 written in Hebrew, in Greek, in Latin. ¹Said
 οὖν τῷ ¹Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ,
¹therefore ²to ¹Pilate ¹the ¹chief ¹priests ¹of ¹the ¹Jews, Write not,
 Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς
 The king of the Jews, but that he said, King
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ ²Πιλάτος, Ὁ γέ-
 I am of the Jews. ²Answered ¹Pilate, What I have
 γραφά γέγραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν
 written I have written. The ¹therefore ¹soldiers, when they crucified
 τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα
 Jesus took his garments, and made four

¹ αὐτὸν OLITRAW. ² Πιλάτος, T. ³ τῶν λόγων τούτων these words LITRAW. ⁴ — τοῦ (read a judgment seat) LITRAW. ⁵ ἦν ὡς was about LITRAW. ⁶ ἐκραύγασαν οὖν ἐκεῖνοι they therefore cried out TTA. ⁷ οὖν therefore LITRA. ⁸ καὶ ἤγαγον G; — καὶ ἀπήγαγον LITRA. ⁹ αὐτῷ (αὐτῷ T) τὸν σταυρὸν LITRA. ¹⁰ ὁ LITRA. ¹¹ ὁ τόπος τῆς πόλεως OLITRAW. ¹² Ῥωμαϊστὶ, Ἑλληνιστὶ TTA. ¹³ Πιλάτῳ T. ¹⁴ τῶν Ἰουδαίων εἰμί TTA. ¹⁵ τέσσαρα TTA.

τὸν Ἰησοῦν ἑλθόντες, ὡς εἶδον αὐτὸν ἤδη¹ τεθνηκότα,
Jesus having come, when they saw he already was dead,

οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἰς τῶν στρατιωτῶν
they did not break his legs, but one of the soldiers

λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθύς ἐξῆλθεν²
with a spear his side pierced, and immediately came out

αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ
blood and water. And he who has seen has borne witness, and

ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, ἡ καὶ ἐκεῖνος³ οἶδεν ὅτι ἀληθῆ
true his is witness, and he knows that true

λέγει, ἵνα ὑμεῖς ἐπιστεύσῃτε. 36 ἐγένετο γὰρ ταῦτα ἵνα
he says, that ye may believe. For took place these things that

ἡ γραφὴ πληρωθῇ, Ὅσπου οὐ συντριβήσεται αὐτοῦ.
the scripture might be fulfilled, Not a bone shall be broken of him.

37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν
And again another scripture says, They shall look on him whom

ἐξεκέντησαν.
they pierced.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον⁴ ὁ Ἰωσήφ
And after these things asked Pilate Joseph

ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ
(from Arimathæa, being a disciple of Jesus, but concealed

διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα
through fear of the Jews,) that he might take away the body

τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ
of Jesus: and gave leave Pilate. He came therefore and

ἦρεν⁵ τὸ σῶμα τοῦ Ἰησοῦ. 39 ἦλθεν δὲ καὶ Νικόδημος,
took away the body of Jesus. And came also Nicodemus,

ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα
who came to Jesus by night at first, bearing a mixture

σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν. 40 ἔλαβον οὖν
of myrrh and aloes about pounds a hundred. They took therefore

τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἐδωκαν αὐτὸ ὀθονίους μετὰ τῶν
the body of Jesus, and bound it in linen cloths with the

ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-
aromatics, as a custom is among the Jews to prepare for

φάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος,
burial. Now there was in the place where he was crucified a garden,

καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέ πω οὐδεὶς ἐτέθη.
and in the garden a tomb new, in which no one ever was laid.

42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
There therefore on account of the preparation of the Jews, because

ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
near was the tomb, they laid Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία⁶ ἡ Μαγδαλενὴ
But on the first [day] of the week Mary the Magdalene

ἔρχεται πρῶτ' σκοτίας ἐτι οὕσης εἰς τὸ μνημεῖον, καὶ βλέπει
comes early dark still it being to the tomb, and sees

τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. 2 τρέχει οὖν καὶ
the stone taken away from the tomb. She runs therefore and

ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
comes to Simon Peter and to the other disciple

was, and saw that he was dead already, they brake not his legs: 34 but one of the soldiers pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done; that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple,

¹ ἡ δὲ αὐτὸν τττ. ² ἐξῆλθεν εὐθύς τττ. ³ καὶ ἐκεῖνος Ltr. ⁴ + καὶ also GLTTAW.
⁵ ἐπιστεύετε T. ⁶ Πιλάτος T. ⁷ — ὁ LTTAW. ⁸ — ὁ LTTA. ⁹ Πιλάτος T.
¹⁰ ἦλθον they came T. ¹¹ ἦραν T. ¹² — τὸ σῶμα T. ¹³ αὐτοῦ of him LTTA; αὐτὸν
him T. ¹⁴ αὐτὸν him LTTAW. ¹⁵ ὡς GLTTAW. ¹⁶ + ἐν w. ¹⁷ Μαριάμ T.

φεῖσα ἐκείνη λέγει αὐτῷ¹, 'Ραββουνί· ὁ λέγεται, διδάσκαλε.
ing round she says to him, Rabbouni, that is to say, Teacher.

17 λέγει αὐτῷ^k ὁ¹ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω· γὰρ ἀναβέ-
Says to her Jesus, Not me touch, for not yet have I

βηκα πρὸς τὸν πατέρα· μου¹· πορεύου· δὲ πρὸς τοὺς ἀδελφούς·
ascended to my Father; but go to brethren

μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα· μου καὶ
my, and say to them, I ascend to my Father and

πατέρα· ὑμῶν, καὶ θεόν· μου καὶ θεόν· ὑμῶν. 18 Ἐρχεται
and my God and your God. 18 Comes

ἡ Μαρία¹ ἡ Μαγδαληνὴ ἄπαγγέλλουσα¹ τοῖς μαθηταῖς ὅτι
Maria the Magdalene bringing word to the disciples

ὅτι ἑώρακεν¹ τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Οὕσης· οὖν
she has seen the Lord, and these things he said to her. It being therefore

ὅψιας τῇ· ἡμέρᾳ· ἐκείνη, τῇ μιᾷ¹ ἑβδόμης· σαββάτων, καὶ τῶν
evening on that day, the first [day] of the week, and the

θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι¹, διὰ
doors having been shut where were the disciples assembled, through

τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
fear of the Jews, came Jesus and stood in the

μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 20 Καὶ ταῦτο εἰπὼν
midst, and says to them, Peace to you. And this having said

ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ¹. Ἐχάρη-
he shewed to them the hands and the side of himself. Rejoiced

σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν
therefore the disciples having seen the Lord. Said therefore

αὐτοῖς ὁ Ἰησοῦς¹ πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν
to them Jesus again, Peace to you: as has sent forth

με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. 22 Καὶ τοῦτο εἰπὼν
me the Father, I also send you. And this having said

ἐνεφύσησεν, καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.
he breathed into [them], and says to them, Receive [the] Spirit Holy:

23 ἅν· τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται¹ αὐτοῖς·
of whomsoever ye may remit the sins, they are remitted to them;

ἅν· τινων κρατῆτε, κεκράτηνται. 24 Θωμᾶς· δέ, εἰς ἐκ
of whomsoever ye may retain, they have been retained. But Thomas, one of

τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε
the twelve called Didymus, was not with them when

ἦλθεν ὁ Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,
came Jesus. Said therefore to him the other disciples,

Ἐωράκαμεν τὸν κύριον. Ὁ· δὲ εἶπεν αὐτοῖς, Ἐὰν· μὴ ἴδω ἐν
We have seen the Lord. But he said to them, Unless I see in

ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶ βάλῃ τὸν δάκτυ-
his hands the mark of the nails, and put finger

λόν μου¹ εἰς τὸν τύπον¹ τῶν ἡλῶν, καὶ βάλῃ τὴν χεῖρά· μου¹
my into the mark of the nails, and put my hand

εἰς τὴν πλευρὰν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας
into his side, not at all will I believe. And after days

ὀκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'
eight again were within his disciples, and Thomas with

αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη
them. Comes Jesus, the doors having been shut, and stood

self, and saith unto him, Rabbouni; which is to say, Master. 17 Je-

sus saith unto her, Touch me not; for I am

not yet ascended to my Father; but go to my brethren, and say

unto them, I ascend unto my Father, and your Father; and to

my God, and your God. 18 Mary Magdalene came and told the

disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week,

when the doors were shut where the disciples were assembled for fear of the Jews,

came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And

when he had so said, he shewed unto them his hands and his side.

Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And

when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. 24 But Thomas,

one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after

eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the

¹ + Ἑβραϊστὶ in Hebrew [L] T T A. ^k — ὁ L T T A. ¹ — μου (read the Father) [L] T T A.

¹ Μαρία T T A. ¹ ἀγγέλλουσα L T T A. ¹ ἑώρακα I have seen T T A. ¹ τῶν L T T A. W.

¹ — συνηγμένοι L T T A. ¹ καὶ (— καὶ T) τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς L T T A. ¹ — ὁ

Ἰησοῦς (read he said) T T A. ¹ εἰάν L. ¹ ἀφίενται they have been remitted L T T A.

¹ — ὁ L T T A. ¹ μου τὸν δάκτυλον T. ¹ τόπον place L T. ¹ μου τὴν χεῖρα T T A. .

midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that believe not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

XXI. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and

εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνῃ ὑμῖν. 27 Εἰτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. 28 *Καὶ ἠπεκρίθη ὁ θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. 29 Ἄλλος αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὅτι ἑώρακάς με, ὁ θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν· αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. 31 ταῦτα δὲ γέγραπται ἵνα πιστεύσῃτε ὅτι ὁ Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

21 Μετὰ ταῦτα ἐφάνησεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριαδος· ἐφάνησεν δὲ οὕτως· 2 ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦν. Ἀγούσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξῃλθον καὶ ἠνέβησαν εἰς τὸ πλοῖον μεθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. 4 πρωΐας δὲ ἦδη γενομένης ἔσθη ὁ Ἰησοῦς πρὸς τὸν αἰγιαλόν· οὐ μόντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν. 5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μὴ τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. 6 Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,

* — καὶ GLTTAW. b — ὁ GLTTAW. c [ὁ] Tr. d — Θωμᾶ GLTTAW. e — αὐτοῦ (read the disciples) LTTA. f πιστεύετε Tr. g — ὁ GLTTAW. h + [αἰώνιαν] eternal L. i — ὁ Ἰησοῦς (read he manifested) A; — ὁ Tr. k + [καὶ] and L. l ἐνέβησαν entered GLTTAW. m — εὐθύς LTTA. n γενομένης breaking Tr. w. o — ὁ LTTA. p ἐπὶ Lt. q [ὁ Ἰησοῦς] L; [ὁ] Ἰησοῦς Tr; — ὁ TA. r λέγει he says Tr.

καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι
and ye shall find. They cast therefore, and no longer it to draw
ἵσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν
were they able from the multitude of the fishes. Says therefore
ὁ μαθητὴς ἐκεῖνος δὴν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός
that disciple whom loved Jesus to Peter, The Lord
ἔστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,
it is. Simon therefore Peter, having heard that the Lord it is,
τὸν ἐπενδύτην διεζώσατο ἦν γὰρ γυμνός· καὶ ἔβαλεν
[his] upper garment he girded on, for he was naked, and cast
ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ
himself into the sea. And the other disciples in the
πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἄλλ'
small ship came, for not were they far from the land, but
ὥς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν
somewhere about cubits two hundred, dragging the net
ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν
of fishes. When therefore they went up on the land they see
ἄνθρακιαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.
a fire of coals lying and fish lying on [it], and bread.
10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν
Says to them Jesus, Bring of the fishes which
ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσεν τὸ
ye took just now. Went up Simon Peter, and drew the
δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν
net to the land, full of fishes large a hundred [and]
πεντηκοντάρων· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ
fifty three; and [though] so many there were was not rent the
δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.
net. Says to them Jesus, Come ye, dine.
οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, σὺ τίς
But none ventured of the disciples to ask him, Thou who
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται οὖν ὁ Ἰησοῦς
art? knowing that the Lord it is. Comes therefore Jesus
καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον
and takes the bread and gives to them, and the fish
ὁμοίως. 14 τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς
in like manner. This [is] now the third time was manifested Jesus
τοῖς μαθηταῖς αὐτοῦ· ἐγερθεὶς ἐκ νεκρῶν.
to his disciples having been raised from among [the] dead.
15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,
When therefore they had dined, says to Simon Peter Jesus,
Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεόν τούτων; λέγει αὐτῷ,
Simon [son] of Jonas, lovest thou me more than these? He saith to him,
Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ,
Yea, Lord; thou knowest that I have affection for thee. He saith to him,
Βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων
Feed my lambs. He saith to him again a second time, Simon
Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας
[son] of Jonas, lovest thou me? He saith to him, Yea, Lord; thou knowest
ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά·
that I have affection for thee. He saith to him, Shepherd sheep

ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith

* οὐκέτι GLTW. * ἰσχυον LTTA. * ἄλλὰ TTA. * [ὁ] Tr. * + οὖν therefore TRA.
† εἰς τὴν γῆν LTTA. * μεγάλων ἰχθύων L. * πενήκοντα τριῶν LTT. † [ὁ] Tr.
* — δὲ but [T-JA]. † — οὖν G; — οὖν ὁ LTTA. * — ὁ LTTA. † — αὐτοῦ (read the
disciples) LTTAWE. † Ἰωάννον John LTr; Ἰωάννου TA. † πλέον LTTA. † πρόβατά
little sheep T.

unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whithersoever thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

μου. 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάνᾳ, φι-
my. He says to him the third time, Simon [son] of Jonas, hast thou
λεῖς με; Ἐλυτήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ
affection for me? Was grieved Peter because he said to him the
τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ
third time, Hast thou affection for me? and said to him, Lord, thou
πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει
all things knowest; thou knowest that I have affection for thee. Says
αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου. 18 ἀμὴν ἀμὴν
to him Jesus, Feed my sheep. Verily verily
λέγω σοι, ὅτε ἡς νεώτερος ἐζώνωνες σεαυτὸν, καὶ
I say to thee, When thou wast younger thou girdest thyself, and
περιεπάτεις ὅπου ἠθελες· ὅταν δὲ γηράσῃς ἐκ-
walkedst where thou didst desire; but when thou shalt be old thou shalt
τενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἶσει
stretch forth thy hands, and another shall gird, and bring [thee]
ὅπου οὐ θέλεις. 19 Τοῦτο δὲ εἶπεν σημαίνων ποῖφ
where thou dost not desire. But this he said signifying by what
θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ,
death he should glorify God. And this having said he says to him,
Ἀκολούθει μοι. 20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν
Follow me. But having turned Peter sees the
μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν
disciple whom loved Jesus following, who also reclined
ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν
at the supper on his breast and said, Lord, who is it
ὁ παραδιδούς σε; 21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰη-
who is delivering up thee? Him seeing Peter says to Je-
σοῦ, Κύριε, οὗτος δὲ τί; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν
sus, Lord, but of this one what? Says to him Jesus, If
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ
him I desire to abide till I come, what [is it] to thee? Thou
ἀκολούθει μοι. 23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς
follow me. Went out therefore this word among
τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ
the brethren, That that disciple does not die. However
οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐάν
not said to him Jesus, That he does not die; but, If
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;
him I desire to abide till I come, what [is it] to thee?

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων,
This is the disciple who bears witness concerning these things,
καὶ γράφας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ὃ
and [who] wrote these things: and we know that true is
μαρτυρία αὐτοῦ. 25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα
his witness. And there are also other things many whatsoever
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ
did Jesus, which if they should be written one by one, not even
αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.
itself I suppose the world would contain the written books.
Ἀμήν. ἡ
Amen.

* Ἰωάννου John LTr; Ἰωάννου τα. 1 [καὶ] L. 2 λέγει says T. 3 πάντα σὺ LTrA. 4 — ὁ LTrA; — Ἰησοῦς (read he says) T[Tr]. 5 πρόβατά little sheep TTrA. 6 ζώσει σε TTrA. 7 + [σε] thee L. 8 — δὲ but LTrA. 9 + οὖν therefore LTrA. 10 μοι ἀκολουθεῖ LTrA. 11 οὗτος ὁ λόγος LTrA. 12 οὐκ εἶπεν δὲ T. 13 — τί πρὸς σε T. 14 + ὁ who LTr[A]. 15 αὐτοῦ ἡ μαρτυρία ἐστίν TTrA. 16 — verse 25 T. 17 & which LTrA. 18 οὐδ' LTrA. 19 χωρῆσιν Tc. 20 — Ἀμήν GLTrA. 21 + κατὰ Ἰωάννην (Ἰωάννην A) according to John TTrA.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ¹ ΑΠΟΣΤΟΛΩΝ.¹
ACTS OF THE HOLY APOSTLES.

ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὃ
 The ¹indeed ¹first ²account I made concerning all things, O
 Θεόφιλε, ὃν ἤρξατο ὁ¹ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
 Theophilus, which ²began ¹Jesus both to do and to teach,

2 ἄχρι ἧς-ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
 until the day in which, having given command ²to ²the ¹apostles ¹by
 πνεύματος ἁγίου οὓς ἐξελέξατο, ¹ἀνελήφθη.¹ 3 οἷς
 [²the] ⁴Spirit ²Holy whom he chose, he was taken up: to whom

καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν
 also he presented himself living after he had suffered, with
 πολλοῖς τεκμηρίοις, δι' ἡμερῶν ἑτεσσαράκοντα¹ ὅπτανόμενος
 many proofs, during ²days ¹forty being seen

αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
 by them, and speaking the things concerning the kingdom of God: to the kingdom of God:

4 καὶ συναλιζόμενος ¹παρήγγειλεν αὐτοῖς¹ ἀπὸ Ἱερο-
 and being assembled with [him] he charged them from Jeru-
 σολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
 salem not to depart, but to await the promise

τοῦ πατρὸς, ἣν ἠκούσατέ μου· 5 ὅτι ¹Ἰωάννης¹ μὲν
 of the Father, which [said he] ye heard of me. For John indeed

ἐβάπτισεν ὕδατι, ὑμεῖς-δὲ ὀβαπτισθήσεσθε ἐν πνεύμα-
 baptized with water, but ye shall be baptized with [²the] ²Spirit ²Spirit
 τι¹ ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν
¹Holy ⁴not ²after many days. They indeed therefore

συνελθόντες ¹ῥηρώτων¹ αὐτὸν λέγοντες, Κύριε, εἰ ἐν
 having come together asked him, saying, Lord, ²at
 τῷ-χρόνῳ-τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
²this ²time ¹restorest ²thou the kingdom to Israel?

7 Ἐπεὶν· 8 εἰ¹ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους
 And he said to them, ²Not ²yours ¹it is to know times
 ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ-ιδίᾳ ἐξουσίᾳ· 8 ἀλλὰ
 or seasons which the Father placed in his own authority; but

ἡλψέσθε¹ δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ'
 ye will receive power, ²having ²come ²the ²Holy ²Spirit ²Spirit
 ὑμᾶς, καὶ ἐσεσθέ ¹μοι¹ μάρτυρες ἐν-τε Ἱερουσαλὴμ καὶ ἐν¹
 you, and ye shall be to me witnesses both in Jerusalem and in

πάσῃ τῇ¹ Ἰουδαίᾳ καὶ ¹Σαμαρείᾳ¹ καὶ ἕως ἰσχύτου
 all Judaea and Samaria and to [²the] uttermost part
 τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν
 of the earth. And these things having said, ²beholding [²him] ²they

ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
 he was taken up, and a cloud withdrew him from ²eyes
 αὐτῶν.
¹their.

10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου
 And as ²looking ²intently ¹they ¹were into the heaven as ²was ²going

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

¹ — ἁγίων G; — τῶν ἁγίων (read of [the]) LITTAW. ¹ — ἀποστόλων T. ¹ — ὁ LITTAW.
² ἀνελήφθη LITTA. ¹ τεσσαράκοντα LITTA. ² αὐτοῖς παρήγγειλεν AW. ² Ἰωάννης Tr.
¹ ἐν πνεύματι βαπτισθήσεσθε LITTA. ¹ ῥηρώτων LITTA. ¹ — δὲ and TT. ¹ ἡλψέσθε
 LITTA. ¹ μου of MS LITTAW. ¹ — ἐν LITTA. ¹ — τῇ A. ¹ Σαμαρίᾳ T.

went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἱσθητί
 'he, 'also·'behold 'men 'two stood by them in 'apparel
 λευκῇ," 11 οἱ καὶ εἶπον," Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἑμ-
 'white, who also said, Men Galileans, why do ye stand look-
 βλέποντες" εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς"
 ing into the heaven? This Jesus who was taken up
 ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται δι·τρόπον
 from you into the heaven thus will come in the manner
 ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. 12 Τότε
 ye beheld him going into the' heaven. Then
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου
 they returned to Jerusalem from [the] mount called
 Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον
 of Olives, which is near Jerusalem, 'a sabbath's 'being 'distant
 ὁδόν. 13 Καὶ ὅτε εἰσῆλθον ἀνέβησαν εἰς τὸ ὑπερῶν,"
 journey. And when they had entered they went up to the upper chamber,
 οὗ ἦσαν καταμένοντες ὅ·τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάν-
 where were staying both Peter and James and John
 νης" καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ
 and Andrew, · Philip and Thomas, Bartholomew and
 Ματθαῖος," Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής,
 Matthew, James [son] of Alphaeus and Simon the Zealot,
 καὶ Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἦσαν προσκαρ-
 and Jude [brother] of James. These all were 'steadfastly
 τεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει," σὺν
 'continuing 'with 'one 'accord in prayer and supplication, 'with [the]
 γυναῖξιν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ ἑσὺν τοῖς
 women and Mary the mother of Jesus, and with
 ἀδελφοῖς αὐτοῦ.
 his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν
 And in those days 'having 'stood 'up 'Peter in
 μέσῳ τῶν μαθητῶν" εἶπεν ἦν τε ὁχλὸς ὀνομάτων
 [the] midst of the disciples said, ('was 'and [the] 'number 'of 'names
 ἐπὶ τὸ αὐτὸ ὥς ἑκατὸν·εἴκοσιν." 16 Ἄνδρες ἀδελφοί, ἔδει
 'together about a hundred and twenty,) Men brethren, it was neces-
 πληρωθῆναι τὴν γραφὴν ταύτην," ἣν προεῖπεν τὸ
 sary 'to 'have 'been 'fulfilled 'this 'scripture, which 'spoke 'before 'the
 πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ
 'Spirit 'the 'Holy by [the] mouth of David concerning Judas who
 γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν τὸν Ἰησοῦν 17 ὅτι
 became guide to those who took Jesus; for
 κατηγορημένος ἦν ὁ σὺν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς
 numbered he was with us, and obtained a part
 διακονίας ταύτης. 18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον
 in this service. This [man] indeed then got a field
 ἐκ πτοῦ" μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος
 out of the reward of unrighteousness, and 'headlong 'having 'fallen
 ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.
 burst in [the] midst, and 'gushed 'out 'all 'his 'bowels.

ἡ ἐσθήσεσιν Α) λευκαῖς LITTA. ἡ εἶπαν LITTA. ἡ βλέποντες TT. ἡ ἀναληφθεῖς LITTA. ἡ εἰς τὸ ὑπερῶν ἀνέβησαν LITTA. ἡ Ἰωάννης (Ἰωάνης Tr) καὶ Ἰάκωβος LITTA.W. ἡ Ματθαῖος LITTA. ἡ — καὶ τῇ δεήσει GLITTA.W. ἡ Μαρίας TT. ἡ — σὺν LITTA.W. ἡ ἀδελφοὶ brethren LITTA.W. ἡ ὥς LITTA. ἡ εἴκοσι LITTA. ἡ — ταύτην (read the scripture) LITTA.W. ἡ Δαβὶδ LITTA; Δαβὶδ GW. ἡ — τὸν LITTA ἡ ἐν among GLITTA.W. ἡ — τοῦ (read a reward) GLITTA.W

19^a καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ,
 And known it became to all those dwelling in Jerusalem,
 ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν
 so that was called that field in their own language
 Ἀκελδαμά,¹ τὸντέστιν² χωρίον αἵματος. 20 γέγραπται γὰρ
 Aceldama; that is, field of blood. For it has been written
 ἐν βίβλῳ ψαλμῶν, Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος,
 in [the] book of Psalms, Let become his homestead desolate,
 καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καί, Τὴν ἐπισκοπὴν
 and let there not be [one] dwelling in it; and, Overseership
 αὐτοῦ ἡ λάβοι³ ἕτερος. 21 Δεῖ οὖν τῶν συνελθόντων
 his let take another. It behoves therefore of those consorting
 ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἔν⁴ ᾧ εἰσῆλθεν καὶ
 with us men during all [the] time in which came in and
 ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 ἀρχάμενος ἀπὸ τοῦ
 went out among us the Lord Jesus, beginning from the
 βαπτίσματος Ἰωάννου ἕως⁵ τῆς ἡμέρας ἧς ἀνελήφθη
 baptism of John until the day in which he was taken up
 ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ. γενέσθαι σὺν
 from us, a witness of his resurrection to become with
 ἡμῖν ἓνα τούτων. 23 Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλού-
 us one of these. And they set forth two, Joseph call-
 μενον Βαρσαβάν,⁶ ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν.⁷
 ed Barsabas, who was surnamed Justus, and Matthias.
 24 καὶ προσευξάμενοι εἶπον,⁸ Σὺ κύριε, καρδιογνώστα
 And praying they said, Thou Lord, knower of the hearts
 πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω
 of all, shew of these two one which thou didst choose
 25 λαβεῖν τὸν κλήρον⁹ τῆς διακονίας ταύτης καὶ ἀποστολῆς,
 to receive the part of this service and apostleship,
 ἧς¹⁰ ἡ παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον
 from which transgressing fell Judas, to go to his place
 τὸν ἰδίον. 26 Καὶ ἔδωκαν κλήρους αὐτῶν,¹¹ καὶ ἔπεσεν ὁ
 own. And they gave lots their, and fell the
 κλήρος ἐπὶ Ματθίαν,¹² καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκά
 lot on Matthias, and he was numbered with the eleven
 ἀποστόλων.
 apostles.

2 Καὶ ἐν τῷ συμπληροῦσθαι¹ τὴν ἡμέραν τῆς πεντη-
 And during the accomplishing of the day of Pente-
 κοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν² ἐπὶ τὸ αὐτό. 2 καὶ
 cost they were all with one accord in the same place. And
 ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος ὥσπερ φερομένης
 came suddenly out of the heaven a sound as rushing
 πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν
 of a breath violent, and filled whole the house where they were
 καθήμενοι.³ 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
 sitting. And there appeared to them divided tongues
 ὡσεὶ πυρός,⁴ ἐκάθισεν τε⁵ ἐφ' ἓνα ἕκαστον αὐτῶν. 4 καὶ
 as of fire, and sat upon one each of them. And 4 And they were all

was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them like as of fire, and it sat upon each of them. 4 And they were all

9 + δ T. 1 [ιδίᾳ] TrA. 2 Ἀκελδαμάχ Aceldamach LA; Ἀχελδαμάχ Acheldamach Tr. 3 τούτ' ἐστὶν GTr. 4 λαβέτω LTTAW. 5 — ἐν (read ᾧ in which) LTTA. 6 Ἰωάννου Tr. 7 ἄχρη T. 8 ἀνελήμφθη LTTA. 9 σὺν ἡμῖν γενέσθαι LTTAW. 10 Βαρσαβάν LTTA. 11 Μαθθίαν TrA. 12 εἶπαν LTTAW. 13 ὃν ἐξελέξω ἐκ τούτων τῶν δύο αὐτοῖς on them LTTA. 14 συν- T. 15 συν- TA. 16 πάντες ὁμοῦ all together LTTA. 17 καθιζόμενοι L. 18 καὶ ἰκάθισεν LTTA.

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians; we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 for these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I

ἐπλήσθησαν ὅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν they were filled all with [the] Spirit Holy, and began to speak
ἑτέροις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγ- with other tongues, as the Spirit gave to them to utter
εσθαι. 5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, forth. Now were in Jerusalem dwelling Jews,
ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. men pious from every nation of those under the heaven.
6 γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος But having arisen the rumour of this, came together the multitude
καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ and were confounded, because heard one each in his own language
λαλούντων αὐτῶν. 7 ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, speaking them. And were amazed all and wondered,
λέγοντες, πρὸς ἀλλήλους, Ὅυκ ἰδοὺ πάντες οὗτοι εἰσιν οἱ saying to one another, Not lo all these are who
λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος are speaking Galileans? and how we hear each
τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, 9 Πάρθοι καὶ in our own language in which we were born, Parthians and
Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοπο- Medes and Elamites, and those who inhabit Mesopo-
ταμίαν, Ἰουδαῖοι τε καὶ Καπαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, tania, and Judea and Cappadocia, Pontus and Asia,
10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς both Phrygia and Pamphylia, Egypt and the parts
Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες of Libya which [is] about Cyrene, and the sojourning [there];
Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, Romans, both Jews and proselytes, Cretans and Arabians,
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέροις γλώσσαις τὰ we hear speaking them in our own tongues
μεγαλεῖα τοῦ θεοῦ; 12 Ἐξίσταντο δὲ πάντες καὶ διηποροῦν, great things of God? And were amazed all and were in perplexity,
ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; one to another saying, What would this be?
13 Ἐτεροὶ δὲ χλευάζοντες ἔλεγον, Ὅτι γλεύκους μεμεστῶ- But others mocking said, Of new wine full
μένοι εἰσιν. 14 Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκά ἐπῆρεν they are. But standing up Peter with the eleven lifted up
τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, his voice and spoke forth to them, Men Jews,
καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ὅπαντες, τοῦτο ὑμῖν and ye who inhabit Jerusalem all, this to you
γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς known let be, and give heed to my words: for not as
ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν ἔστιν γὰρ ὥρα ye take it, these are drunken, for it is [the] hour
τρίτῃ τῆς ἡμέρας· 16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον third of the day; but this is that which has been spoken
διὰ τοῦ προφήτου Ἰωήλ, 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις by the prophet Joel, And it shall be in the last

ἅπαντες LITtr. ὁ ἀποφθέγγεσθαι αὐτοῖς LITtr. & εἰς T. — πάντες (read they were amazed) LITtr. — πρὸς ἀλλήλους LITtr. Ὅυκ LIT; Ὅυκί TIT. ὅπαντες LITtr. Ἑλαμίται T. διηποροῦντο TITtr. ὁ θέλει LITtr. διαχλευάζοντες GLITtr. & LITtr. — ἰωήλ A. — καὶ A.

ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
 days, says God, I will pour out of my Spirit upon
 πᾶσαν σάρκα, καὶ προφητεῖουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγα-
 all flesh; and shall prophecy your sons and daughters
 τέρεις ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὕψονται, καὶ οἱ
 ters your; and your young men visions shall see, and
 πρεσβύτεροι ὑμῶν ἐκύπνια¹ ἐνυπνιασθήσονται. 18 καὶ γέ²
 your elders dreams shall dream; and even
 ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
 upon my bondmen and upon my bondwomen in days
 ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεῖ-
 those will I pour out of my Spirit, and they shall pro-
 σουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα
 phesy; and I will give wonders in the heaven above and signs
 ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20 ὁ
 on the earth below, blood and fire and vapour of smoke. The
 ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα,
 sun shall be turned into darkness and the moon into blood,
 πρὶν ἢ³ ἔλθειν ἡ τὴν⁴ ἡμέραν κυρίου τὴν μεγάλην καὶ
 before come day of [the] Lord the great and
 ἐπιφανῆ. 21 καὶ ἔσται, πᾶς ὃς ἂν⁵ ἐπικαλέσεται τὸ
 manifest. And it shall be, everyone whoever shall call upon the
 ὄνομα κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε
 name of [the] Lord shall be saved. Men Israelites, hear
 τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ
 these words: Jesus the Nazarean, a man by
 τοῦ θεοῦ ἀποδεδειγμένον⁶ εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν
 God set forth to you by works of power and wonders
 καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεός ἐν μέσῳ ὑμῶν,
 and signs, which wrought by him God in midst your,
 καθὼς καὶ⁷ αὐτοὶ οἶδατε, 23 τοῦτον τῇ ὀρισμένῃ βουλῇ⁸
 as also yourselves know: him, by the determinate counsel
 καὶ προγνώσει τοῦ θεοῦ ἔκδοτον ὀλαβόντες⁹ διὰ χειρῶν¹⁰
 and foreknowledge of God given up, having taken by hands
 ἀνόμων προσήξαντες ἀνείλετε. 24 ὃν ὁ θεός ἀνέστησεν,
 lawless, having crucified ye put to death. Whom God raised up,
 ἵστας τὰς ὠδὶνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν
 having loosed the throes of death, inasmuch as it was not possible
 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Δαβὶδ¹¹ γὰρ λέγει εἰς
 [for] to be held him by it; for David says as to
 αὐτόν, Προωρώμην¹² τὸν κύριον ἐνώπιόν μου διαπαντός,¹³
 him, I forsook the Lord before me continually,
 ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο
 because at my right hand he is, that I may not be shaken. Therefore
 εὐφράνθη¹⁴ ἡ καρδία μου καὶ ἠγαλλίασατο ἡ γλῶσσά μου.
 rejoiced my heart and exulted my tongue;
 ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. 27 ὅτι οὐκ
 yet more, also my flesh shall rest in hope, for not
 ἐγκαταλείψεις¹⁵ τὴν ψυχὴν μου εἰς ᾧδον, οὐδὲ δώσεις τὸν
 thou wilt leave my soul in hades, nor wilt thou give

will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 because thou wilt leave my soul in hell, neither wilt

¹ ἐκύπνιαις with dreams GLTTAW.

² καί γε GT.

³ — ἡ LTTA.

⁴ — τὴν LTTA.

⁵ — καὶ ἐπιφανῆ T.

⁶ ἐάν TTA.

⁷ Ἰσραηλῖται T.

⁸ ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ TTA.

⁹ — καὶ LTTA.

¹⁰ — λαβόντες LTTA.

¹¹ χειρὸς hand (read by [the] hand of lawless

[ones]) LTTA.

¹² ἀνείλετε GLTTAW.

¹³ Δαβὶδ LTTA; Δαβὶδ GW.

¹⁴ Προωρώμην LTTA.

¹⁵ + μου (read my Lord) T.

¹⁶ διαπαντός GT.

¹⁷ ὑψράνθη LTTAW.

¹⁸ μου ἡ καρδία TTA.

¹⁹ ἐφ LT.

²⁰ ἐγκαταλείψεις T.

²¹ ᾧδον LTTAW.

thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: 31 he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ

δοῖόν σου ἰδεῖν διαφθοράν. 28 ἔγνωρίσας μοι ὁδοὺς ἁγίου· πλὴρῶσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ἔμοσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31 προῖδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ, ὅτι οὐκ ἐκατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾧδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἔδειχεν τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, Εἰπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου. 35 ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 Ἀσφαλῶς οὖν γινώσκειτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ κύριον καὶ χριστόν αὐτὸν ὁ θεός ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

Jesus whom ye crucified. 37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, τί ποιήσομεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ

^b Δαυαὶδ LITTA; Δαυὶδ GW. ^c — τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν GLTTA. ^d τὸν θρόνον LITTA. ^e οὐτε LITTAW. ^f ἐγκατελείφθη LITTA; ἐνκ- T. ^g — ἡ ψυχὴ αὐτοῦ GLTTA. ^h ᾧδον T. ⁱ οὐτε LITTAW. ^j πνεύματος τοῦ ἁγίου LITTA. ^k — νῦν GLTTA. ^l — καὶ αὐτὸν T [A]. ^m — ὁ (read [the]) TTA. ⁿ + ὁ the L. ^o — καὶ E. ^p αὐτὸν καὶ χριστόν GLTTA-W. ^q ἐποίησεν ὁ θεός T. ^r τὴν καρδίαν LITTA. ^s ποιήσομεν should we do TTA. ^t — ἐφη LITTA. ^u + φησὶν says T. ^v ἐν LIT.

χριστοῦ, εἰς ἀφεσιν ἁμαρτιῶν,¹ καὶ ἂν λήψετε² τὴν δωρεάν
 Christ, for remission of sins, and ye will receive the gift
 τοῦ ἁγίου πνεύματος. 39 ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ
 of the Holy Spirit. For to you is the promise and
 τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, "ὅσους" ἂν
 to your children, and to all those at a distance, as many as
 προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. 40 Ἐτέροις τε λόγοις
 may call [the] Lord our God. And with other words
 πλείοσιν ¹διεμαρτύρετο² καὶ παρεκάλει³ λέγων, Σώθητε ἀπὸ
 many he earnestly testified and exhorted, saying, Be saved from
 τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν ἀσμένως⁴
 generation this crooked. Those therefore who gladly
 ἀποδέξιμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν⁵ καὶ προσετέθη-
 had welcomed his word were baptized; and were added
 σαν⁶ τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλαι. 42 Ἦσαν δὲ
 that day souls about three thousand. And they were
 προσκαρτεροῦντες⁷ τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ
 steadfastly continuing in the teaching of the apostles and in fellowship,
 καὶ⁸ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 Ἐγένετο⁹
 and the breaking of bread and in prayers. There came
 δὲ πᾶσιν ψυχῇ φόβος, πολλά¹⁰ τε τέρατα καὶ σημεῖα διὰ
 and upon every soul fear, and many wonders and signs through
 τῶν ἀποστόλων ἐγένετο.¹¹ 44 Πάντες δὲ οἱ πιστεύοντες¹² ἦσαν
 the apostles took place. And all who believed were
 ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινὰ, 45 καὶ τὰ κτήματα
 together and had all things common, and [their] possessions
 καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσιν,
 and goods they sold, and divided them to all,
 καθότι ἂν τις χρεῖαν εἶχεν. 46 καθ' ἡμέραν τε προσκαρ-
 according as anyone need had. And every day steadfastly
 τεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ' οἶκον
 continuing with one accord in the temple, and breaking in [their] houses
 ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι
 bread, they partook of food with gladness and simplicity
 καρδίας, 47 αἰνούντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον
 of heart, praising God, and having favour with whole
 τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους¹³
 the people; and the Lord added those who were being saved
 καθ' ἡμέραν τῇ ἐκκλησίᾳ.¹⁴
 daily to the assembly.

3 Ὡς ἐπὶ τὸ αὐτὸ¹ ὁ δὲ Πέτρος² καὶ Ἰωάννης³ ἀνέβαινον
 Together and Peter and John went up
 εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἑννάτην.⁴
 into the temple at the hour of prayer, the ninth;
 2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων
 and a certain man lame from his mother's womb was
 ἐβαστάζετο⁵ ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
 was being carried, whom they placed daily at the door of the
 ἱεροῦ τὴν λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἑλεημοσύνην παρὰ
 temple called Beautiful, to ask alms from

for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 and sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

III. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered

1 τῶν ἁμαρτιῶν ὑμῶν of your sins LIT. 2 λήψετε LIT. 3 οὓς whom L. 4 διεμαρτύρετο LIT. 5 + αὐτοὺς them LIT. 6 + ἐν in LIT. 7 + [ἐν] L. 8 + καὶ LIT. 9 ἐγένετο LIT. 10 δὲ T. 11 + ἐν Ἱερουσαλὴμ, φόβος τε ἦν μέγας ἐπὶ πάντας. in Jerusalem, and great fear was upon all. T. 12 + καὶ (read And all also) T. 13 πιστεύσαντες T. 14 τῇ ἐκκλησίᾳ LIT. 15 ἐπὶ τὸ αὐτὸ joined to chapter II. LIT. 16 Πέτρος δὲ LIT. 17 Ἰωάννης T. 18 ἐνέβη LIT. 19

into the temple: 3 who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him

τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3 δὲ ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσέναι εἰς τὸ ἱερόν, ἠρώτα ἑλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν, Βλέψον εἰς ἡμᾶς. 5 Ὁ δὲ ἐπέχειν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. 7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις· καὶ τὰ ἄσφυρά· 8 καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν. 9 καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν. 10 ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἑλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. 11 Κρατοῦντος δὲ αὐτοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμεν πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἐκθαμβοί. 12 ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἑδόξεσεν τὸν παῖδα αὐτοῦ Ἰησοῦν ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος

† Ἰωάννην Tr. † Ἰωάννη Tr. † ἔγειρε καὶ [τῇ]; — ἔγειραι καὶ [τῇ]. † + αὐτόν
him LTTA. † αἱ βάσεις αὐτοῦ LTTA. † σφύδρα T. † [καὶ] L. † πᾶς ὁ λαὸς αὐτόν
LTTAW. † δὲ LTTA. † αὐτὸς LT. † αὐτοῦ he (held) GLTTAW. † + τὸν LTT.
† Ἰωάννην Tr. † πᾶς ὁ λαὸς πρὸς αὐτοὺς LTTA. † Σολομῶντος GLTTAW. † + ὁ LTTA.
† Ἰσραηλίται T. † + θεὸς God L; + ὁ θεὸς T. † + μὲν indeed GLTTAW. † — αὐτόν
[τῇ]. † Πιλάτου T.

ἐκείνου ἀπολύειν. 14 ὑμεῖς·δὲ τὸν ἅγιον καὶ δίκαιον
 'he to release [him]. But ye the holy and righteous one
 ἡρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,
 denied, and requested a man a murderer to be granted to you,
 15 τὸν·δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ᾔγειρεν
 but the Author of life ye killed, whom God raised up
 ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ
 from among [the] dead, whereof we witnesses are: and by
 τῇ πίστει τοῦ·ὀνόματος·αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ
 faith in his name this [man] whom ye behold and
 οἶδατε ἑστερέωσεν τὸ·ὄνομα·αὐτοῦ· καὶ ἡ πίστις ἣ δι'
 know 'made 'strong 'his 'name; and the faith which [is] by
 αὐτοῦ ἔδωκεν αὐτῷ τὴν·ὀλοκληρίαν·ταύτην ἀπέναντι πάντων
 him gave to him this complete soundness before all
 ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
 of you. And now, brethren, I know that in ignorance ye acted,
 ὥσπερ καὶ οἱ·ἀρχόντες·ὑμῶν· 18 ὁ·δὲ·θεὸς ᾧ προκατήγγειλεν
 as also your rulers; but God 'what before announced
 διὰ στόματος πάντων τῶν·προφητῶν·^οαὐτοῦ παθεῖν
 by [the] mouth of all his prophets [that] 'should 'suffer
 τὸν·χριστὸν^p, ἐπλήρωσεν οὕτως. 19 μετανοήσατε οὖν καὶ
 'the Christ, he fulfilled thus. Repent therefore and
 ἐπιστρέψατε, ^qεἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως
 be converted, for the blotting out of your sins, so that
 ἀνέλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,
 may come times of refreshing from [the] presence of the Lord,
 20 καὶ ἀποστείλῃ τὸν·προεφκηρυγμένον^r ὑμῖν, ^sἸησοῦν
 and [that] he may send him who was before proclaimed to you, Jesus
 χριστόν,^t 21 ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων
 Christ, whom 'must 'heaven indeed receive till times
 ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ
 of restoration of all things, of which 'spoke God by [the]
 στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.^u
 mouth of all 'holy 'his prophets from of old.
 22 ^vΜωσῆς^u μὲν ^zγὰρ^u ἵπρος τοὺς πατέρας^u εἶπεν, "Ὅτι
 'Moses 'indeed 'for to the fathers said,
 προφῆτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν^u ἐκ
 A prophet to you will 'raise 'up [tho] 'Lord God 'your from among
 τῶν ἀδελφῶν·ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα
 your brethren, like me: him shall ye hear in all things
 ὅσα·ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται·δὲ πᾶσα ψυχὴ
 whatsoever he may say to you. And it shall be [that] every soul
 ἣτις ἂν^u·μὴ·ἀκούσῃ τοῦ·προφήτου·ἐκείνου ^bἐξολοθρευθήσεται^u
 which may not hear that prophet shall be destroyed
 ἐκ τοῦ λαοῦ. 24 Καὶ πάντες·δὲ οἱ προφῆται ἀπὸ
 from among the people. And indeed all the prophets from
 Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν καὶ ^cπρακατήγ-
 Samuel and those subsequent, as many as spoke also before an-
 γειλαν^u τὰς·ἡμέρας·ταύτας. 25 ὑμεῖς ἐστε ^dυἱοὶ τῶν προφητῶν
 nounced these days. Ye are sons of the prophets
 καὶ τῆς διαθήκης ἧς ^eδιέθετο ὁ θεός^u πρὸς τοὺς πατέρας
 and of the covenant which 'appointed God to fathers

go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 and he shall send Jesus Christ, which before was preached unto you: 21 whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto

o — αὐτοῦ (read the prophets) LITTA. p + αὐτοῦ (read his Christ) LITTA. w. q πρὸς τ. r προεφκηρυγμένον was foreordained GLTTAW. s χριστόν Ἰησοῦν LITTA. t τῶν (omit all) GLTTAW. u — ἀπ' αἰῶνος αὐτοῦ προφητῶν LITTA. v Μωσῆς GLTTAW. w — γὰρ GLTTAW. x — πρὸς τοὺς πατέρας LITTA. y ἡμῶν OUR T. z ἐάν TA. a ἐξολοθρευθήσεται LITTA. b κατήγγειλαν announced GLTTAW. c + οἱ the GLTTAW. d ὁ θεὸς διέθετο L.

Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ἡμῶν,¹ λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἐνευλο-
our, saying to Abraham, And in thy seed shall be
γῇθῇσονται πᾶσαι αἱ πατρίαι τῆς γῆς. 26 ὑμῖν πρῶτον
blessed all the families of the earth. To you first
ὁ θεὸς ἀναστήσας² τὸν παῖδα αὐτοῦ Ἰησοῦν,³ ἀπέστειλεν
God, having raised up his servant Jesus, sent
αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ
him, blessing you in turning each from
τῶν πονηριῶν ὑμῶν.⁴
wickedness your.

IV. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπίστησαν αὐτοῖς
And as were speaking they to the people, came upon them
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
the priests and captain of the temple and the Sadducees,
2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ
being distressed because to teach they the people, and
καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
announce in Jesus the resurrection which [is] from among
νεκρῶν.³ 3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο¹
[the] dead; and they laid on them hands and put
εἰς τήρησιν εἰς τὴν αὔριον.⁴ ἦν γὰρ ἑσπέρα ἤδη.
[them] in hold till the morrow; for it was evening already.
4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν,
But many of those who had heard the word believed,
καὶ ἐγενήθη² ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσει³ χιλιάδες πέντε.
and became the number of the men about thousand five.

5 And it came to pass on the morrow, when they were gathered together at Jerusalem, with their rulers, elders, and scribes, 6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 if we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναθῆναι αὐτῶν
And it came to pass on the morrow were gathered together their
τοὺς ἄρχοντας καὶ ὁ πρεσβυτέρους καὶ ὁ γραμματεῖς¹ ῥεῖς² Ἰε-
rulers and elders and scribes at Je-
ρουσαλήμ, 6 καὶ Ἀνναν τὸν ἀρχιερεᾶ καὶ Καϊάφαν καὶ
rusalem, and Annas the high priest and Caiaphas and
Ἰωάννην καὶ Ἀλέξανδρον,³ καὶ ὅσοι ἦσαν ἐκ γένους
John and Alexander, and as many as were of family
ἀρχιερατικοῦ. 7 καὶ στήσαντες αὐτοὺς ἐν τῷ⁴ μέσῳ ἔπυν-
high-priestly. And having placed them in the midst they
θάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε
inquired, In what power or in what name did
τοῦτο⁵ ὑμεῖς; 8 Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου
this ye? Then Peter, filled with [the] Spirit Holy,
εἶπεν πρὸς αὐτούς, Ἀρχόντες τοῦ λαοῦ καὶ πρεσβύτεροι
said to them, Rulers of the people and elders
τοῦ Ἰσραὴλ,⁶ 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
of Israel, If we this day are examined as to a good work
ἀνθρώπου ἀσθενοῦς, ἐν τίνι ὁδῷ⁷ σέσωσται.⁸ 10 γνωστὸν
[to the] infirm man, by what he has been cured, known
ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ
be it to all you and to all the people of Israel, that in the
ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυ-
name of Jesus Christ the Nazarene, whom ye cruci-
ρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ
fied, whom God raised from among [the] dead, by him

¹ ὑμῶν your TRA.
² αὐτῶν their L.
³ + τοὺς the LTTA.
⁴ Ἀλέξανδρος LTTA.
⁵ σέσωσται T.

⁶ + ἐν GLTTAW.
⁷ + αὐτοὺς them W.
⁸ ἐν LTTAW.
⁹ — τῷ Θ[Α].

¹ ἀναστήσας ὁ θεὸς TA.
² — ὁ LT[Tr]A.
³ Ἀννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ
τοῦτο ἐποιήσατε T.
⁴ — Ἰησοῦν GLTTA.
⁵ [ὡς] LTTA; — ὥσει T.
⁶ — τοῦ Ἰσραὴλ LTTA.

οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγίης. 11. οὗτός ἐστιν ὁ
this [man] stands before you sound. This is the
λίθος ὃ ἐξουθενήθεις ὑφ' ὑμῶν τῶν "οἰκοδομούντων,"
stone which has been set at nought by you the builders,
ὃ γενόμενος εἰς κεφαλὴν γωνίας. 12 καὶ οὐκ ἐστὶν
which is become head of [the] corner. And there is
ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· "οὔτε" γὰρ ὄνομά ἐστιν ἕτερον
in "other" "no one" salvation, for neither "name" is "there" "another"
ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ
under the heaven which has been given among men, by which
δεῖ σωθῆναι ἡμᾶς.
"must" "be" "saved" "we."

13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάν-
But seeing the "of" Peter "boldness" and of John,
νου, καὶ καταλαβόμενοι ὅτι ἀνθρώποι ἀγράμματοί εἰσιν
and having perceived that "men" "unlettered" "they" "are"
καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ
and uninstructed, they wondered, and they recognized them that with
Ἰησοῦ ἦσαν. 14 τὸν δὲ "ἄνθρωπον βλέποντες σὺν αὐτοῖς
Jesus they were. But "the" "man" "beholding" "with" "them"
ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. 15 κελεύ-
"standing who had been healed, nothing they had to gainsay. "Having"
σαντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου ἀπελθεῖν "συνέβαλον"
"commanded" but them outside the sanhedrim to go they conferred
πρὸς ἀλλήλους, 16 λέγοντες, Τί ποιήσομεν τοῖς ἀνθρώ-
with one another, saying, What shall we do to "men"
ποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν
"these?" for that indeed a known sign has come to pass
δὲ αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν,
through them, "to" "all" "those" "inhabiting" "Jerusalem" ["is"] "manifest,"
καὶ οὐδυνάμεθα ἀρνήσασθαι. 17 ἀλλ' ἵνα μὴ ἐπὶ πλείον
and we are unable to deny [it]. But that not further
διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς
it may spread among the people, with a threat let us threaten them
μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ, μηδενὶ ἀνθρώπων.
no longer to speak in this name to any man.

18 Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς "τὸ" καθόλου
And having called them they charged them "at" "all"
μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
"not" to speak nor to teach in the name of Jesus.
19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς
But Peter and John answering to them
εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκοῦειν
said, Whether right it is before God "to" "you" "to" "listen"
μᾶλλον ἢ τοῦ θεοῦ κρίνατε. 20 οὐδυνάμεθα γὰρ ἡμεῖς ἃ
rather than God, judge ye; "cannot" for "we" "what"
εἶδομεν καὶ ἠκούσαμεν μὴ λαλεῖν. 21 Οἱ δὲ προσαπειλή-
"we" "saw" "and" "heard" "but" "speak. But they having further"
σάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολά-
threatened let "go" "them," nothing finding as to how they might
συνταί αὐτούς διὰ τὸν λαόν, ὅτι πάντες ἰδοῦσάζον
punish them on account of the people, because all were glorifying

man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that

* οἰκοδόμων LITtrA.

* οὐδὲ LITtrW.

† Ἰωάννου Tr.

* τε and LITtr A. * συνέβαλον

LITtrA. † ποιήσωμεν should we do TrtrA.

* ἀρνείσθαι LITtrA.

† — ἀπειλῇ LITtr A.

* — αὐτοῖς (read [them]) LITtrA.

† — τὸ LITtr.

* Ἰωάννης Tr.

* εἶπον (εἶπαν Tr) πρὸς

αὐτοῦς LITtrW.

† εἶδομεν LITtrA.

which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

τὸν θεὸν ἐπὶ τῷ γεγονότι. 22 ἐτῶν γὰρ ἦν
God for that which has taken place; for years [old] was
πλειόνων ἑτσεσράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἔγεγόνει
above forty the man on whom had taken place
τὸ σημεῖον τοῦτο τῆς ἰάσεως.
this sign of healing.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voices to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them: 25 who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 for to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ
And having been let go they came to their own [company], and
ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσ-
reported whatever to them the chief priests and the el-
βύτεροι εἶπον. 24 οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν
said. And they having heard, with one accord lifted up
φωνὴν πρὸς τὸν θεόν, καὶ εἶπον, Ὁ Δέσποτα, σὺ ὁ
[their] voice to God, and said, O master, thou [art] the
θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν
God who made the heaven and the earth and the sea
καὶ πάντα τὰ ἐν αὐτοῖς, 25 ὁ διὰ στόματος Ὁ Δαβὶδ
and all that [are] in them, who by [the] mouth of David
τοῦ παιδὸς σου εἰπὼν, Ὡς ἔφαθον ἔθνη, καὶ
thy servant didst say, Why did rage haughtily nations, and
λαοὶ ἐμελέτησαν κενὰ; 26 παρῆσταν οἱ βασιλεῖς τῆς
peoples did meditate vain things? Stood up the kings of the
γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ
earth, and the rulers were gathered together against the
κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. 27 Συνήχθησαν γὰρ
Lord and against his Christ. For were gathered together
ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν
of a truth against holy servant thy Jesus, whom
ἐχρίσας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσιν
thou didst anoint, both Herod and Pontius Pilate, with nations
καὶ λαοῖς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή
and peoples of Israel, to do whatever thy hand and counsel
σου προώρισεν γενέσθαι. 29 καὶ τὰ νῦν, κύριε, ἐπίδε
thy predetermined to come to pass. And now, Lord, look
ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δός τοῖς δούλοις σου μετὰ παρ-
upon their threatenings, and give to thy bondmen with bold-
ρησίας πάσης λαλεῖν τὸν λόγον σου, 30 ἐν τῇ χεὶρᾷ σου
ness all to speak thy word, in that thy hand
ἐκτείνειν ὥς εἰς ἰσάν, καὶ σημεῖα καὶ τέρατα γίνεσθαι
stretchest out thou for healing, and signs and wonders take place
διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. 31 Καὶ
through the name holy servant of thy Jesus. And
δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγ-
having prayed they was shaken the place in which they were assem-
μένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ
bled, and they were filled all with [the] Spirit Holy, and
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.
spoke the word of God with boldness.

29 And the multitude of them that believed were of one

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία
And of the multitude of those that believed were the heart

ἑτσεσράκοντα LITR. ἔγεγόνει LITR. εἶπαν LITR. ὁ θεός (read he who) LITR. ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος who by [the] Holy Spirit by [the] mouth of our father LITR. Δαυεὶδ LITR.; Δαυὶδ GW. τοῦ GLITR. Ὡς ἔφαθον LITR. ἐν τῇ πόλει ταύτῃ in this city GLITR. Πιλάτος T. σου LITR. ἐπίδε L. σου (read [thy]) LITR. [see] A. τοῦ ἁγίου πνεύματος LITR. ἡ LITR.

καὶ ^aἡ ^bψυχὴ ^cμία· καὶ ^dοὐδὲ ^eεἰς ^fτι ^gτῶν ^hὑπαρ-
^aand ^bthe ^csoul ^done, and not ^eone ^fanything ^gof ^hthat ⁱwhich ^jpos-
 χόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ^kἦν αὐτοῖς ^lἑῷ πάντα ^mτα-
^kessed ^lhe ^msaid ⁿthis ^oown ^pwas, ^qbut ^rwere ^sto ^tthem ^uall ^vthings
 κοινά. 33 καὶ ^wμεγάλῃ ^xδυνάμει ^yἀπεδίδουν τὸ μαρτύριον
 common. And with great power ^ygave ^ztestimony
 οἱ ἀπόστολοι ^aτῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, ^bχάρις τε
 the ^aapo-stles of the resurrection of the Lord Jesus, and ^bgrace
 μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ^cἐνδεής ^dτις
^cgreat was upon all them. For neither in want ^danyone
 ὑπῆρχεν ^eἐν αὐτοῖς· ὅσοι γὰρ ^fκτήτορες χωρίων ἢ οἰκιῶν
^ewas among them; for as many as ^fowners of estates or houses
 ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-
 were, selling [them] brought the values of those sold,
 σκομένων, 35 καὶ ἐτίθουν ^aπαρὰ τοὺς πόδας τῶν ἀπο-
 and laid [them] at the feet of the apos-
 στόλων· ^bἐδιδέδοτο δὲ ^cἐκάστῳ καθότι αὖν ^dτις ^eχρειαίν-
 tles; and distribution was made to each according as anyone ^eneed
 εἶχεν.
^fhad.

36 ^aἸωσήφ ^bδὲ ὁ ^cἐπικληθεὶς Βαρνάβας ^dὑπὸ ^eτῶν ἀπο-
 And Joseph who was surnamed Barnabas by the apos-
 στόλων, ^fὃ ^gἐστιν μεθερμηνεύμενον, υἱὸς παρακλήσεως,
 tles (which is, being interpreted, Son of consolation),
^hΛευίτης, ⁱΚύπριος τῷ γένει, 37 ὑπάρχοντος αὐτῷ ἀγροῦ,
 a Levite, a Cypriot by birth, having land,
 πωλήσας ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν ^aπαρὰ ^bτοὺς πόδας
 having sold [it] brought the money and laid [it] at the feet
 τῶν ἀποστόλων 5 Ἀνὴρ δὲ ^cτις ^dἈνανίας ὀνόματι,
 of the apostles. But ^cman ^da ^ecertain, Ananias by name,
 σὺν ^fΣαπφείρῃ ^gτῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτῆμα, 2 καὶ
 with ^fSapphira ^ghis wife, sold a possession, and
 ἔνοσφισατο ἀπὸ τῆς τιμῆς, ^hοὐ συνειδυίας ⁱκαὶ τῆς γυναικὸς
 kept back from the value, being aware of [it] also ⁱwife
^jραΐτου, ^kκαὶ ἐνέγκας μέρος τι ^lπαρὰ τοὺς πόδας τῶν
^jhis, and having brought a certain part ^lat ^mthe ⁿfeet ^oof ^pthe
 ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ ^qΠέτρος, ^rἈνανία, ^sδιατί
^qapo-stles ^rlaid [it]. But said ^sPeter, ^tAnanias, ^uwhy
 ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ
 did ^tfill ^uSatan ^vthy heart, ^wto ^xlie ^yto ^z[for] ^athee the
 πνεῦμα τοῦ ἁγίου, καὶ νοσφίσασθαι ^bἀπὸ τῆς τιμῆς τοῦ
 Spirit the Holy, and to keep back from the value of the
 χωρίου; 4 οὐχὶ μένον σοὶ ἔμενεν; καὶ πραθεὶν
 estate? ^aNot ^bremaining ^cto ^dthee ^edid ^fit remain? and having been sold,
 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ^gἔθου ἐν τῇ
 in ^gthine own authority was it [thou]? why ^hdidst thou purpose in
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ
 thy heart this thing? Thou didst not lie to men, but
 τῷ θεῷ. 5 Ἀκούων δὲ ^aἈνανίας τοὺς λόγους τούτους, ^bπесὼν
 to God. And ^ahearing ^bAnanias ^cthese words, ^dfalling down
 down, and gave up the

heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, and of the country of Cyprus, 37 having land, sold it, and brought the money, and laid it at the apostles' feet. V. But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the

^a — ἡ LTTA. ^b οὐδ' E. ^c πάντα L. ^d δυνάμει μεγάλη LTTA. ^e τοῦ κυρίου Ἰησοῦ [χριστοῦ Christ] τῆς ἀναστάσεως L; τῆς ἀναστάσεως Ἰησοῦ χριστοῦ τοῦ κυρίου T. ^f ἦν LTTA. ^g ἐδιδέδοτο LTTA. ^h Ἰωσήφ Joseph LTTA. ⁱ ἀπὸ LTTA. ^j Λευίτης T. ^k πρὸς T. ^l ὀνόματι Ἀνανίας L. ^m Σαπφείρᾳ LTTA. ⁿ συνειδυίας LTTA. ^o — αὐτοῦ [read (his)] LTTA. ^p + ὁ LTTA. ^q διὰ τί LTTA. ^r + [σε] thee (to keep back) A. ^s + ὁ LTTA.

ghost : and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost : and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the church, and upon as many as heard these things. 12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, and them which were vexed with unclean spirits: and they were healed every one.

ἐξέψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας· ταῦτα. 6 ἄναστάντες δὲ οἱ νεώτεροι συνέβησαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. 7 Ἐγένετο δὲ αὐτῇ ὥρων τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδὺσα τὸ γεγονός εἰσῆλθεν. 8 ἀπεκρίθη δὲ αὐτῇ· ὁ Πέτρος, Εἰπέ μοι εἰ τοσούτου τοῦ χωρίου ἀπέδοσθε; Ἡ δὲ εἶπεν, Ναί, τοσούτου. 9 Ὁ δὲ Πέτρος εἶπεν· πρὸς αὐτήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσιν σε. 10 Ἐπεσεν δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. 11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος. 13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· 14 μάλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν. 15 ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραβάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲς αὐτῶν. 16 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλους μένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἰθεαπεύοντο ὑπὸ πάντων.

ἅπαντες.
all.

7 — ταῦτα LITTA. 7 — πρὸς αὐτήν to her LITTA. 7 — ὁ LITTA. 7 — εἶπεν (read [said]) LITTA. 7 — πρὸς LITTA. 7 — εὗρον Tr. 7 — ἐγένετο EGLITTAW. 7 — πολλά ἐν τῷ λαῷ LITTAW. 7 — πάντες LIT. 7 — Σολομῶντος GTRAW. 7 — καὶ εἰς οὐκ into LIT. 7 — κλινῶν LITTA. 7 — κραβάτων LITTAW. 7 — ἐπισκιάσει shall overshadow Tr. 7 — εἰς LITTA.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,
And having risen up the high priest and all those with him,
ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου,
which is [the] sect of the Sadducees, were filled with anger,
18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ
and laid their hands on the apostles and
ἔθεντο αὐτοὺς ἐν τηρῇ δημοσίᾳ. 19 ἄγγελος δὲ κυρίου
put them in [the] hold public. But an angel of [the] Lord
διὰ τῆς νυκτὸς ἠνένοιξεν τὰς θύρας τῆς φυλακῆς,
during the night opened the doors of the prison,
ἐξαγαγών τε αὐτοὺς εἶπεν, 20 Πορεύεσθε, καὶ σταθέντες
and having brought out them said, Go ye, and standing
λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς
speak in the temple to the people all the words of life
ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ
this. And having heard they entered at the dawn into the
ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ
temple, and were teaching. But having come the high priest and those
σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερου-
with him, they called together the sanhedrim and all the elder-
σίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον
hood of the sons of Israel, and sent to the prison
ἀχθῆναι αὐτούς. 22 οἱ δὲ ὕπνῳ παραγενόμενοι οὐχ
to have them brought. But the officers having come not
εἶρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,
did find them in the prison; and having returned they reported,
23 λέγοντες, "Ὅτι τὸ ῥμὲν δεσμωτήριον εὗρομεν κεκλεισ-
saying, The indeed prison we found shut
μένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοῖς φύλακας ἔξω ἐστῶτας
with all security, and the keepers without standing
πρὸ τῶν θυρῶν· ἀνοίξαντες δέ, ἔσω οὐδένα εὗρομεν.
before the doors; but having opened, within no one we found.
24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅτε ἱερεὺς καὶ
And when they heard these words both the priest and
ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς διηπόρουν περὶ
the captain of the temple and the chief priests were perplexed concerning
αὐτῶν, τί ἀν·γένοιτο τοῦτο. 25 παραγενόμενος δὲ τις
them, what might be this. But having come a certain one
ἀπήγγειλεν αὐτοῖς λέγων, "Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε
reported to them, saying, Lo, the men whom ye put
ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν
in the prison are in the temple standing and teaching the
λαόν. 26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις
people. Then having gone the captain with the officers
ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν,
brought them, not with violence, for they feared the people,
ἵνα μὴ λιθασθῶσιν. 27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν
that they might not be stoned. And having brought them they set
ἐν τῷ συνέδριῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς,
[them] in the sanhedrim. And asked them the high priest,
28 λέγων, "Οὐὐ παραγγελία παρηγγελάμεν ὑμῖν μὴ διδάσ-
saying, Not by a charge did we charge you not to teach

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees), and were filled with indignation, 18 and laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council; and the high priest asked them, 28 saying, Did not we straitly command you that ye should not teach in

1 — αὐτῶν LITTA.W. 2 — τῆς LITTA. 3 — ἀνοίξας having opened π. 4 — παραγενόμενοι ὑπέρταται LITTA. 5 — π — μὲν LITTA.W. 6 — ἔξω GLITTA.W. 7 — ἐν LITTA. 8 — ἱερεὺς καὶ ὁ LITTA. 9 — λέγων GLITTA.W. 10 — ἤγεν T. 11 — ἵνα (read lest they should be stoned) LITTA.[A]. 12 — Οὐ (read We did charge you by a charge, &c.) LITTA.

this name? and, be hold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were cut to the heart, and took counsel to slay them. 34 Then stood there up one in the council, a Pharise, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this

κειν ἐπὶ τῷ ὀνόματι τούτῳ;· καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδασκῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. 29 Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον,· Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 30 ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· 31 τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ἡψώσεν τῇ δεξιᾷ αὐτοῦ,· δόναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἀφεσιν ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων αὐτοῦ. 33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ τὸ πνεῦμα ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. 34 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβούλευοντο ἀνελεῖν αὐτούς. 35 ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν εἶναι βραχύ· τι τοὺς ἀποστόλους ποιῆσαι, 35 εἰπὼν τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλιταί, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις· τοῖς τί μέλλετε πράσσειν. 36 πρὸς γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἐαυτόν, ὃ προσεκολλήθη ἀριθμὸς ἀνδρῶν, ὥσει· τετρακκοσίῳ δὲ ἀνῆρθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 μετὰ τούτων ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ἱκανὸν ὅπισω αὐτοῦ· κακῆινος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 καὶ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ μὴ ἀσπασατέ αὐτούς· ὅτι ἐάν τις ἐξ ἀνθρώπων ἡβουλή· αὕτη ἡ

· —; LITTA. Υ — ὁ LITTA. εἶπαν LITTA. + τοῦ T. ὃ ἐν αὐτῷ μάρτυρες ἐσμεν L; — αὐτοῦ TIT. * — δὲ LITTA. d ἐβούλευοντο resolved LIT. * — τι LITTA. W. f τοὺς ἀνθρώπους the men LITTA. g Ἰσραηλιταί T. h προσεκολλήθη ἀνδρῶν ἀριθμὸς ὡς LITTA. W i — ἱκανὸν LITTA. j ἀφετε LITTA.

τὸ ἔργον τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ ἐστίν,
 'this work, it will be overthrown; but if from God it be,
 οὐ δύνασθε καταλύσαι αὐτό, μήποτε καὶ θεομάχοι
 ye are not able to overthrow it, lest also fighters against God
 εὑρεθῇτε. 40 Ἐπείσθησαν δὲ αὐτῷ καὶ προσκαλεσάμενοι
 ye be found. And they were persuaded by him; and having called to
 τοὺς ἀποστόλους, δειραντες παρήγγειλάν μὴ λαλεῖν
 [them] the apostles, having beaten they enjoined [them] not to speak
 ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41 Οἱ
 in the name of Jesus, and released them. They
 μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ
 therefore departed rejoicing from [the] presence of the
 συνεδρίου ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν.
 sanhedrim that for the name of him they were accounted worthy
 ἀτιμασθῆναι. 42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον
 to be dishonoured. And every day in the temple and in the houses
 οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι ὅτι Ἰησοῦς
 they ceased not teaching and announcing the glad tidings— Jesus
 τὸν χριστόν.
 the Christ.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν
 But in those days multiplying the disciples
 ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους,
 there arose a murmuring of the Hellenists against the Hebrews,
 ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ
 because were overlooked in the ministration daily
 χῆραι αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος
 their widows. And having called to [them] the twelve the multitude
 τῶν μαθητῶν, εἶπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς, καταλείψαν-
 the disciples, said, Not seemly it is [for] us, leaving
 τας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις. 3 ἐπισκέψαθε
 the word of God, to attend tables. Look out
 οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους
 therefore, brethren, men from among yourselves, borne witness to
 ἐπτά, πλήρεις πνεύματος, ἁγίου καὶ σοφίας, οὓς κατα-
 seven, full of [the] Spirit Holy and wisdom, whom we will
 στήσομεν ἐπὶ τῆς χρείας ταύτης. 4 ἡμεῖς δὲ τῇ προσευχῇ
 appoint over this business; but we to prayer
 καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5 Καὶ
 and the ministry of the word will steadfastly continue. And
 ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ
 was pleasing the saying before all the multitude; and
 ἐξελέξαντο Στέφανον, ἄνδρα πλῆρη πίστεως καὶ πνεύ-
 they chose Stephen, a man full of faith and [the] Spi-
 ματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ
 rit Holy, and Philip, and Prochorus, and Nicanor, and
 Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας,
 Timon, and Parmenas, and Nicolas a proselyte of Antioch,
 6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι
 whom they set before the apostles; and having prayed
 ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 καὶ ὁ λόγος τοῦ θεοῦ
 they laid on them hands. And the word of God

work be of men, it will come to nought; 39 but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

VI. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased;

1 οὐ δύνησεσθε ye will not be able LITTA. 2 αὐτούς them GLTTR. 3 — αὐτούς (read [them]) TTA. 4 — αὐτοῦ GLTTRAW; κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος LITTA. 5 τὸν χριστόν Ἰησοῦν LITTA. 6 εἶπαν LITTA. 7 ὅγ indeed K; δέ but T. 8 — ἀδελφοί L. 9 — ἁγίου GLTTR. 10 καταστήσωμεν we may appoint GLTTR. 11 πλῆθος L.

and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

ἤξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον

τῇ πίστει.
to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 and set up false witnesses, which said, This man ceaseeth not to speak blasphemous words against this holy place, and the law: 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

8 Στέφανος δὲ πλήρης ἰσχύος καὶ δυνάμεως ἐποίει
And Stephen, full of faith and power, wrought
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 ἀνέστησαν δὲ
wonders and signs great among the people. And arose
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων,
certain of those of the synagogue called Libertines,
καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας
and of Cyrenians, and of Alexandrians, and of those from Cilicia
καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. 10 καὶ οὐκ ἴσχυον
and Asia, disputing with Stephen. And they were not able
ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. 11 τότε
they could not stand against the wisdom and the spirit by which he spoke. Then
ὑπέβαλον ἄνδρας, λέγοντας, ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦν-
they suborned men, saying, We have heard him speaking
τος ῥήματα βλάσφημα εἰς Μωσὴν καὶ τὸν θεόν. 12 Συν-
words blasphemous against Moses and God. They
ἐκίνησάν τε τὸν λαόν καὶ τοὺς πρεσβυτέρους καὶ τοὺς
stirred up the people and the elders and the
γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτόν, καὶ ἤγαγον
scribes, and coming upon they seized him, and brought
εἰς τὸ συνέδριον, 13 ἕστησαν τε μάρτυρες ψευδεῖς,
[him] to the sanhedrim, And they set witnesses false,
λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα
saying, This man does not cease words blasphemous
λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου.
speaking against place holy this and the law.
14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, ὅτι Ἰησοῦς ὁ Ναζω-
for we have heard him saying, That Jesus the Naza-
ραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ
reus this will destroy this place, and will change the
ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ ἀτενίσαντες εἰς
customs which delivered to us Moses. And looking intently on
αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ
him all who sat in the sanhedrim saw
πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
his face as [the] face of an angel.

VII. Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 and said unto him, Get thee out of thy country, and from thy kindred, and

7 Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ἔαρά ταῦτα οὕτως ἔχει;
And said the high priest, Then these things so are;
2 Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ θεὸς
And he said, Men brethren and fathers, hearken. The God
τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσο-
of glory appeared to our father Abraham being in Meso-
ποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ εἶπεν
potamia, before dwelt he in Charran, and said
πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας
to him, Go out from thy land and from kindred

* χάριτος of grace GLTTAW.

† τῶν λεγομένων π.

* — καὶ Ἀσίας L.

* συζητοῦντες

LTTA. b Μωϋσῆν GLTTAW.

c βλάσφημα GLTTAW; λαλῶν ῥήματα TTr.

d — τούτου

(read the holy place) GLTTAW.

e πάντες LTTT.

f εἶδαν Tr.

g — ἀρα LTTT[A].

h — ἔχει (read [are]) W. i — εκ [L]TT[A].

σου, καὶ δεῦρο εἰς^κ γῆν ἣν ἂν σοι δείξω. 4 Τότε ἐξελθὼν
 'thy and come into land which to thee I will shew. Then 'going out
 ἐκ γῆς Χαλδαιῶν, κατέκτισεν ἐν Χαρρὰν, κάκειθεν
 from [the] land of Chaldeans, he dwelt in Charran, and thence
 μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετέφερεν αὐτὸν εἰς
 after [†]died 'his 'father, he removed him into
 τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· 5 καὶ οὐκ
 this land in which ye now dwell. And 'not
 ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός·
 'he 'did give to him an inheritance in it, not even a foot's tread;
 καὶ ἐπηγγείλατο αὐτῷ δοῦναι¹ εἰς κατάσχεσιν αὐτήν,² καὶ
 and 'promised to him to give 'for 'a 'possession 'it, and
 τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.
 to his seed after him, there not being to him a child.
 6 Ἰλάλησεν δὲ οὕτως ὁ θεός, "Οτι ἔσται τὸ σπέρμα αὐτοῦ
 And 'spoke 'thus 'God: That 'shall 'be 'his 'seed
 πάροικον ἐν γῇ ἁλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ
 a sojourner in a 'land 'strange, and they will enslave it and
 κακώσουσιν ἔτη τετρακόσια. 7 καὶ τὸ ἔθνος ᾧ³ ἔαν⁴
 ill-treat [it] 'years 'four 'hundred; and the nation to whom
 ὁδουλεύσων,⁵ κρινῶ ἐγώ, ῥέλεπεν ὁ θεός·" καὶ μετὰ
 they may be in bondage will 'judge 'I, said God; and after
 ταῦτα ἐξελεύσονται καὶ λατρεύσουσιν μοι ἐν τῇ τόπῳ
 these things they shall come forth and serve me in 'place
 τούτῳ. 8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως
 'this. And he gave to him a covenant of circumcision; and thus
 ἐγέννησεν τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ
 he begat Isaac, and circumcised him the 'day
 ὀγδόῃ· καὶ 9⁶ Ἰσαάκ τὸν Ἰακώβ, καὶ 9⁷ Ἰακώβ τοὺς
 'eighth; and Isaac [begat] Jacob, and Jacob the
 δώδεκα πατριάρχας. 9 καὶ οἱ πατριάρχαι ζηλώσαντες τὸν
 twelve patriarchs. And the patriarchs, envying
 Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεός μετ'
 Joseph, sold [him] into Egypt. And 'was 'God with
 αὐτοῦ, 10 καὶ ἔξελετο⁸ αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,
 him, and delivered him out of all his tribulations, and
 καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἑναντίον⁹ Φαραῶ βασι-
 and gave him favour and wisdom before Pharaoh king
 λέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπ-
 of Egypt, and he appointed him ruler over Egypt
 τον καὶ ὅλον τὸν οἶκον αὐτοῦ. 11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην
 and 'whole 'his house. But 'came 'a 'famine upon 'whole
 τὴν γῆν Αἰγύπτου¹⁰ καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ
 'the land of Egypt and Canaan, and 'tribulation 'great, and
 οὐχ εὗρισκον¹¹ χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ
 'did 'not 'find 'sustenance 'our 'fathers. But 'having 'heard
 Ἰακώβ ὄντα σίτα ἐν Αἰγύπτῳ,¹² ἔξαπέστειλεν τοὺς πατέρας
 'Jacob 'was 'corn in Egypt, sent forth 'fathers
 ἡμῶν πρῶτον· 13 καὶ ἐν τῇ δευτέρῳ ἠνεγνωρίσθη¹³ Ἰωσήφ
 our first; and at the second time was made known Joseph
 τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος
 to his brethren, and 'known 'became to Pharaoh the family

come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pha-

^κ + τὴν the LITTAW.

him W.

¹ δὸναι αὐτῷ LITTA.

² δὸναι αὐτὴν to give it W.

³ δὸναι αὐτὴν to give it W.

⁴ δὸναι αὐτὴν to give it W.

⁵ δὸναι αὐτὴν to give it W.

⁶ δὸναι αὐτὴν to give it W.

⁷ δὸναι αὐτὴν to give it W.

⁸ δὸναι αὐτὴν to give it W.

⁹ δὸναι αὐτὴν to give it W.

¹ δοῦναι αὐτῷ LITTA; δοῦναι αὐτὴν to give it W.

² δοῦναι αὐτὴν to give it W.

³ δοῦναι αὐτὴν to give it W.

⁴ δοῦναι αὐτὴν to give it W.

⁵ δοῦναι αὐτὴν to give it W.

⁶ δοῦναι αὐτὴν to give it W.

⁷ δοῦναι αὐτὴν to give it W.

⁸ δοῦναι αὐτὴν to give it W.

⁹ δοῦναι αὐτὴν to give it W.

¹⁰ δοῦναι αὐτὴν to give it W.

¹¹ δοῦναι αὐτὴν to give it W.

¹² αὐτῷ to

¹³ αὐτὴν to

¹⁴ αὐτὴν to

¹⁵ αὐτὴν to

¹⁶ αὐτὴν to

¹⁷ αὐτὴν to

¹⁸ αὐτὴν to

¹⁹ αὐτὴν to

²⁰ αὐτὴν to

²¹ αὐτὴν to

²² αὐτὴν to

raoh. 14 Then sent Joseph, and called his father Jacob to him, and all his kindred, three-score and fifteen souls. 15 So Jacob went down into Egypt, and died, he, and our fathers, 16 and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. 17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew, and multiplied in Egypt, 18 till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. 20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 And the

τοῦ^a Ἰωσήφ. 14 ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν of Joseph. And having sent Joseph he called for πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν his father Jacob, and all his kindred, in ψυχαῖς ἐβδομήκοντα πέντε. 15 κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. 16 καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι^{εδ} which were carried over to Sychem, and were placed in the tomb which ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἑμμόρ^ε bought Abraham for a sum of money from the sons of Emmor τοῦ^h Συχέμ. 17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ θεὸς τῷ Ἀβραὰμ, ἠῤῥξηνεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρι^z οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. 19 οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσεν τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν our race, ill-treated our fathers, making ἕκθετα τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζῶγον εἶσθαι. 20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ. ὃς ἀνέ- time was born Moses, and was beautiful to God; who was τράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. 21 Ἐκτεθέντα δὲ αὐτόν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ. εἰς υἱόν. 22 καὶ ἐπαίδευσθαι αὐτὸν ἐν πάσῃ σοφίᾳ Αἰγυπτίων. ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. 23 Ὡς δὲ ἐπληροῦτο αὐτῷ^τ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ. 24 καὶ ἰδὼν τινα ἀδικούμενον, ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν αὐτῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. 25 ἐνόμιζεν δὲ him being oppressed, having smitten the Egyptian. For he thought συνιέναι τοὺς ἀδελφούς αὐτοῦ ὅτι ὁ θεὸς διὰ χειρὸς^υ αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν. οἱ δὲ οὐ συνῆκαν. his is giving them salvation. But they understood not.

^a — τοῦ LITTA. ^a αὐτοῦ (read his family) T. ^b Ἰακώβ τὸν πατέρα αὐτοῦ LITTAW.
^c — αὐτοῦ (read [his]) GLTTA. ^d καὶ κατέβη LITTAW. ^e ὃ GLTTAW. ^f Ἑμμόρ LITTAW.
^g — τοῦ TIT. ^h + ἐν in LITTA. ⁱ ὁμολόγησεν promised LITTAW. ^k ἄχρι LITTA.
^l + ἐν Αἰγύπτῳ over Egypt LITTA. ^m — ἡμῶν (read the fathers) LITTA. ⁿ τὰ βρέφη
^o ἕκθετα LITTA. ^p Μωσῆς GLTTAW. ^q — αὐτοῦ (read [his]) GLTTAW. ^r ἐκτεθέντος δὲ
^s αὐτοῦ LITTA. ^t ἀνείλετο GLTTAW. ^u + ἐν in (read πάσῃ) TITAW. ^v — ἐν LITTA.
^w + αὐτοῦ (read his deeds) GLTTAW. ^x τεσσαρακονταετῆς TITAW. ^y — αὐτοῦ (read [his]) TIT[A]. ^z σωτηρίαν αὐτοῖς LITTAW.

26 τῇ·τε¹ ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ
 And on the following day he appeared to those who were contending, and
 συνήλασεν² αὐτοὺς εἰς εἰρήνην, εἰπών, Ἄνδρες ἀδελφοί ἐστε
 urged them to peace, saying, Men brethren are
 ὅμεις·³ ἵνατί⁴ ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν
 ye, why wrong ye one another? But he who was wronging [his]
 τὸν πλησίον ἀπόσωτο αὐτόν, εἰπών, Τίς σε κατέστησεν
 neighbour thrust away him, saying, Who thee appointed
 ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς⁵; 28 μὴ ἀνελεῖν με
 ruler and judge over us? To put to death me
 σὺ θέλεις, ὃν τρόπον ἀνεῖλες⁶ ἡμέτερον Αἰγύπτιον;
 thou wishest, in the way thou puttest to death yesterday the Egyptian?
 29 Ἐφύγεν δὲ ὁ Μωσῆς⁷ ἐν τῷ λόγῳ· τοῦτ'· καὶ ἐγένετο
 And fled Moses at this saying, and became
 πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱὸς δύο.
 a sojourner in [the] land of Midian, where he begat sons two.
 30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα⁸ ὥφθη αὐτῷ ἐν
 And being fulfilled years forty appeared to him in
 τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου⁹ ἐν φλογὶ
 the desert of the Mount Sinai an angel of [the] Lord in a flame
 πυρὸς βάτου. 31 Ὁ δὲ Μωσῆς¹⁰ ἰδὼν ἔθαύμασεν¹¹ τὸ
 of fire of a bush. And Moses seeing [it] wondered at the
 ὄραμα· προσερχόμενος δὲ αὐτοῦ κατανοήσαι, ἐγένετο φωνὴ
 vision; and coming near he to consider [it], there was a voice
 κυρίου πρὸς αὐτόν, 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου,
 of [the] Lord to him, I [am] the God of thy fathers,
 ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ.
 the God of Abraham and the God of Isaac and the God of Jacob.
 Ἐντρομος δὲ γενόμενος Μωσῆς¹² οὐκ ἐτόλμα κατανοήσαι.
 And trembling having become Moses he durst not consider [it].
 33 εἶπεν δὲ αὐτῷ ὁ κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν
 And said to him the Lord, Loose the sandals of feet
 σου· ὁ γὰρ τόπος ἐν¹³ ᾧ ἔστηκας, γῆ ἁγία ἐστίν. 34 ἰδὼν
 thy, for the place on which thou standest, ground holy is. Seeing,
 εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
 I saw the ill-treatment of my people in Egypt, and
 στεναγμοῦ αὐτῶν¹⁴ ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς·
 their groaning heard, and came down to take out them;
 καὶ νῦν δεῦρο, ἀποστείλω¹⁵ σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν
 and now come, I will send thee to Egypt. This
 Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρ-
 Moses, whom they refused, saying, Who thee appointed ru-
 χοντα καὶ δικαστὴν; τοῦτον ὁ θεὸς¹⁶ ἄρχοντα καὶ λυτρωτὴν
 ler and judge? him God [as] ruler and deliverer
 ἀπέστειλεν ἐν¹⁷ χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ
 sent by [the] hand of [the] angel who appeared to him in the
 βάτῳ. 36 οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ
 bush. This one led out them, having wrought wonders and
 σημεῖα ἐν¹⁸ γῇ Αἰγύπτου¹⁹ καὶ ἐν ἐρυθρᾷ θαλάσσῃ,
 signs in [the] land of Egypt and in [the] Red Sea,

next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Whom made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wil-

¹ δὲ EGW. ² συνήλασεν LITW. ³ ὅμεις (read ἐστε ye are) LITTA[W]. ⁴ ἵνα τί LITTA. ⁵ ἡμῶν LITW. ⁶ ἐχθές LITTA. ⁷ Μωϋσῆς GLITTAW. ⁸ τεσσαράκοντα LITTA. ⁹ κυρίου LITTA. ¹⁰ ἔθαύμαζεν ὅΤΑΥ. ¹¹ πρὸς αὐτόν LITTA. ¹² ὁ θεὸς LITTA. ¹³ ἐν LITTA. ¹⁴ αὐτοῦ (read [their]) LIT. ¹⁵ ἀποστείλω LITTAW. ¹⁶ + καὶ both LITTA. ¹⁷ ἀπέσταλκεν σὺν has sent with LITTAW. ¹⁸ τῇ (read in Egypt) LIT. ¹⁹ Αἰγύπτῳ GLITTA.

derness forty years. 37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: 39 to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, 40 saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, 'O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yes, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. 45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers,

καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα· 37 Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. 38 Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν· ὃς οὐκ ἠθέλησεν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπέωσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένονεν αὐτῷ. 41 Καὶ ἑμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42 Ἐστρέψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βιβλίῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; 43 Καὶ ἀνέλαβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἀστρον τοῦ θεοῦ ὑμῶν· Ῥεμφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ὑμῖν ἐν ταῖς πατράσιν ὑμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακε· 45 ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἔξωσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν,

* τεσσαράκοντα LITTA.

* εἰπας LITTA.

* — κύριος LITTA.

* — ὑμῶν GLITTA.

* — αὐτοῦ ἀκούσεσθε LITTA.

* — ἀλλὰ LITTA.

* — ἐν LITTA.

* Μωϋσῆς GLITTA.

* ἐγένοντο LITTA. * — ὑμῶν (read the God) LITTA. * Ῥεμφάν Remphan LITTA.

* Ῥεμφάν Remphan T.

* — ἐν (read to our) LITTA.

* Μωϋσῇ GLITTA.

* ἐξέωσεν T.

ἕως τῶν ἡμερῶν Ἰακώβ. 46 ὃς εὗρεν χάριν ἐνώπιον τοῦ
 until the days of David; who found favour before
 θεοῦ, καὶ ᾔτησάτο εὗρεῖν σκηνώμα τῷ ^{τῷ} θεῷ. Ἰακώβ.
 God, and asked to find a tabernacle for the God of Jacob.
 47 "Σολομῶν" δὲ ὁκοδόμησεν αὐτῷ οἶκον. 48 "Ἄλλ' οὐχ ὁ
 but Solomon built him a house. 48 'All' not 'the
 ἱψιστος ἐν χειροποιήτοις ὡναῖς κατοικεῖ, καθὼς ὁ προ-
 "Most" High in hand-made temples dwells; as the pro-
 φήτης λέγει, 49 "Ὁ οὐρανός μοι θρόνος ἡ δὲ γῆ ὑπο-
 phet says, The heaven [is] to me a throne and the earth a foot-
 πόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι; λέγει
 stool of my feet; what house will ye build me? says
 κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχί
 [the] Lord, or what [the] place of my rest? 50 'not
 ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα; 51 σκληροτράχηλοι καὶ
 "my" hand "made" "these" things "all"? 51 O stiffnecked and
 ἀπερίτμητοι ἡτῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰεὶ τῷ πνεύματι
 uncircumcised in heart and ears, ye always the Spirit
 τῷ ἁγίῳ ἀντιπίπτετε, ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. 52 τίνα
 the Holy resist; as your fathers, also ye. 52 Which
 τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-
 of the prophets did not persecute your fathers? and they
 κτεῖναν τοὺς προκαταγγέλαντας περὶ τῆς ἐλευσεως τοῦ
 killed those who before announced concerning the coming of the
 δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς γεγενήσθε."
 Just One, of whom now ye betrayers and murderers have become!
 53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ
 who received the law by [the] disposition of angels, and
 οὐκ ἐφυλάξατε.
 kept [it] not.

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν,
 And hearing these things they were cut to their hearts,
 καὶ ἐβρουχόν τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης
 and gnashed the teeth at him. 55 But being full
 πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν
 of [the] Spirit Holy, having looked intently into heaven, he saw
 δόξαν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,
 [the] glory of God, and Jesus standing at the right hand of God,
 56 καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ
 and said, Lo, I behold the heavens opened, and
 τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.
 the Son of man at the right [hand] standing of God.
 57 Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν
 And crying out with a voice loud they held their ears
 καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ ἐκβαλόντες
 and rushed with one accord upon him, and having cast [him]
 ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο
 out of the city they stoned [him]. And the witnesses laid aside
 τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου
 their garments at the feet of a young man called
 Σαῦλον. 59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον
 Saul. And they stoned Stephen, invoking
 καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60 θείεις δὲ
 and saying, Lord Jesus, receive my spirit. And having bowed

unto the days of Da-
 vid; 46 who found fa-
 vor before God, and
 desired to find a taber-
 nacle for the God of
 Jacob. 47 But Solo-
 mon built him an
 house. 48 Howbeit the
 most High dwelleth
 not in temples made
 with hands; as saith
 the prophet, 49 Heaven
 is my throne, and earth
 is my footstool: what
 house will ye build me?
 saith the Lord: or what
 is the place of my rest?
 50 Hath not my hand
 made all these things?
 51 Ye stiffnecked and
 uncircumcised in heart
 and ears, ye do always
 resist the Holy Ghost:
 as your fathers did, so
 do ye. 52 Which of the
 prophets have not your
 fathers persecuted?
 and they have slain
 them which showed be-
 fore of the coming of
 the Just One; of whom
 ye have been now the
 betrayers and murder-
 ers: 53 who have re-
 ceived the law by the
 disposition of angels,
 and have not kept it.

54 When they heard
 these things, they were
 cut to the heart, and
 they gnashed on him
 with their teeth. 55 But
 he, being full of the
 Holy Ghost, looked up
 steadfastly into heaven,
 and saw the glory of
 God, and Jesus stand-
 ing on the right hand
 of God, 56 and said,
 Behold, I see the
 heavens opened, and
 the Son of man stand-
 ing on the right hand
 of God. 57 Then they
 cried out with a loud
 voice, and stopped their
 ears, and ran upon
 him with one accord,
 58 and cast him out of
 the city, and stoned
 him: and the witnesses
 laid down their clothes
 at a young man's feet,
 whose name was Saul.
 59 And they stoned
 Stephen, calling upon
 God, and saying, Lord
 Jesus, receive my spi-
 rit. 60 And he kneeled

¹ Δαυεὶδ LITTA; Δαυὶδ GW.

² οἶκος house LT.

³ Σολομῶν T.

⁴ οἰκοδόμησεν Tr.

⁵ — ναοῖς (read [places]) GLTTAW.

⁶ καρδίαις hearts LIT; ταῖς καρδίαις W.

⁷ καθὼς L.

⁸ ἐγένεσθε became LITTAW.

⁹ διηγουμένους LITTAW.

down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. VIII. And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word. 5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the

τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς the knees he cried with a voice loud, Lord, lay not to them τὴν ἁμαρτίαν ταύτην." Καὶ τοῦτο εἰπὼν ἔκοιμήθη. this sin. And this having said he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. And Saul was consenting to the killing of him.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν And took place on that day a persecution great against the ἐκκλησίαν τὴν ἐν Ἱερουσολύμοις πάντες. τε δὲ διεσπάρησαν assembly which [was] in Jerusalem, and all were scattered κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας. πλὴν τῶν throughout the countries of Judaea and Samaria except the ἀποστόλων. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, apostles. And buried Stephen men pious, καὶ ἔποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ and made lamentation great over him. But Saul ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, was ravaging the assembly, house by house entering, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. and dragging men and women delivered [them] up to prison.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι. They who therefore had been scattered passed through, announcing the μὲν τὸν λόγον. 5 Φίλιππος δὲ κατελθὼν εἰς πόλιν glad tidings—the word. And Philip, going down to a city τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν χριστόν. 6 προσεῖχόν of Samaria, proclaimed to them the Christ; gave heed τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ὃ one accord, when they heard and saw the signs which ἐποίει. 7 πολλῶν γάρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα ἐν τῇ φωνῇ ἐξήρχετο πολλοὶ δὲ clean, crying with a loud voice they went out; and many παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. 8 καὶ ἐγένετο having been paralysed and lame were healed. And was χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. joy great in that city.

9 Ἀνὴρ δέ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει. But a certain man, by name Simon, was formerly in the city μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων using magic arts and amazing the nation of Samaria, saying εἶναι τινα ἑαυτὸν μέγαν. 10 ᾧ προσεῖχον πάντες ὡς ὁ αὐτὸς ἑαυτὸν μέγαν. 11 Προσεῖχον δὲ αὐτῷ, διὰ of God which [is] great. And they were giving heed to him, because τὸ ἱκανῶς χρόνῳ ταῖς μαγείαις ἐξεστακίαν αὐτοὺς. that for a long time with the magic arts [he] had amazed them. 12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ But when they believed Philip announcing the glad tidings—

* ταύτην τὴν ἁμαρτίαν LITAW.
LITAW. * + τὴν the (city) LT.
ἐξήρχοντο (ἐξήρχετο G) GLITRAW.
† + καλουμένη called GLITRAW.

* δὲ LITAW; — τε T. * Σαμαρίας T. * ἐποίησαν
δὲ LITAW. b πολλοὶ LITAW. c φωνῇ μεγάλῃ
d ἐγένετο δὲ πολλὴ χαρὰ LITAW. * ἐξιστάνων LITAW.
e μαγίας T.

^hτὰⁱ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
the things concerning the kingdom of God and the name
ⁱτοῦⁱ Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
of Jesus Christ, they were baptized both men and women.

13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν
And Simon also himself believed, and having been baptized was

προσκαρτερῶν τῷ Φιλίππῳ θεωρῶν τε^k σημεῖα καὶ δυνά-
steadfastly continuing with Philip; beholding and signs and works of

μεις μεγάλας γινόμενας,^g ἐξίστατο. 14 Ἀκούσαντες δὲ οἱ
power great being done, was amazed. And having heard the

ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρειαⁿ τὸν
in Jerusalem apostles that had received Samaria the

λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς^m τὸνⁿ Πέτρον καὶ
word of God, they sent to them Peter and

Ἰωάννην^o 15 οἵτινες καταβάντες προσήυξαντο περὶ
John; who having come down prayed for

αὐτῶν, ὅπως λάβωσιν πνεῦμα ἅγιον. 16 οὐκ^o ἔγωγε^p γάρ
them, that they might receive [the] Spirit Holy; for not yet

ἦν ἐπ' οὐδενί. αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπ-
was he upon any of them fallen, but only bapt-

(lit. no one)

τισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 17 τότε
tized they were to the name of the Lord Jesus. Then

ῤεπέτιθον^p τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα
they laid hands upon them, and they received [the] Spirit

ἅγιον. 18 ὁ Θεοσάμενος^q δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως
Holy. But having seen Simon that by the laying on

τῶν χειρῶν τῶν ἀποστόλων δίδονται τὸ πνεῦμα τὸ ἅγιον,^r
of the hands of the apostles was given the Spirit the Holy,

προσέηνεγκεν αὐτοῖς χρήματα, 19 λέγων, Δότε καὶ μοι τὴν
he offered to them riches, saying, Give also to me

ἐξουσίαν ταύτην, ἵνα ᾧ^s ἂν^t ἐπιθῶ τὰς χεῖρας, λαμ-
this authority, that on whosoever I may lay hands, he may re-

βάνῃ πνεῦμα ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν,
ceive [the] Spirit Holy. But Peter said to him,

Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν^u ὅτι τὴν
Thy money with thee may it be to destruction, because the

δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21 οὐκ^v
gift of God thou didst think by riches to be obtained. Not

ἔστιν σοι μέρος οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ^w ἡ γὰρ
there is to thee part nor lot in this matter; for the

καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον^x τοῦ θεοῦ. 22 μετανόη-
heart of thee is not right before God. Repent

σον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ θεοῦ,^y
therefore of thy wickedness this, and supplicate God,

εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. 23 εἰς^z
if indeed may be forgiven to thee the thought of thy heart; in

γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε
for a gall of bitterness and a bond of unrighteousness I see thee

ὄντα. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς ὑπὲρ
to be. And answering Simon said, Supplicate ye on behalf

ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν
of me to the Lord, so that nothing may come upon me of which

kingdom of God, and the name of Jesus Christ, they were baptiz-

ed, both men and women. 13 Then Simon himself believed

also; and when he was baptized, he continued with Philip, and won-

dered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria

had received the word of God, they sent unto them Peter and John: 15 who,

when they were come down, prayed for them, that they might receive

the Holy Ghost: 16 (for as yet he was fallen upon none of them: only they were

baptized in the name of the Lord Jesus,) 17 Then laid they their

hands on them, and they received the Holy Ghost. 18 And when Simon

saw that through laying on of the apostles' hands the Holy Ghost

was given, he offered them money, 19 saying, Give me also this power, that on

whosoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto

him, Thy money perish with thee, because thou hast thought that the

gift of God may be purchased with money. 21 Thou hast neither

part nor lot in this matter: for thy heart is not right in the sight of God. 22

Repent therefore of this thy wickedness, and pray God, if perhaps

the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the

gall of bitterness, and in the bond of iniquity. 24 Then answered Simon,

and said, Pray ye to the Lord for me, that none of these things which ye have

spoken come upon me.

^h — τὰ ΛΙΤΤΑΩ.

ⁱ — τοῦ ΓΛΙΤΤΑΩ.

^k δυνάμεις καὶ σημεῖα μέγала γινόμενα ΟΩ.

^l Σαμαρία Τ. ^m — τὸν ΛΙΤΤΑΩ.

ⁿ Ἰωάννην Τ.

^o οὐδέπω ΛΙΤΤΑΩ.

^p ἐπετίθεας

ΛΙΤΤΑ ^q ἰδὼν ΓΛΙΤΤΑΩ.

^r — τὸ ἅγιον ΤΙΤΤΑ.

^s ἐάν ΕΓΛΙΤΤΑΩ.

^t ἐναντι ΟΛΙΤΤΑΩ.

^v τὸν κύριον the Lord ΛΙΤΤΑΩ.

15 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

εἰρήκατε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλή-
ye have spoken. They therefore having earnestly testified and having
σαιτες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν¹ εἰς Ἱερουσαλὴμ,²
spoken the word of the Lord, returned to Jerusalem,
πολλὰς τε κώμας τῶν Ὑσαμαριτῶν³ εὐηγγελίσαντο.⁴
and [to] many villages of the Samaritans announced the glad tidings.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same

26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων,
But an angel of [the] Lord spoke to Philip, saying,
Ἀνάσθη καὶ πορεύου¹ κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν
Rise up and go towards [the] south, on the way
τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη
which goes down from Jerusalem to Gaza: the same
ἐστὶν ἔρημος. 27 καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ
is desert. And having risen up he went. And lo, a man
Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης ἡγε² βασιλίσσης
an Ethiopian, a eunuch, one in power under Candace the queen
Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς³
of [the] Ethiopians, who was over all her treasure, who
ἐληλυθὲν προσκυνήσων εἰς Ἱερουσαλὴμ, 28 ἦν τε ὑποστρέφων
had come to worship to Jerusalem, and was returning
καὶ καθήμενος ἐπὶ τοῦ ἁρματός αὐτοῦ, καὶ ἀνεγίνωσκει⁴
and sitting in his chariot, and he was reading
τὸν προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ,
the prophet Esaias. And said the Spirit to Philip,
Πρόσελθε καὶ κολληθήθι τῷ ἁρματι τοῦτῳ. 30 Προσδραμών δὲ
Go near and join thyself to this chariot. And running up
ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην
Philip heard him reading the prophet
Ἡσαΐαν, καὶ εἶπεν, ὅτι ἄρα γε⁵ γινώσκεις ἃ ἀναγινώσκεις;
Esaias, and said, Then dost thou know what thou readest?
31 Ὁ δὲ εἶπεν, Πῶς γὰρ ἂν δύναίμην ἰάν μή τις ἡδὲ⁶
But he said, [No], for how should I be able unless some one should
γῆσθ⁷ με; Παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι
guide me? And he besought Philip having come up to sit
σὺν αὐτῷ. 32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν
with him. And the passage of the scripture which he was reading
ἦν αὕτη, Ὅς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος
was this, As a sheep to slaughter he was led, and as a lamb
ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει
before him who shears him [is] dumb, thus he opens not
τὸ στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ
his mouth. In his humiliation his judgment
ἦρθη, τὴν δὲ⁸ γενεάν αὐτοῦ τίς διηγήσεται; ὅτι
was taken away, and the generation of him who shall declare for
αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος
is taken from the earth his life. And answering the eunuch
τῷ Φιλίππῳ εἶπεν, Δέομαι σου, περὶ τίνος ὁ προφήτης
to Philip said, I pray thee, concerning whom the prophet
λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;
says this? concerning himself, or concerning some other?
35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος
And having opened Philip his mouth, and having begun

¹ ὑπέστρεψον were returning LITTAU.

² Ἱεροσόλυμα LITTAU.

³ Σαμαριτῶν T.

⁴ εὐηγγελίζοντο were announcing the glad tidings LITTAU.

⁵ πορεύθητι L.

⁶ ὁ — τῆς

LITTAU. ⁷ — ὃς LITTAU.

⁸ — καὶ LITTAU.

⁹ + τε, and L.

¹⁰ Ἡσαΐαν τὸν προφήτην

LITTAU. ¹¹ ὅτι ἀράγε γτ.

¹² ὁδηγήσει shall guide TIT.

¹³ κείραντος TA.

¹⁴ — αὐτοῦ

(read the humiliation) LITTAU.

¹⁵ — δὲ καὶ LITTAU.

ἀπὸ τῆς-γραφῆς-ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰη-
 from this scripture, announced to him the glad tidings— Je-
 σουν. 36 ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ
 sus. And as they were going along the way, they came upon
 τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὕδωρ· τί κωλύει
 a certain water, and *says ὁ *eunuch, Behold water; what hinders
 με βαπτισθῆναι; 37 Ἐἶπεν δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ
 me to be baptized? And *said ὁ Philip, If thou believest from
 ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπεν, Πιστεύω
 *whole ὁ the heart, it is lawful. And answering he said, I believe
 τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν χριστόν. 38 Καὶ ἐκέλευ-
 ὁ the Son ὁ of God ὁ to be ὁ Jesus ὁ Christ. And he com-
 σεν στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς
 manded ὁ to *stand ὁ still ὁ the ὁ chariot. And they went down both to
 τὸ ὕδωρ, ὅτε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.
 the water, both Philip and the eunuch, and he baptized him.
 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος πνεῦμα κυρίου
 But when they came up out of the water [the] Spirit of [the] Lord
 ἤρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ
 caught away Philip, and *saw ὁ him ὁ no ὁ longer ὁ the
 εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδόν αὐτοῦ χαίρων. 40 Φίλιππος
 *eunuch, for he went his way rejoicing. ὁ Philip
 δὲ εὗρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγ-
 *but was found at Azotus, and passing through he announced the
 γελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτόν εἰς
 glad tidings [to] ὁ the ὁ cities ὁ all, till he came to
 *Καισάρειαν. ὁ
 Caesarea.

9 Ὁ δὲ Σαῦλος ἔτι ῥεμπνέων ἀπειλῆς καὶ φόνου εἰς
 But Saul, *still breathing out threatenings and slaughter towards
 τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ 2 ᾔτήσατο
 the ὁ disciples of the Lord, having come to the high priest asked
 παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,
 from him letters to Damascus, to the synagogues,
 ὅπως ἑάν· τινὰς εὔρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ
 so that if any he found ὁ of ὁ the ὁ way ὁ being both men and
 γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἐν δὲ
 women, having bound he might bring [them] to Jerusalem. But in
 τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, καὶ
 proceeding it came to pass he drew near to Damascus, and
 ἐξαίφνης ὁ περιήστραψεν αὐτόν ὁ φῶς ἀπὸ τοῦ οὐρανοῦ·
 suddenly shone round about him a light from the heaven,
 4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ,
 and having fallen on the earth he heard a voice saying to him,
 Σαούλ, Σαούλ, τί με διώκεις; 5 Εἶπεν δὲ, Τίς εἰ;
 Saul, Saul, why me dost thou persecute? And he said, Who art thou,
 κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὁ ὃν σὺ
 Lord? And the Lord said, I am Jesus whom thou
 διώκεις· *σκληρόν σοι πρὸς κέντρα λατίζεις.
 persecutest. [It is] ὁ hard for thee against [the] goads to kick.
 6 Τρέμων τε καὶ θαμβῶν εἶπεν, Κύριε, τί με θέλεις
 And trembling and astonished he said, Lord, What me desirest thou

scripture, and preached unto him Jesus. 36 And as they went on their way, they came unto a certain water and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

IX. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to

* — verse 37 GLTTA. * Καισαρίαν T. ῥεμπνέων T. ἄν T. ὄντας τῆς ὁδοῦ, T.
 ὁ ἐξαίφνης τε LTTA W. * περιήστραψεν αὐτόν X; αὐτόν περιέ- L; αὐτόν περιή- TTTA W.
 ὁ ἐκ out of LTT W. * + [ὁ] A. * — κύριος εἶπεν (read he [said]) LTTA W. * + ὁ
 Nazarenois the Nazarene [L] W. * — σκληρόν πρὸς αὐτόν (verse 6) GLTTA W.

do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth; and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 and here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 for I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord,

ποιῆσαι; Καὶ ὁ κύριος πρὸς αὐτόν, Ἄνάστηθι καὶ τοῖς ἀνδράσι τοῖς ἀκούουσιν αὐτῷ εἰσθήκησιν. 7 Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰσθήκησιν. 8 Ἦγενθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἄνεψυμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν. χεῖρας αὐτοῦ οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10 Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπεν πρὸς αὐτόν ὁ κύριος ἐν ὁράματι, Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε. 11 Ὁ δὲ κύριος πρὸς αὐτόν, Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Ἐυθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσεύα. ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ ὁ Ἀνανίας, Κύριε, ἄκῃ καὶ ἀπὸ πολλῶν περὶ τοῦ ἀνδρός τούτου, ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν τῇ Ἱερουσαλὴμ. 14 καὶ ὡς ἐχει ἐξουσίαν παρὰ τῶν ἀρχιερέων τοῦ ἔθνους τούτου, ὅτι ἐπικαλούμενος τὸ ὄνομά σου. 15 Εἶπεν δὲ πρὸς αὐτόν ὁ κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστίν· οὗτος, τοῦ βασιλεύειν τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱὸν τε Ἰσραὴλ. 16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. 17 Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν, Σαουλ ἀδελφέ, ὁ

* + ἀλλὰ but GLTTRAW. ἔθνη ἐπὶ τῇ γῇ L. ἡγεμονίας L. ἡγεμονίας T.

δ ὅτι LITRA.

ε ἐνεοί LITRAW.

δ — ὁ LITRAW.

ε ἡγεμονίας LITRAW.

ἡ ἀνάστηθι Rise up L.

1 — ἐν ὁράματι LTA; ἄνδρα [ἐν ὁράματι] TR.

ἡ ἀνανίαν ὀνόματι LITRA.

1 τὰς (— τὰς TR) χεῖρας the hands LITRA.

m — ὁ GLTTRAW.

ἡ ἡκούσα I

heard LITRA. τοῖς ἁγίοις σου ἐποίησεν LITRA.

ἡ ἐστίν μοι LITRAW.

ἡ + τῶν the L.

ἡ + τε both (Gentiles) LITRAW.

κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ
Lord has sent me, Jesus who appeared to thee in the way

ᾧ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύ-
in which thou camest, that thou mightest receive sight and be filled with [the]
ματος ἁγίου. 18 Καὶ εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν
Spirit Holy. And immediately fell from eyes

αὐτοῦ ὥσει¹ λεπίδες, ἀνέβλεψέν τε² παραχρῆμα,³ καὶ
his as it were scales, and he received sight instantly, and
ἀναστὰς ἐβαπτίσθη, 19 καὶ λαβὼν τροφήν ἐνίσχυσεν⁴
having risen up was baptized; and having taken food he was strengthened.

Ἐγένετο δὲ ὁ Σαῦλος⁵ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
And was Saul with the in Damascus disciples days

τινὰς⁶ 20 καὶ εὐθὺς ἐν ταῖς συναγωγαῖς ἐκήρυσσεν
certain. And immediately in the synagogues he was proclaiming
τὸν Χριστόν,⁷ ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 Ἐξίσταντο δὲ
Christ, that he is the Son of God. And were amazed

πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας
all who heard, and said, Not this is he who destroyed
τὴν⁸ Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ
in Jerusalem those who called on this name, and

ὥδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ
here for this had come that bound them he might bring
ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ
to the chief priests? But Saul more increased in power, and

συνέκυνεν⁹ αὐτοὺς¹⁰ Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,
confounded the Jews who dwell in Damascus,
συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. 23 ὥς δὲ ἐπληροῦντο
proving that this is the Christ. Now when were fulfilled

ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐ-
days many, consulted together the Jews to put to death him.
τόν¹¹ 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλή αὐτῶν. Ἦ παρε-
But became known to Saul their plot. They were

τήρουν¹² τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν
watching and the gates both day and night, that him
ἀνέλωσιν. 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ¹³ νυκτός
they might put to death; but taking him the disciples by night

κατήκταν διὰ τοῦ τείχους¹⁴, χαλάσαντες ἐν σπυρίδι.
lot down through the wall [him], lowering [him] in a basket.

26 Παραγενόμενος δὲ ὁ Σαῦλος¹⁵ εἰς¹⁶ Ἱερουσαλὴμ, ἰπέι-
And having arrived Saul at Jerusalem, he at-
ράτο¹⁷ κολλᾶσθαι τοῖς μαθηταῖς¹⁸ καὶ πάντες ἐφοβοῦντο
tempted to join himself to the disciples, and all were afraid of

αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. 27 Βαρνάβας δὲ
him, not believing that he is a disciple. But Barnabas
ἐπιλαβόμενος αὐτόν, ἤγαγεν¹⁹ πρὸς τοὺς ἀποστόλους, καὶ
having taken him, brought [him] to the apostles, and

διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι
related to them how in the way he saw the Lord, and that
ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ
he spoke to him, and how in Damascus he spoke boldly in the

ὀνόματι τοῦ Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος
name of Jesus. And he was with them coming in

even Jesus, that ap-
peared unto thee in the
way as thou camest,
hath sent me, that thou
mightest receive thy
sight, and be filled with
the Holy Ghost. 18 And
immediately there fell from
his eyes as it had been
scales: and he re-
ceived sight forth-
with, and arose, and
was baptized. 19 And
when he had received
meat, he was strength-
ened. Then was Saul
certain days with the
disciples which were
at Damascus. 20 And
straightway he preach-
ed Christ in the syna-
gogues, that he is the
Son of God. 21 But all
that heard him were
amazed, and said; Is
not this he that de-
stroyed them which
called on this name in
Jerusalem, and came
hither for that intent,
that he might bring
them bound unto the
chief priests? 22 But
Saul increased the more
in strength, and con-
founded the Jews
which dwelt at Damas-
cus, proving that this
is very Christ. 23 And
after that many days
were fulfilled, the Jews
took counsel to kill
him: 24 but their lay-
ing await was known
of Saul. And they
watched the gates day
and night to kill him.
25 Then the disciples
took him by night, and
let him down by the
wall in a basket.

26 And when Saul
was come to Jerusa-
lem, he assayed to join
himself to the disci-
ples: but they were all
afraid of him, and be-
lieved not that he was
a disciple. 27 But Bar-
nabas took him, and
brought him to the ap-
ostles, and declared
unto them how he had
seen the Lord in the
way, and that he had
spoken to him, and how
he had preached boldly
at Damascus in the
name of Jesus. 28 And
he was with them com-
ing in and going out

¹ ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν LTTA. ² ὥς LTT. ³ — παραχρῆμα GLTTA. ⁴ — ὁ Σαῦλος (read he was) GLTTA. ⁵ Ἰησοῦν Jesus GLTTA. ⁶ εἰς at T. ⁷ συν-
έκυνεν TA. ⁸ — τοὺς T. ⁹ παρετροῦντο LTTA. ¹⁰ δὲ καὶ also LTTA. ¹¹ οὗ
μαθητὰ αὐτοῦ his disciples LTTA. ¹² διὰ τοῦ τείχους κατήκταν LTTA. ¹³ + αὐτόν him LTTA. ¹⁴ — ὁ Σαῦλος GLTTA. ¹⁵ ἐν in L. ¹⁶ ἐπεύραzen LTTA. ¹⁷ — τοῦ LTTA.

at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

καὶ ἐκπορεύομενος ἔν^α Ἱερουσαλὴμ. καὶ^α παρρησιαζόμενος and going out in Jerusalem, and speaking boldly ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. 29 ἰλάλειτε καὶ συνεζήτει in the name of the Lord Jesus. And he spoke and discussed πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνε- with the Hellenists; but they took in hand him to λείν. 30 ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς death. But having known [it] the brethren brought down him to ΠΚαϊσάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. 31 Αἱ^α μὲν οὖν ἐκκλησίαι καθ' ὅλην τῆς Ἰουδαίας καὶ Γαλι- indeed then assemblies throughout whole the of Judæa and Gali- λαιας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ leo and Samaria had peace, being built up and πυρεῖσθαι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ going on in the fear of the Lord, and in the comfort of the ἁγίου πνεύματος ἐπιπληθύνοντο. Holy Spirit were increased.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, Now it came to pass [that] Peter, passing through all κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας [quarters], went down also to the saints that inhabited Ὑλύδαν. 33 εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέαν ὀνόματι, Lydda. And he found there a certain man, Eneas by name, ἐξ ἐτῶν ὀκτώ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παρα- for years eight lying on a couch, who was para- λελυμένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέε, ἵσταί σε lysed. And said to him Peter, Eneas, ἵσταί σε Ἰησοῦς ὁ χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Jesus the Christ; rise up, and spread [a couch] for thyself. Καὶ εὐθέως ἀνίστη· 35 καὶ εἶδον αὐτὸν πάντες οἱ And immediately he rose up. And saw him all those κατοικοῦντες Ὑλύδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπίστρεψαν inhabiting Lydda and the Saron, who turned ἐπὶ τὸν κύριον. to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 27 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him women, desiring him that he

36 Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, And in Joppa a certain was disciple, by name Tabitha, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν which being interpreted is called Dorcas, She was full of good ἔργων καὶ ἐλεημοσυῶν ὧν ἐποίει· 37 ἐγένετο δὲ ἐν ταῖς works and of alms which she did. And it came to pass in ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαν- those days [that] having sickened she died; having τες δὲ αὐτὴν ἔθηκαν ἐν ὑπερίῳ. 38 ἐγγὺς δὲ washed and her they put [her] in an upper room. And near οὗσης Ἀλύδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος being Lydda to Joppa, the disciples having heard that Peter ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρα- is in it sent two men to him, beseech-

¹ εἰς at LTTAW. ^α — καὶ LTTA. ^α — Ἰησοῦ LTTAW. ^ο ἀνελεῖν αὐτὸν LTTAW.
 P Καϊσαρίαν T. ^α — αὐτὸν L. ^τ Ἡ LTTAW. ^ε ἐκκλησία assembly LTTAW.
^ε Σαμαρίας T. ^ε εἶχον LTTAW. ^ο οἰκοδομομένη καὶ πυρεῖσθαι LTTAW. ^ε ἐπιπλη-
 θύνετο was increased LTTAW. ^γ Ὑλύδα LTTA. ^α ὀνόματι Αἰνέαν LTTAW. ^α κραββάτῳ
 LTTAW. ^β — ὁ LTTW. ^ε εἶδαν LTTA. ^α Σάρωνα EGLTTAW. ^ε ἔργων ἀγαθῶν LTTW.
^ε ἔθηκαν αὐτὴν TTT. ^ε + τῷ LTTA. ^α Ἀλύδας TTTA.

καλοῦντες ¹μὴ ὑκνήσαι¹ διελθεῖν ἕως¹ αὐτῶν.¹ 39 ἀναστὰς
ing [him] not to delay to come to them. ¹Having¹ risen¹ up

δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον
and Peter went with them, whom, having arrived they brought

εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι
into the upper room, and stood by him all the widows

κλαίονσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐ-
weeping and shewing tunics and garments which¹ was

ποίει μετ' αὐτῶν ὅσα ἡ Δορκάς. 40 ἐκβαλὼν δὲ ἔξω πάντας
making with them being Dorcas. But having put out all

ὁ Πέτρος, ¹θεῖς τὰ γόνατα προσηύξατο¹ καὶ ἐπιστρέψας
Peter, having bowed the knees he prayed. And having turned

πρὸς τὸ σῶμα εἶπεν, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξεν
to the body he said, Tabitha, Arise. And she opened

τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
her eyes, and seeing Peter she sat up.

41 δοῦς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ
And having given her [his] hand he raised up her, and having called

τοὺς ἁγίους καὶ τὰς χήρας παρέδωκεν αὐτὴν ζῶσαν. 42 γνω-
the saints and the widows he presented her living. Known

στὸν δὲ ἐγένετο καθ' ὅλης τῆς¹ Ἰόππης, καὶ πολλοὶ
and it became throughout whole the of Joppa, and many

ἐπίστευσαν¹ ἐπὶ τὸν κύριον· 43 ἐγένετο δὲ ἡμέρας
believed on the Lord. And it came to pass [that] days

ικανὰς μέναι αὐτὸν¹ ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.
many abode he in Joppa with a certain Simon a tanner.

10 Ἀνὴρ δὲ τις ῥῆν¹ ἐν Καίσαρειά¹ ὀνόματι Κορνήλιος,
But a certain man was in Caesarea by name Cornelius,

ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, 2 εὖ-
a centurion of a band which is called Italic, pious

σεβῆς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
and fearing God with all his house,

ποιῶν¹ τε¹ ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος
both doing alms much to the people, and supplicating

τοῦ θεοῦ διαπαντός.¹ 3 εἶδεν ἐν ὁράματι φανερώς, ὥσεί·
God continually. He saw in a vision plainly, about

ῥῶραν ἑννάτην¹ τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα
hour the ninth of the day, an angel of God coming

πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. 4 Ὁ δὲ ἀτε-
to him, and saying to him, Cornelius. But he having looked

νίσας αὐτῷ καὶ ἔμβοσος γενόμενος εἶπεν, Τί ἐστίν, κύριε;
intently on him and afraid becoming said, What is it, Lord?

εἶπεν δὲ αὐτῷ, Αἱ προσευχαῖαι σου καὶ αἱ ἐλεημοσύναι σου
And he said to him; Thy prayers and thine alms

ἀνέβησαν εἰς μνημόσυνον¹ ἐνώπιον¹ τοῦ θεοῦ. 5 καὶ νῦν
are gone up for a memorial before God. And now

πέμψον¹ εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα¹ ὃς
send to Joppa men, and send for Simon who

ἱσκαλεῖται Πέτρος· ὁ οὗτος ξενίζεται παρά τινι Σίμωνι
is surnamed Peter. He lodges with a certain Simon

βυρσεῖ, ὃς ἐστὶν οἰκία παρά θάλασσαν· οὗτος λαλήσει σοι
a tanner, whose is house by [the] sea; he shall tell thee what

would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

X. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what

¹ μὴ ὑκνήσης delay not LTTAW. ¹ ἡμῶν us LTTAW. ¹ + καὶ and LTTAW. ¹ [τῆς] Tr. ¹ ἐπίστευσαν πολλοὶ LTTAW. ¹ αὐτὸν ἡμέρας ἱκανὰς μέναι LTr; — αὐτὸν T. P — ἦν GLTTAW. ¹ Καίσαριά T. ¹ — τε LTTAW. ¹ διὰ παντός LTTAW. ¹ + περὶ LTTAW. ¹ ἑνῇ LTTAW. ¹ ἐμπροσθεν LTTAW. ¹ ἄνδρας εἰς Ἰόππην LTTAW. ¹ + τινὰ a certain (Simon) LTTAW. ¹ — οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν GLTTAW.

thou oughtest to do, 7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 and when he had declared all these things unto them, he sent them to Joppa. 9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 and called, and asked whether Simon, which was surnamed Peter, was lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Be-

τί σε δεῖ ποιεῖν.^a 7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ
what^a thee^a it^a behoves to do. And when^a departed^a the^a angel who
λαλῶν ἂν Κορνηλίῳ,^b φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,^c
spoke to Cornelius, having called two of his servants,
καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ
and a soldier^b pious of those continually waiting on him, and
ἐξηγησάμενος αὐτοῖς ἅπαντα^d ἀπέστειλεν αὐτοὺς εἰς τὴν
having related to them all things he sent them to
Ἰόππην. 9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων δέκινων^e καὶ
Joppa. And on the morrow, as^e are^e journeying^e these and
τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσ-
to the city drawing near, went^e up^e Peter on the housetop to
εὔξασθαι, περὶ ὥραν ἕκτην. 10 ἐγένετο δὲ πρὸς πεινός,
pray, about^e hour^e the sixth. And he became very hungry,
καὶ ἤθελεν γεύσασθαι^f παρασκευαζόντων δὲ ἐκείνων^g ἐπέ-
and wished to eat. But as^f were^f making^f ready^f they^f fell
πεσεν^h ἐπ' αὐτὸν ἑκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεμψ-
upon^h him^h a^h trance, and he beholds the heaven opened,
μένον, καὶ καταβαίνειν ἐπ' αὐτὸνⁱ σκευὸς τι ὡς ὀθόνην
and descending upon him a vessel certain, as a sheet
μεγάλην, τέσσαρσιν ἀρχαῖς^j δεδεμένον, καὶ^k καθέμενον ἐπὶ
great, by four corners bound, and let down upon
τῆς γῆς. 12 ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα^l τῆς γῆς
the earth; in which were all the quadrupeds of the earth
καὶ τὰ θηρία καὶ τὰ ἐρπετά^m καὶⁿ τὰⁿ πετεινά τοῦ οὐ-
and the wild beasts and the creeping things and the birds of the hea-
ρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε,
ven. And came a voice to him, Having risen up, Peter,
θύσου καὶ φάγε. 14 Ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε· ὅτι
kill and eat. But Peter said, In no wise, Lord; for
οὐδέποτε ἔφαγον πᾶν κοινὸν^o ἢ^o ἀκάθαρτον. 15 Καὶ φωνὴ
never did I eat anything common or unclean. And a voice
πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ἄ ὁ θεὸς^p ἐκαθάρισεν,^q
[came] again the second time to him, What God cleansed,
σύ μὴ κοῖνου. 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς^r καὶ^s πάλιν^s
thou^s not^s make common. And this took place thrice, and again
ἀνελήφθη^t τὸ σκεῦος εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν ἑαυτῷ
was taken up the vessel into the heaven. And as^t in^t himself
διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, καὶ^u
was^u perplexed Peter what might be the vision which he saw, also
ἰδοῦ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἁπὸ^v τοῦ Κορνηλίου, δι-
behold, the men who were sent from Cornelius, having
ρωτήσαντες τὴν οἰκίαν^w Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα^x
inquired for the house of Simon, stood at the porch;
18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλού-
and having called out they asked if Simon who [is] surnamed
μενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου ἐνθυμου-
Peter^y here^y lodges. But as Peter was think-
μένον^z περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα,^z Ἰδοῦ,
ing over the vision, said^z to him^z the^z Spirit, Behold,

^a αὐτῷ to him GLTTRAW.^b — αὐτοῦ (read of the servants) LITTRAW.^c ἅπαντα αὐτοῖςLITTRAW. ^d αὐτῶν they T.^e αὐτῶν LITTRAW.^f ἐγένετο came LITTRAW.^g — ἐπ' αὐτόν

LITTRAW.

^h — δεδεμένον καὶ LITTRAW.ⁱ καὶ τὰ (— τὰ LITTRAW) ἐρπετά τῆς γῆς LITTRAW.^j — τὰ LITTRAW.^k καὶ and LITTRAW.^l ἐκαθέρισεν Tr.^m εὐθὺς immediately LITTRAW.ⁿ ἀνελήφθη LITTRAW.^o — καὶ LITTRAW.^p ὑπὸ T.^q + τοῦ LITTRAW.^r διενθυμουμένον^s was pondering GLTTRAW.^t τὸ πνεῦμα αὐτῷ LITTRAW.

προκεχειροτονημένοι· ὑπὲρ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν
 had been chosen before by God, to us, who did eat with
 καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
 and did drink with him after he had risen from among [the]
 νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ
 dead. And he charged us to proclaim to the people, and
 διαμαρτύρασθαι ὅτι αὐτοῦ ἔστιν ὁ ὠρισμένος ὑπὸ τοῦ
 to testify fully that he it is who has been appointed by
 θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται
 God judge of living and dead. To him all the prophets
 μαρτυροῦσιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος
 bear witness, [that] remission of sins receives through name
 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.
 his every one that believes on him.

44 Ἐτι λαλῶντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἠέπεσεν
 Yet as he was speaking Peter these words, fell
 τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.
 the Spirit the Holy upon all those hearing the word.
 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι ἔσυνῃλ-
 And were amazed the of the circumcision believers as many as came
 θον· τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου
 with Peter, that also upon the Gentiles the gift of the Holy
 πνεύματος ἔκκεχται· 46 ἤκουον γὰρ αὐτῶν λαλῶν-
 Spirit had been poured out; for they heard them speak-
 των γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη
 ing with tongues and magnifying God. Then answered
 αὐτῷ Πέτρος, 47 Μῆτι τὸ ὕδωρ κωλύσαι δύναται· τις
 Peter, The water forbid can any one
 τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον
 that should not be baptized these, who the Spirit the Holy
 ἔλαβον καθὼς καὶ ἡμεῖς; 48 προσέταξεν· ὅτι αὐτοῦ ἔβαπ-
 received as also we? And he ordered, them to be
 τισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. τότε ᾠρώτησαν αὐτὸν
 baptised in the name of the Lord. Then they begged him
 ἐπιμεῖναι ἡμέρας τινάς.
 to remain days some.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
 And heard the apostles and the brethren who were in
 τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.
 Judea, that also the Gentiles received the word of God;
 2 καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς
 and when went up Peter to Jerusalem, contended with
 αὐτὸν οἱ ἐκ περιτομῆς, 3 λέγοντες, Ὅτι πρὸς ἄνδρας
 him those of [the] circumcision, saying, To men
 ἀκροβυστιανέχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.
 uncircumcised thou wentest in, and didst eat with them.
 4 Ἀρχάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέ-
 But having begun Peter he set [it] forth to them in order say-
 γων, 5 Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ
 ing, I was in [the] city of Joppa praying, and
 εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀθόνην
 I saw in a trance a vision, descending a vessel certain like a sheet

chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

XI. And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down

ὁ οὗτος Ltr. ἠέπεσε L. οἱ who L. ἔσυνῃλθαν Ttr. πνεῦμα τοῦ ἁγίου L. — ὁ LTTA. δύναται κωλύσαι LTTA. ὡς LTTA. P δὲ Ttr. αὐτοῖς T. ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ (Jesus Christ) βαπτισθῆναι LTT; ἐν τῷ ὀνόματι τοῦ κυρίου βαπτ. A. ὅτε δὲ LTTA. Ἱερουσαλήμ LTTA. εἰσῆλθες (εἰσῆλθεν he went in tr) placed before πρὸς LTTAW. συνέφαγεν did eat with tr. — ὁ LTTAW.

from heaven by four corners; and it came even to me: & upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 who shall tell thee these words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and

μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ. καὶ ἦλθεν ἰάχρις^γ ἐμοῦ. 6 εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεννὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστάς, Πέτρε, θύσον καὶ φάγε. 8 εἶπον δέ, Ἰησοῦ, κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ὁ θεὸς ἑκαθάρισεν, σὺ μὴ κοῖνου. 10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδού, ἕξαντῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι ἀπὸ Καίσαρείας πρὸς με. 12 εἶπεν δέ μοι τὸ πνεῦμα, συναλθεῖν αὐτοῖς, μηδὲν διακρινόμενον ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, 13 ἀπήγγειλέν τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀποστείλον εἰς τὴν οἰκίαν αὐτοῦ ἄνδρας, καὶ μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 ἐν δὲ τῷ ἀρχαίῳ με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ 16 ἐμνήσθη δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν, Ὁ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 Εἰ οὖν τὴν ἴσην δωρεάν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσαντες ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ ᾧ τίς ἡμῖν δυνατὸς κωλύσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, τοὺς ἄνδρας.

^γ ἄχρις TTa. ^δ + καὶ also LTTa.

σας Tr. ^δ ἀνεσπάσθη πάλιν LTTa.

σαρίας T. ^δ τὸ πνεῦμα μοι LTTa.

^δ δὲ LTT. ^ε — αὐτῷ LTT.

• Ἰωάννης Tr. ^ε — δὲ and LTT[A].

^δ — πᾶν GLTTAW.

^ε ἐξ αὐτῆς A.

^ε ἦμεν we were LTT.

^ε μηδὲν διακρινόμενον A.

^ε — ἀνδρας GLTTAW.

^δ — μοι LTTa. ^ε ἑκαθέρ-

• ἐξ αὐτῆς A.

^ε ἦμεν we were LTT.

^ε μηδὲν διακρινόμενον A.

^ε + τοῦ of the GLTTAW.

καὶ ἑδόξαζον^a τὸν θεόν, λέγοντες, ἴ^a Ἀραγε^a καὶ τοῖς ἔθνεσιν
and glorified God, saying, Then indeed also to the Gentiles
ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.^a
God repentance gave unto life.

glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς
They indeed therefore who were scattered by the tribulation that
γενομένης ἐπὶ Ὑεφάνῳ,^a διῆλθον ἕως Φοινίκης καὶ Κύπρου
took place upon Stephen, passed through to Phoenicia and Cyprus
καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον
and Antioch, to no one speaking the word except only
Ἰουδαίοις. 20 ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ
to Jews. But were certain of them men Cypriots and
Κυρηναῖοι, οἵτινες εἰσελθόντες^a εἰς Ἀντιόχειαν, ἐλάλουν^a
Cyrenians, who having come into Antioch, spoke
πρὸς τοὺς Ἑλληνιστάς^a εὐαγγελιζόμενοι τὸν κύριον
to the Hellenists, announcing the glad tidings—the Lord Jesus.

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the

ἱεροῦ. 21 καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν πολὺς τε
Jesus. And was [the] hand of [the] Lord with them, and a great
ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 Ἠκούσθη
number having believed turned to the Lord. Was heard
δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱερο-
and the report in the ears of the assembly which [was] in Jeru-
σολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελ-
salem concerning them; and they sent forth Barnabas to go
θεῖν ἕως Ἀντιοχείας. 23 ὃς παραγενόμενος καὶ ἰδὼν
through as far as Antioch: who having come and having seen

hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

τῆς χάριτος τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει
the grace of God rejoiced, and exhorted all with purpose
τῆς καρδίας προσμένειν τῷ κυρίῳ. 24 ὅτι ἦν ἀνὴρ ἀγαθός
of heart to abide with the Lord; for he was a man good

heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετίθη
and full of [the] Spirit Holy and of faith. And was added
ὄχλος ἰκανὸς τῷ κυρίῳ. 25 Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρ-
a crowd large to the Lord. And went forth to Tarsus Barn-
νάβας ἀναζητῆσαι Σαῦλον, 26 καὶ εὗρων αὐτόν ἤγαγεν
abas to seek Saul; and having found him he brought
αὐτόν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῦς ἐνιαυτὸν
him to Antioch. And it came to pass they a year

was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον
whole were gathered together in the assembly, and taught a crowd
ἰκανόν, χρηματίζαυτε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητάς
large: and were called first in Antioch the disciples

Χριστιανούς.

Christians.

27 Ἐν ταῦταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱερουσολύμων
And in these days came down from Jerusalem

27 And in these days

προφῆται εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἷς ἐξ
prophets to Antioch; and having risen up one from among
αὐτῶν ὀνόματι Ἀγαβός, ἡσέμανεν^a διὰ τοῦ πνεύματος,
them, by name Agabus, he signified by the Spirit,
Λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην.
A famine great is about to be over whole the habitable world;

came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world:

^a ἐδόξαζον LTTT.

^a ἴ Ἀρα then LTTT; Ἀρα [ye] A.

^a εἰς ζωὴν ἔδωκεν LTTTAW.

^a Ὑεφάνου L.

^a ἐλθόντες GLTTTAW. ^a + καὶ also LTTTAW.

^a Ἑλληνας Greeks GLTTTAW. ^a + ὁ

LTTTAW. ^a + οὐσης was TTTT. ^a Ἱερουσαλὴμ LTTTAW.

^a — διελθεῖν LTTT. ^a + τὴν which

[was] LTTTAW. ^a — ὁ Βαρνάβας (read he went forth) LTTTAW.

^a — αὐτόν (read [him]) LTTTAW.

αὐτοῖς καὶ to them even LTTTAW. ^a πρῶτως TTTTAW.

^a ἡσέμανεν L. ^a μεγάλην LTTTAW.

which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judaea: 30 which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ὅστις¹ καὶ¹ ἐγένετο· ἐπὶ Κλαυδίου² Καίσαρος.³ 29 τῶν δὲ⁴ ὧς⁵ καὶ⁶ ἐγένετο· ἐπὶ Κλαυδίου² Καίσαρος.³ 29 τῶν δὲ⁴ μαθητῶν⁷ καθὼς⁸ ἡ⁹ ὑπορεῖτο¹⁰ τις, ὥρισαν¹¹ ἕκαστος¹² αὐ-
disciples according as¹³ was¹⁴ prospered¹⁵ any¹⁶ one, determined, each¹⁷ of
τῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ¹⁸ Ἰουδαίᾳ¹⁹
them, for ministrations to send to the²⁰ dwelling²¹ in²² Judaea.
ἀδελφοῖς· 30 ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς²³
brethren; which also they did, sending [it] to the
πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
elders by [the] hand of Barnabas and Saul.

12 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν ὁ Ἡρώδης ὁ βασι-
And at that time put forth Herod the king

λεὺς¹ τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.
[his] hands to ill-treat some of those of the assembly;

2 ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου² μαχαίρα.³
and he put to death James the brother of John with a sword.

3 καὶ ἰδὼν⁴ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο
And having seen that pleasing it is to the Jews he added

σுλλαβεῖν καὶ Πέτρον⁵ ἦσαν δὲ ἡμέραι τῶν ἀζύμων⁶
to take also Peter: (and they were days of unleavened bread:)

4 ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδόντες τέσσαρ-
whom also having seized he put in prison, having delivered to four

σιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ
sets of four soldiers to guard him, purposing after

τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος
the passover to bring out him to the people. Peter therefore indeed

ἐτηρεῖτο ἐν τῇ φυλακῇ⁷ προσευχῇ δὲ ἦν ἔκτενης⁸ γινομένη
was kept in the prison; but prayer was fervent made

ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ⁹ αὐτοῦ. 6 Ὅτε δὲ
by the assembly to God concerning him. But when

ἤμελλεν¹⁰ αὐτὸν προάγειν¹¹ ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν
was about him to bring forth Herod, in that night was

ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδεμένος ἀλύ-
Peter sleeping between two soldiers, bound with

σσειν δυοῖν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.
chains two, guards also before the door kept the prison.

7 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν
And behold, an angel of [the] Lord stood by, and a light shone in

τῷ οἰκήματι. πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρον ἤγειρεν
the building. And having smitten the side of Peter he roused up

αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἔξεπεσον¹² αὐτοῦ αἱ
him, saying, Rise up in haste. And fell off of him the

ἀλύσεις ἐκ τῶν χειρῶν. 8 εἶπεν¹³ δὲ ὁ ἄγγελος πρὸς
chains from [his] hands. And said the angel to

αὐτόν, Περιζῶσαι¹⁴, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίη-
him, Gird thyself about, and bind on thy sandals. He did

σεν δὲ οὕτως. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου,
and so. And he says to him, Cast about [thee] thy garment,

καὶ ἀκολούθει μοι. 9 Καὶ ἐξελθὼν ἠκολούθει αὐτῷ¹⁵ καὶ
and follow me. And going forth he followed him, and

οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγ-
did not know that real it is which is happening by means of the an-

XII. Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

¹ ἦτις LITTAW. ² καὶ LITTAW. ³ Καίσαρος GLTTAW. ⁴ εὐπορεῖτο LITTAW.
• ὁ βασιλεὺς Ἡρώδης T. ⁵ Ἰωάννου Tr. ⁶ μαχαίρῃ TTA. ⁷ ἰδὼν δὲ LITTAW. ⁸ + αἱ
the GLTAW. ⁹ ἐκτενῶς fervently LITTAW. ¹⁰ περὶ LITTAW. ¹¹ ἤμελλεν TTA. ¹² προαγαγεῖν
αὐτὸν LTA; ¹³ προάγειν αὐτόν Tr. ¹⁴ ἐξεπέσαν LITTAW. ¹⁵ δὲ LITTAW. ¹⁶ Ζῶσαι gird thyself
LITTAW. ¹⁷ αὐτῷ LITTAW.

γέλου, ἰδόκει. δὲ ὄραμα βλέπειν. 10 διελθόντες. δὲ πρώτην
gel, but thought a vision he saw. And having passed through a first
φυλακὴν καὶ δευτέραν, ἤλθον^α ἐπὶ τὴν πύλιν τὴν σιδηράν
guard and a second, they came to the ^{iron} gate
τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ ἠνοιχθῇ^β αὐτοῖς.
that leads into the city, which of itself opened to them;
καὶ ἐξελθόντες προῆλθον ὁμίην μίαν, καὶ εὐθέως
and having gone out they went on through ^{one} street, and immediately
ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος ἐγενόμενος
departed the angel from him. And Peter having come
ἐν ἑαυτῷ^γ εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν
to himself said, Now I know of a truth that ^{sent} forth [the]
κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἔξεiletό^δ με ἐκ χειρὸς
^{Lord} his angel, and delivered me out of [the] hand
Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.
of Herod and all the expectation of the people of the Jews.
12 συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν^ε Μαρίας τῆς μητρὸς
And considering [it] he came to the house of Mary the mother
Ἰωάννου^ς τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ
of John who is surnamed Mark, where were many
συνθηροισμένοι καὶ προσευχόμενοι. 13 Κρούσαντος. δὲ τοῦ
gathered together and praying. And ^{having} knocked
Πέτρου^ν τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκε ὑπα-
^{Peter} [at] the door of the porch, ^{came} a ^{damsel} to
κοῦσαι, ὀνόματι Ῥόδη. 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ
listen, by name Rhoda; and having recognized the voice
Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδρα-
of Peter, from joy she opened not the porch, ^{having}
μοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ
^{run} in ^{but} she reported ^{to} ^{be} standing ^{Peter} before the
πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν εἶπον, Μαινῷ. Ἡ δὲ
porch. But they to her said, Thou art mad. But she
δύσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐ-
strongly affirmed thus it was. And they said, The angel of
τοῦ ἐστιν. 16 Ὁ δὲ Πέτρος ἐπέμενε κρούων ἀνοιζαντες. δὲ
him it is. But Peter continued knocking: and having opened
εἶδον^ς αὐτόν, καὶ ἐξέστησαν. 17 κατασεῖσας. δὲ αὐτοῖς
they saw him, and were amazed. And having made a sign to them
τῇ χειρὶ σιγᾶν διηγήσατο αὐτοῖς^ς πῶς ὁ κύριος αὐτὸν
with the hand to be silent he related to them how the Lord him
ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπεν. Ῥδὲ, Ἀπαγγείλατε Ἰακώβῳ
brought out of the prison. And he said, Report to James
καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον
and to the brethren these things. And having gone out he went to another
τόπον. 18 γενομένης. δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγῃ
place. And ^{having} come ^{day} there was ^{disturbance} no ^{small}
ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19 Ἡρώδης
among the soldiers, what then [of] ^{Peter} was ^{become}. ^{Herod}
δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρύν, ἀνακρίνας τοῦς
^{and} having sought after ^{him} and ^{not} having ^{found}, having examined the
φύλακας ἐκέλευσεν ἀπαχθῆναι^ς καὶ κατελθὼν
guards he commanded [them] to be led away [to death]. And having gone down

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. 13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to

^α ἦλθον LITTA.
^ε + τῆς LITTA.W.
^β ἔλεγον GITA.W.
^γ ee LITTA.

^δ ἠνοίγη LITTA.
^η Ἰωάννου TT.

^ε ἐν ἑαυτῷ γενόμενος LITTA.W.
^ς αὐτοῦ he GLITTA.W.

^δ ἐξεiletό GLITTA.W.
^ε εἶπεν LITTA.
^ς αὐτοῖς T[er].

death. And he went down from Judæa to Cæsarea, and there abode. 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, saying, *It is the voice of a god, and not of a man.* 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. 24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

ἀπὸ τῆς Ἰουδαίας εἰς ἡτὴν· Καίσαρειαν^α διέτριβεν. 20 Ἦν from Judæa to Cæsarea he stayed [there]. ^αWas δὲ ὁ Ἡρώδης^α θυμομαχῶν Τυρίοις καὶ Σιδωνίοις^α and ^αHerod in bitter hostility with [the] Tyrians and Sidonians; ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον but with one accord they came to him, and having gained Blastus τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾔτουντο εἰρήνην, who [was] over the bedchamber of the king, sought peace, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. because was nourished their country by the king's. 21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, And on a set day Herod having put on ^αapparel ^αroyal, ^ακαὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐ- and having sat on the tribunal, was making an oration to them. τούς. 22 ὁ δὲ ὄμιλος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ And the people were crying out, ^αOf ^αa ^αgod [the] ^αvoice and not ἀνθρώπου. 23 παραχρῆμα δὲ ἐπάταξεν αὐτόν ἄγγελος κυ- of a man! And immediately ^αsmote ^αhim ^αan ^αangel ^αof [the] ^αρίου, ἀνθ' ὧν οὐκ ἔδωκεν ἡτὴν δόξαν τῷ θεῷ· καὶ γενόμενος ^αLord, because he gave not the glory to God, and having been σκωληκόβρωτος ἐξέψυξεν. 24 ὁ δὲ λόγος τοῦ θεοῦ ᾔξανεν eaten of worms he expired. But the word of God grew καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ and multiplied. And Barnabas and Saul returned from Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, ^ασυμπαράλαβόν- Jerusalem, having fulfilled the ministration, having taken with ^ατες ^ακαὶ Ἰωάννην^α τὸν ἐπικληθέντα Μάρκον. [them] also John who was surnamed Mark.

13 Ἦσαν δὲ ^ατινες^α ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν

Now there were certain in Antioch in the ^αwhich ^αwas [there]

XIII. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the

ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὅτε Βαρνάβας καὶ Συμεὼν ^αassembly prophets and teachers, both Barnabas and Simeon ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανανῆν τε who was called, Niger, and Lucius the Cyrenian, and Manaen, ^αἩρώδου τοῦ τετραρχοῦ^α σύντροφος, καὶ Σαῦλος. 2 Λειτουργ- of Herod the tetrarch a foster-brother, and Saul. ^αAs ^αwere ^αmin- γούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων, εἶπεν τὸ istering ^αand ^αthey to the Lord and fasting, ^αsaid ^αthe πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τόν. ^ατε^α Βαρνάβαν καὶ ^αSpirit ^αthe ^αHoly, Separate indeed to me both Barnabas and ^ατόν^α Σαῦλον εἰς τὸ ἔργον ὃ προσέκλημαί αὐτούς. 3 Τότε Saul for the work to which I have called them. ^αThen νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας having fasted and prayed, and having laid hands αὐτοῖς, ἀπέλυσαν. 4 Ὅδοι^α μὲν οὖν ἐκπεμφθέντες on them, they let [them] go. They indeed therefore having been sent forth ὑπὸ τοῦ ^απνεύματος τοῦ ἁγίου, ^ακατήλθον εἰς ἡτὴν^α ^αΣελεύ- by the Spirit the Holy, went down to Seleucia, ^ακαὶ ἐκεῖθεν τε ἀπέπλευσαν εἰς ἡτὴν^α Κύπρον. 5 καὶ γενό- and thence sailed away to Cyprus. And having μενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς come into Salamis they announced the word of God in the

α — τὴν LITTAW. ^α Καίσαριαν T. α — ὁ Ἡρώδης (read he was) GLTTAW. ^α — καὶ [L]T[Tr]. ^α — τὴν GL. ^α συν- T. ^α — καὶ LIT[Α]. ^α Ἰωάννην Tr. ^α — τινες LITTA. ^α τετραρχοῦ T. ^α — τε GLTTAW. ^α — τὸν LITTAW. ^α αὐτοῖς LITTA. ^α ἁγίου πνεύ- ματος LITTA. ^α — τὴν LITTA. ^α Σελευκίαν T.

συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ ἡ Ἰωάννην^h
synagogues of the Jews. And they had also John [as]
ὑπηρετήν. 6 διελθόντες δὲ ἰτὴν νῆσον ἄχρι Πάφου
an attendant. And having passed through the island as far as Paphos

εἰδόνⁱ τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα
they found a certain magician, a false prophet a Jew, whose name

^hΒαρίησοῦς, ⁷ ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,
[was] Barjesus, who was with the proconsul Sergius Paulus,

ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ
[man] an intelligent. He having called to [him] Barnabas and

Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 8 ἀντίστατο δὲ
Saul desired to hear the word of God. But there withstood

αὐτοῖς Ἐλύμας ὁ μάγος· οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα
them Elymas the magician, (for so is interpreted) [name]

αὐτοῦ· ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.
[his], seeking to pervert the proconsul from the faith.

9 Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου,
But Saul, who also [is] Paul, being filled with [the] ²Spirit ¹Holy,

¹καὶ¹ ἀτενίσας εἰς αὐτὸν 10 εἶπεν, ὦ πλήρης παν-
and having looked steadfastly upon him said, O full of

τὸς δόλδου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης
all guile and all craft, son of [the] devil, enemy of all

δικαιοσύνης, οὐ παύσῃ διαστρέφω τὰς ὁδοὺς κυρίου
righteousness, wilt thou not cease perverting the ²ways ²of [the] ²Lord

τὰς εὐθείας; 11 καὶ νῦν ἰδοὺ, χεὶρ ^mτοῦ^u κυρίου ἐπὶ σέ,
¹straight? And now lo, [the] hand of the Lord [is] upon thee,

καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.
and thou shalt be blind, not seeing the sun for a season.

Παραχρῆμα ⁿδὲ^h ὁ ἐπέπεσεν^h ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
And immediately fell upon him a mist and darkness, and

περιάγων ἐζήτει χειραγωγούς. 12 τότε ἰδὼν
going about he sought some to lead [him] by the hand. Then ³having³ seen

ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησσομένου^h ἐπὶ
[the] ⁴proconsul what had happened believed, being astonished at

τῇ διδαχῇ τοῦ κυρίου.
the teaching of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ αὐτὸν^h
And having sailed from Paphos [with] ²those ²about [him]

Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. ^hἸωάννης^h δὲ
[Paul] came to Perga of Pamphylia; and John

ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα. 14 αὐ-
having departed from them returned to Jerusalem. ²They

τοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀν-
¹but, having passed through from Perga, came to An-

τιόχειαν ²τῆς Πισιδίας, ^hκαὶ ^hεἰσελθόντες^h εἰς τὴν συναγωγὴν^h
tioch of Pisidia, and having gone into the synagogue

τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 Μετὰ δὲ τὴν ἀνά-
on the ¹day ¹sabbath they sat down. And after the read-

γνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνά-
ing of the law and of the prophets ²sent ¹the ¹rulers ²of

γωγοὶ πρὸς αὐτοὺς, λέγοντες, Ἄνδρες ἀδελφοί, εἰ ἔστιν
[the] ⁴synagogue to them, saying, Men brethren, if there is

Jews: and they had also John to their minister. 6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus; which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, 10 and said, O full of subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have

^h Ἰωάννην Tr. ⁱ + ὅλην (the) whole GLTTRAW. ^j + ἄνδρα a man LITRAW. ^k Βαρ-
ησοῦ T. ¹ — καὶ LITRAW. ^m — τοῦ (read of [the]) GLTTRAW. ⁿ τε T. ^o ἐπέσεν LITR.
^p ἐκπληττόμενος Tr. ^q — τὸν LITRAW. ^r Ἰωάννης Tr. ^s τὴν Πισιδίαν LITRA.
^t ἐλθόντες Tr. ^v + τις any (word) LITRAW.

any word of exhortation for the people, say on. 16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: 24 when John had first preached before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to

ἄλογος ἐν ὑμῖν" παρακλησέως πρὸς τὸν λαόν, λέγετε.
 a word among you of exhortation to the people, speak.
 16 Ἀναστὰς·δὲ Παῦλος, καὶ κατασεῖσας τῇ χειρὶ, εἶπεν,
 And ḥaving risen up Paul, and making a sign with the hand, said,
 Ἄνδρες Ἰσραηλῖται," καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.
 Men Israelites, and those fearing God, hearken.
 17 ὁ θεὸς τοῦ λαοῦ·τούτου Ἰσραὴλ" ἐξελέξατο τοὺς πατέρας
 The God of this people Israel chose ḥis fathers
 ἡμῶν· καὶ τὸν λαόν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ
 our, and ḥe ḥe people exalted in the sojourning in [the] land
 Αἰγύπτῳ," καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
 of Egypt, and with arm a high brought them out of
 αὐτῆς· 18 καὶ ὡς ἑσσαράκοντα·εἴη" χρόνον ἔτροπο-
 it, and about forty years [the] time he bore
 φόρησεν αὐτοὺς" ἐν τῇ ἐρήμῳ. 19 καὶ καθελὼν ἔθνη ἑπτὰ
 manners ḥeir in the desert. And ḥaving destroyed nations seven
 ἐν γῇ Χαναάν, κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐ-
 in [the] land of Canaan, he gave by lot to them ḥeir land.
 τῶν. 20 καὶ μετὰ ταῦτα, ὡς ἔτεσιν τετρακοσίοις καὶ
 And after these things about years four hundred and
 πενήτηντα" ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ προφήτου·
 fifty he gave judges until Samuel the prophet.
 21 κάκειθεν ᾔτησαν βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς
 And then they asked for a king, and gave to them God
 τὸν Σαούλ υἱὸν Κίς," ἄνδρα ἐκ φυλῆς Βενιαμίν," ἔτη
 Saul son of Cis, a man of [the] tribe of Benjamin, years
 ἑσσαράκοντα." 22 καὶ μεταστήσας αὐτὸν ἡγείρειν αὐτοῖς
 forty. And ḥaving removed him he raised up to them
 τὸν Δαβὶδ" εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας,
 David for king, to whom also he said ḥaving borne witness,
 Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν
 I found David the [son] of Jesse, a man according to ḥeart
 μου, ὃς ποιήσει πάντα τὰ θελήματά μου. 23 Τοῦτου
 my, who will do all my will. Of ḥis [man,]
 ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγείρειν τῷ
 God of ḥe seed according to promise raised up
 Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηροῦντος Ἰωάννου
 to Israel a Saviour Jesus, ḥaving before proclaimed John
 πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανόιας
 before [the] face of his entrance a baptism of repentance
 παντὶ τῷ λαῷ Ἰσραὴλ. 25 ὡς δὲ ἐπλήρου ὁ Πῶλωναυς
 to all the people of Israel. And as was fulfilling John
 τὸν δρόμον, ἔλεγεν, ὅτινα με" ὑπονοεῖτε εἶναι; οὐκ εἰμὶ
 [his] course, he said, Whom me do ye suppose to be? Not am
 ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπό-
 I [he], but lo, he comes after me, of whom I am not worthy the san-
 δημα τῶν ποδῶν λύσαι. 26 Ἄνδρες ἀδελφοί, υἱοὶ γένους
 dal of the feet to loose. Men brethren, sons of [the] race
 Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν ὁ
 of Abraham, and those among you fearing God, to you the

* ἐν ὑμῖν λόγος LITW. * Ἰσραηλῖται T. * Ἰσραὴλ G. * Αἰγύπτου LIT. * τεσσα-
 κονταετή TIT. ḥ ἐτροφοφόρησεν αὐτοὺς he nourished them GLTAW. * κατεκληροδόμησεν
 GLTITAW. * αὐτοῖς TIT[A]. * ὡς ἔτεσιν τετρακοσίοις καὶ πενήτηντα" καὶ μετὰ ταῦτα (read
 their laud about four hundred and fifty years. And after these things he gave, &c.)
 LITW. * τοῦ TIT[A]. * Κίς Keis LIT. * Βενιαμίν LIT. * ἑσσαράκοντα TIT. *
 τὸν Δαβὶδ αὐτοῖς LIT. * Δαυὶδ GW. Ἰωάννης LIT. * ἡγάγεν brought
 GLTITAW. * Ἰωάννου Tr. * ὁ LIT. * Ἰωάννης Tr. * ἡμῖν τοῦ τα.

λόγος τῆς σωτηρίας ταύτης ἀπεστάλη· 27 οἱ γὰρ κατοικοῦν-
word of this salvation was sent: for those dwelling
τες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες
in Jerusalem and their rulers, him not having known
καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀνα-
and the voices of the prophets who on every sabbath are
γινωσκομένας, κρίναντες ἐπλήρωσαν 28 καὶ μηδεμίαν
read, having judged [him] they fulfilled. And no one
αἰτίαν θανάτου εὐρόντες ᾔτησαντο· Πιλάτον ἄναιρεθῆναι
cause of death having found they begged Pilate to put to death
αὐτόν. 29 ὥς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γε-
him. And when they finished all things that concerning him had
γραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς
been written, having taken [him] down from the tree, they put [him] in
μνημεῖον· 30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν,
a tomb; but God raised him from among [the] dead,
31 ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν αὐτῷ
who appeared for days many to those who came up with him
ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές * εἰσιν μάρτυρες
from Galilee to Jerusalem, who are his witnesses
αὐτοῦ πρὸς τὸν λαόν. 32 καὶ ἡμεῖς * ὑμᾶς εὐαγγελιζόμεθα
his to the people. And we to you announce the glad tidings—
τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην
the, to the fathers promise made, that this
ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας
God has fulfilled children their to us, having raised up
Ἰησοῦν· 33 ὥς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,
Jesus; as also in the psalm second it has been written,
Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε. 34 Ὅτι δὲ
Son my thou art, I to-day have begotten thee. And that
ἀνστήσεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑπο-
he raised him from among [the] dead, no more to be about to
στρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν, Ὅτι δώσω ὑμῖν τὰ
return to corruption, thus he spoke: I will give to you the
ῥαία * Δαβὶδ τὰ πιστά. 35 ὁ δὲ καὶ ἐν ἑτέρῳ λέγει,
mercies of David faithful. Wherefore also in another he says,
Οὐ δώσεις τὸν ὁσίον σου ἰδεῖν διαφθοράν. 36 Δαβὶδ
Thou wilt not suffer thy Holy One to see corruption. David
μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ
indeed for to his own generation having ministered by the of God counsel
ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν
fell asleep, and was added to his fathers, and saw
διαφθοράν. 37 ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
corruption. But he whom God raised up did not see corruption.
38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τού-
Known therefore be it to you, men brethren, that through this
του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· 39 καὶ ἀπὸ
one to you remission of sins is announced, and from
πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δι-
all things from which ye could not in the law of Moses be
καιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. 40 βλέ-
justified, in him everyone that believes is justified. Take

you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 but he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

* ἀπεστάλη was sent forth LTTAW. * Πιλάτον T. * πάντα GLTTAW. * + νῦν now LTTAW. * + νῦν now W. * ἡμῶν to our LTT; ἂντων ἡμῶν W. * τῷ πρώτῳ (first) ψαλμῷ γέγραπται OTT; τῷ ψαλμῷ γέγ. τῷ πρώτῳ (δευτέρῳ AW) LAW. * Δαβὶδ LTT A; Δαβὶδ GW. * διότι LTTA. * — καὶ LT[TA]. * — τῷ LTTA. * Μωσέως GLTTAW.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. 42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

πετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς¹ τὸ εἰρημένον ἐν
 heed therefore that it may not come upon you that which has been said in
 τοῖς προφήταις, 41 Ἴδετε, οἱ καταφρονῆται, καὶ θαυμάσατε
 tho prophets, Behold, ye despisers, and wonder
 καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι² ἐν ταῖς ἡμέραις
 and perish; for a work I work in the days
 ὑμῶν, ἔργον³ οὐ μὴ πιστεύσετε ἔάν τις ἐκδιηγῇται
 your, a work which in no wise ye would believe if one should declare it
 ὑμῖν. 42 Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων,⁴
 to you. But having departed from the synagogue the Jews,
 παρεκάλουν⁵ τὰ ἔθνη⁶ εἰς τὸ μεταξὺ σάββατον λαληθῆναι
 besought the Gentiles on the next sabbath to be spoken
 αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθῆσης δὲ τῆς συναγωγῆς,
 to them these words. And having broken up the synagogue,
 ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων⁷
 followed many of the Jews and of the worshipping
 προσηλυτῶν τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλα-
 proselytes Paul and Barnabas, who speak-
 λοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν⁸ τῇ χάριτι τοῦ
 ing to them persuaded them to continue in the grace
 θεοῦ.
 of God.

44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49 And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief

44 Τῷ δὲ⁹ ἐρχομένῳ¹⁰ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις
 And on the coming sabbath almost all the city
 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.¹¹ 45 ἰδόντες δὲ
 was gathered together to hear the word of God. But having seen
 οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντίλεγον
 the Jews the crowds, were filled with envy, and contradicted
 τοῖς ὑπὸ Πτοῦ¹² Παύλου λεγομένοις,¹³ ἀντιλέγοντες καὶ¹⁴
 the things by Paul spoken, contradicting and
 βλασφημοῦντες. 46 παρήρσισάμενοι¹⁵ δὲ¹⁶ ὁ Παῦλος καὶ ὁ Βαρ-
 blaspheming. But speaking boldly Paul and Bar-
 νάβας εἶπον,¹⁷ Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν
 nabas said, To you was necessary first to be spoken the
 λόγον τοῦ θεοῦ· ἐπειδὴ¹⁸ δὲ¹⁹ ἀπωθείσθε αὐτόν, καὶ οὐκ ἀξίους
 word of God; but since ye thrust away it, and not worthy
 κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ
 ye judge yourselves of eternal life, lo, we turn to the
 ἔθνη. 47 οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος, τίθεικά σε
 Gentiles; for thus has enjoined us the Lord, I have set thee
 εἰς φῶς ἐθνῶν. τοῦ εἰναί²⁰ σε εἰς σωτηρίαν ἕως ἰσχά-
 for a light of [the] Gentiles, that thou be for salvation to [the] uttermost
 του τῆς γῆς. 48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξα-
 part of the earth. And hearing [it] the Gentiles rejoiced, and glori-
 ζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν
 fied the word of the Lord, and believed as many as were
 τεταγμένοι εἰς ζωὴν αἰώνιον. 49 διεφέρετο δὲ ὁ λόγος τοῦ
 appointed to life eternal. And was carried the word of the
 κυρίου διὰ²¹ ὅλης τῆς χώρας. 50 οἱ δὲ Ἰουδαῖοι παρώτρυναν
 Lord through whole the country. But the Jews excited
 τὰς σεβομένας γυναῖκας καὶ²² τὰς εὐσχήμονας καὶ τοὺς πρῶ-
 the worshipping women and honourable and the principal

1 — ἐφ' ὑμᾶς LITtr[A]. 2 ἐργάζομαι ἐγὼ LITtrAW. 3 ὁ LITtrAW. 4 αὐτῶν they (having departed) GLITtrAW. 5 — τὰ ἔθνη (read they besought) GLITtrAW. 6 προσμένειν GLITtrAW. 7 τε GA. 8 ἐρχομένῳ following GLAW. 9 τοῦ κυρίου of the Lord LITtr. 10 — τοῦ LITtr[A]. 11 λαλοῦντες LITtr. 12 — ἀντιλέγοντες καὶ LITtr[A]. 13 τε LITtrA. 14 εἶπον LITtrA. 15 — δὲ but LITtr. 16 καὶ T. 17 — καὶ GLITtrAW.

τους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον
men of the city, and stirred up a persecution against Paul
καὶ Ἰὸν⁸ Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐ-
and Barnabas, and cast out them from their borders.

τῶν. 51 οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν⁹ αὐτῶν¹⁰
But they having shaken off the dust of their feet

ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 οἱ δὲ¹¹ μαθηταὶ ἐπλη-
against them, came to Iconium. And the disciples were

ροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
filled with joy and [the] ¹²Spirit ¹³Holy.

14 Ἐγένετο δὲ ἐν Ἰκονίᾳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
And it came to pass in Iconium ¹⁴together ¹⁵entered ¹⁶they

εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε
into the synagogue of the Jews, and spoke so that

πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ¹⁷
believed both of Jews and Hellenists a great number. But the

ἄπειθοῦντες¹⁸ Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
disobeying Jews stirred up and made evil-affected the souls

τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν μὲν οὖν χρόνον
of the Gentiles against the brethren. A long ¹⁹therefore ²⁰time

διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-
they stayed, speaking boldly, [confiding] in the Lord, who bore wit-
ροῦντι²¹ τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ²² ἐδίδοντι²³ σημεῖα καὶ
ness to the word of his grace, and giving signs and

τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 ἰσχίσθη δὲ τὸ
wonders to be done through their hands. And was divided the

πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις
multitude of the city, and some were with the Jews

οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν
and some with the apostles. And when there was a rush of the

ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι
Gentiles both and Jews with their rulers, to insult

καὶ λιθοβολῆσαι αὐτούς, 6 συνιδόντες κατέφυγον εἰς τὰς
and to stone them, being aware they fled to the

πόλεις τῆς Λυκαονίας, Ἰλύστραν, καὶ Δέρβην, καὶ τὴν περι-
cities of Lycaonia, Lystra, and Derbe, and the country

χωρον, 7 κακεῖ ἔησαν εὐαγγελιζόμενοι.
around, and there they were announcing the glad tidings.

8 Καὶ τις ἀνὴρ ἦν Λύστροις ἀδύνατος²⁴ τοῖς ποσὶν ἐκά-
And a certain man in Lystra, impotent in the feet, sat,

θητο, χωλὸς ἐκ κοιλίας μητρός αὐτοῦ ὑπάρχων,²⁵ ὃς
lame from [the] womb of his mother being, who

οὐδέποτε περιπεπατήκει.²⁶ 9 οὗτος ἤκουεν²⁷ τοῦ Παύλου
never had walked. This [man] heard Paul

λαλοῦντος, ὃς ἀενίσας αὐτῷ, καὶ ἰδὼν ὅτι πιστὸν
speaking, who, having looked intently on him, and seeing that faith

ἔχει²⁸ τοῦ σωθῆναι, 10 εἶπεν μεγάλην²⁹ φωνήν, Ὁ ἀνάστηθι
he has to be healed, said with a loud voice, Stand up

ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ῥήλλετο³⁰ καὶ περιεπάτει.
on thy feet upright. And he sprang up and walked.

men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.

XIV. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 said with a loud voice, Stand upright on thy feet. And he leaped and walked.

7 — τὸν LITTA.

8 — αὐτῶν (read of the feet) LITTA.

9 — τε LITTA.

10 — ἀπειθήσαντες

LITTA. 11 — ἐπὶ to (the) T.

12 — καὶ GLITTAW.

13 — διδόντος T.

14 — εἰς to L.

15 — εὐαγγελιζόμενοι ἦσαν LITTA.

16 — ἀδύνατος ἐν Λύστροις T.

17 — ὑπάρχων GLITTAW.

18 — περιεπεπάτηκεν E; περιεπάτησεν walked LITTA.

19 — ἤκουσεν LITTA.

20 — ἔχει πίστιν LITTA.

21 — τῇ LITTA.

22 — + Χοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ To thee I say in the

name of the Lord Jesus Christ L.

23 — ῥήλλετο GLITTAW.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 16 who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. 19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys-

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν
And the crowds having seen what ²did ¹Paul, lifted up
τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες
their voice in Lycaonian saying, The gods, having become like
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. 12 ἐκάλουν τε τὸν μὲν
men, are come down to us. And they called
Βαρνάβαν Δία· τὸν δὲ Παῦλον Ἑρμῆν, ἐπεὶ αὐτὸς ἦν ὁ
Barnabas Zeus; and Paul Hermes, because he was the
ἡγούμενος τοῦ λόγου. 13 ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος
leader in speaking. And the priest of Zeus who was
πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς
before their city, oxen and garlands to the
πυλῶνας ἐέγκα, σὺν τοῖς ὄχλοις ἤθελεν θύειν. 14 Ἀκού-
gates having brought, with the crowds wished to sacrifice. ¹Having
σαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες
heard ¹but ²the ³apostles ⁴Barnabas ⁵and ⁶Paul, having rent
ταῖς ἱματίαις αὐτῶν εἰσέπηδον εἰς τὸν ὄχλον, κρίζοντες
their garments, rushed in to the crowd, crying
15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς
and saying, Men, why these things do ye? also we
ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι
of ¹like ²feelings ³are ⁴with ⁵you ⁶men, announcing the glad tidings to
ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεόν
you from these vanities to turn to God
τὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν
the living, who made the heaven and the earth and the
θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. 16 ὃς ἐν ταῖς παρ-
sea and all the things in them; who in the
ψημέναις γενεαῖς εἶπεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς
past generations suffered all the nations to go
ὁδοῖς αὐτῶν. 17 καὶ τοιγεὶ οὐκ ἁμάρτυρον ἑαυτὸν ἀφή-
in their [own] ways, though indeed not without witness himself he
κεν ἀγαθοποιῶν, οὐρανὸς ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς
left, doing good, from heaven to us rains ¹giving and ²seasons
καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας
fruitful, filling with food and gladness the hearts
ἡμῶν. 18 Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς
of us. And these things saying hardly they stopped the
ὄχλους τοῦ μὴ θύειν αὐτοῖς. 19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας
crowds from sacrificing to them. But thither came from Antioch
καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθά-
and Iconium Jews, and having persuaded the crowds, and having
σαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες
stoned Paul, drew [him] outside the city, supposing
αὐτὸν τεθνήσκειν. 20 κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν,
him to have died. But ¹having ²surrounded ³him ⁴the ⁵disciples,
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῇ ἐπαύριον ἐξῆλ-
having risen up he entered into the city. And on the morrow he went
θεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21 εὐαγγελισάμενοι τε
away with Barnabas to Derbe. And having announced the glad tidings to
τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς
that city, and having discipled many they returned to

* τε LTA. * — ὁ LTTAW. † — μὲν LTTA. ‡ ὁ τε LTTA. * — αὐτῶν (read the city) GLTTAW. * ἐξέπηδον rushed out GLTTAW. † — τὸν LTTAW. * καίτοι LT; καίτοι GAW; — γε LTT. * αὐτὸν LTT. † ἀγαθοῦργων LTTAW. ‡ ὑμῖν to you GLTTA. † ὡμῶν of you GLTTA. ‡ ἐπῆλθον LTTA. † νομίζοντες LTTA. ‡ τεθνηκέναι LTTA. † τῶν μαθητῶν αὐτὸν LTTA. † εὐαγγελιζόμενοι announcing &c. LT.

τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν· 22 ἐπιστηρίζοντες

Lystra and Iconium and Antioch, establishing
the souls of the disciples, exhorting [them] to continue in the

πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς

faith, and that through many tribulations must we enter into
the kingdom of God. 23 χειροτονήσαντες δὲ αὐτοῖς ἑπρε-

the kingdom of God. And having chosen for them el-
βυτέρους κατ' ἐκκλησίαν, ἠσυνέχοντο μετὰ νηστειῶν πα-

ders in every assembly, having prayed with fastings they
recommended them to the Lord, on whom they had believed. 24 καὶ

διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν· 25 καὶ

having passed through Pisidia they came to Pamphylia, and
λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν·

having spoken in Perga the word they came down to Attalia;
26 καὶ ἐκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παρα-

and thence they sailed to Antioch, whence they had been
dedομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

committed to the grace of God for the work which they fulfilled.
27 παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν

And having arrived and having gathered together the assembly
ῥαγγέλλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἡνοιξεν

they declared all that ^adid ¹God with them, and that he opened
τοῖς ἔθνεσιν θύραν πίστεως. 28 διέτριβον δὲ ἐκεῖ χρόνον

to the nations a door of faith. And they stayed there ^atime
οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

^anot ^alittle with the disciples.
15 Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον

And certain having come down from Judaea were teaching
τοὺς ἀδελφούς, "Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει· Μωϋ-

the brethren, Unless ye be circumcised after the custom of Mo-
σέως οὐ δύνασθε σωθῆναι. 2 Γενομένης οὖν στάσεως

scs ye cannot be saved. Having taken place therefore a commotion
καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς

and discussion not a little by Paul and Barnabas with
αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ

them, they appointed ^ato go up ¹Paul ²and ²Barnabas and
τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ

certain others from amongst them to the apostles and
πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.

elders to Jerusalem, about this question.
3 οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρ-

They indeed therefore having been sent forward by the assembly passed
χοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδηλοῦντες τὴν

through Phoenicia and Samaria, relating the
ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσιν

conversion of the nations. And they caused joy ^agreat to all
τοῖς ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἠπέ-

the brethren. And having come to Jerusalem they were
δέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν

welcomed by the assembly and the apostles and the

tra, and to Iconium, and Antioch, 22 confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.

XV. And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders about this question. 3 And being brought on their way by the church, they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of

^k + εἰς το LITTA. ¹ κατ' ἐκκλησίαν πρεσβυτέρους LITTAW.

τὴν Πέργην T. ^o Ἀττάλειαν TA. ^p ἀγγέλλον LITTA.

τῇ ἐκκλησίᾳ ye have been circumcised LITTA. ⁺ + τῷ LITTA.

place) TIT. ⁺ ζητήσεως GLITTAW.

⁺ + τε both LITTA.

σὺν τοῖς TIT. ⁺ παρέδεχθησαν they were received LITTAW.

^m + τὴν TIT.

ⁿ εἰς

τὴν Πέργην T. ^o Ἀττάλειαν TA. ^p ἀγγέλλον LITTA.

^q — ἐκεῖ GLITTAW.

^r περι-

^s δὲ but (having taken

^t Σαμαριαν T.

^u Ἱερο-

^v ἀπὸ TIT.

the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 and put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and

πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν.
elders, and they declared all that God did with them.

5 ἤξανέστησαν. δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων
And rose up certain of those of the sect of the Pharisees

πεπιστευκότες, λέγοντες, "Ὅτι δεῖ περιτέμνειν αὐτούς,
who believed, saying, It is necessary to circumcise them,

παραγγέλλειν τε τηρεῖν τὸν νόμον Μωυσέως. 6 Συνήχθησαν
and charge [them] to keep the law of Moses. 6 Were gathered

ὅμως δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ
together and the apostles and the elders to see about

λόγου τούτου. 7 πολλῆς δὲ συζητήσεως γενομένης, ἀνα-
this matter. And much discussion having taken place, having,

στὰς Πέτρος εἶπεν πρὸς αὐτούς, "Ἀδελφοί, ὑμεῖς
risen up Peter said to them, Mcn brethren, ye

ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο"
know that from days early God among us chose

διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ
by my mouth [for] to hear the nations the word of the

εὐαγγελίου, καὶ πιστεῦσαι. 8 καὶ ὁ καρδιονώστης θεὸς ἐμαρ-
glad tidings, and to believe. And the heart-knowing God bore

τύρησεν αὐτοῖς, δὸς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ
witness to them, giving to them the Spirit the Holy, as also

ἡμῖν. 9 καὶ οὐδὲν διέκρινεν μεταξὺ ἡμῶν ἑτεῖ καὶ αὐτῶν,
to us, and put no difference between us both and them,

τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. 10 νῦν οὖν τί
by the faith having purified their hearts. Now therefore why

πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν
tempt ye God to put a yoke upon the neck of the

μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
disciples, which neither our fathers nor we were able

βαστάσαι; 11 ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ χριστοῦ"
to bear? But by the grace of [the] Lord Jesus Christ

πιστεύομεν σωθῆναι, καθ' ὃν τρόπον καὶ οἱ. 12 Ἐσίγησεν
we believe to be saved, in the same manner as they also. 12 Kept silence

δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξη-
and all the multitude, and heard Barnabas and Paul re-

γουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς
lating what did God signs and wonders among the

ἔθνεσιν δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη
nations by them. And after were silent they answered

Ἰάκωβος λέγων, "Ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν
James, saying, Men brethren, hear me. Simeon

ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπισκέψατο λαβεῖν ἐξ
related how first God visited to take out of

ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτῳ συμφω-
nations a people for his name. And with this agree

νοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, 16 Μετὰ
the words of the prophets: as it has been written, After

ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ"
these things I will return and will build again the tabernacle of David

τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω,
which is fallen; and the ruins of it I will build again,

b τε TRA. c συζητήσεως LA; ζητήσεως TTR.

LTTRAW. e — αὐτοῖς TTRA.

f — χριστοῦ GTTRAW.

LTTRA; David GW.

g οὐδὲν TTRA.

d ἐν ἡμῖν you (ἡμῖν w) ἐξελέξατο ὁ θεός

h — τε w.

i + τοῦ of the GLTTRAW.

j — ἐπὶ (read τῷ ὀν. αὐτοῦ for his name) LTTRAW.

k Δαυεὶδ

m κατεστραμμένα T; κατεστρεμμένα Tr.

καὶ ἀνορθώσω αὐτήν, 17 ὅπως ἀν' ἐκζητήσωσιν οἱ κατάλοιποι
and will set up it, so that may seek out the residue
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἰφ' οὓς ἐπι-
of men the Lord, and all the nations upon whom has
κέκληται τὸ ὄνομα μου ἐπ' αὐτούς· λέγει κύριος ὁ ποίων
been called my name upon them, says [the] Lord who does
ταῦτα πάντα." 18 Ὡς ἀπ' αἰῶνος ἔστιν τῷ θεῷ
these things all, known from eternity are to God
πάντα τὰ ἔργα αὐτοῦ." 19 Ὡς ἐγὼ κρίνω μὴ παρενοχλεῖν
all his works, Wherefore I judge not to trouble
τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρεφουσιν ἐπὶ τὸν θεόν· 20 ἀλλὰ
those who from the nations turn to God; but
ἐπιστελλοὶ αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν αἰσχημάτων τῶν
to write to them to abstain from the pollutions of
εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.
idols and fornication and what is strangled and blood.
21 Ὡς Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-
For Moses from generations of old in every city those pro-
ρῶσαντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
claiming him has in the synagogues, every sabbath
ἀναγινωσκόμενος.
being read.

22 Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις
Then it seemed good to the apostles and to the elders
σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεκμένους ἄνδρας ἐξ αὐτῶν
with whole the assembly, chosen men from among them
πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν
to send to Antioch with Paul and Barnabas, Judas
τὸν ἑπικαλούμενον· Ὡς Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγου-
surnamed Barsabas, and Silas, men lead-
μένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες διὰ χειρὸς αὐτῶν
ing among the brethren, having written by their hand
ταῦτα, Ὡς οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί,
thus: The apostles and the elders and the brethren,
τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς
to those in Antioch and Syria and Cilicia, brethren
τοῖς ἐξ ἐθνῶν, χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι
from among [the] nations, greeting. Inasmuch as we have heard that
τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις,
certain from amongst us having gone out troubled you by words,
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι
upsetting your souls, saying [ye must] be circumcised
καὶ τηρεῖν τὸν νόμον, ὃς οὐ διεστείλαμεθα· 25 ἔδοξεν
and keep the law; to whom we gave no [such] command; it seemed good
ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεκμένους ἄνδρας πέμψαι
to us having come with one accord, chosen men to send
πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,
to you, with our beloved Barnabas and Paul,
26 ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
men who have given up their lives for the
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπεστάλακαμεν
name of our Lord Jesus Christ. We have sent

I will set it up: 17 that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent there-

α — ὁ LTR. ο — πάντα GLTTAW. P γνωστὸν LW. 9 τῷ κυρίῳ τὸ ἔργον αὐτοῦ τοῦ Lord his work L; ἐστὶν τῷ θεῷ τὸ ἔργον αὐτοῦ W; — ἐστὶν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ GLTTAW. 1 — ἀπὸ (read τῶν from the) LTT[A]. 2 — τοῦ LTR. 3 Μωσῆς GLTTAW. 4 καλούμενον called LTTAW. 5 Βαρσαβᾶν LTTA. 6 — ταῦτε LTTA. 7 — καὶ οἱ (read elder brethren) LTTA. 8 — λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον LTTA. 9 ἐκλεκμένοις having chosen LTTW.

fore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 which when they had read, they rejoiced for the consolation. 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. 34 Notwithstanding it pleased Silas to abide there still. 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and

οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλ-
therefore Judas and Silas, also themselves by word telling
λοντας τὰ αὐτά. 28 ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι^b
[you] the same things. For it seemed good to the Holy Spirit
καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν
and to us, no further to lay upon you burden than
ἐπ' ἀνάγκης τούτων,^c 29 ἀπέχεσθαι εἰδωλοθύτων καὶ
these necessary things: to abstain from things sacrificed to idols, and
αἵματος καὶ πνικτοῦ^d καὶ πορνείας· ἐξ ὧν
from blood and from what is strangled, and from fornication; from which
διατηροῦντες ἑαυτοὺς, εὖ πράξετε· ἔρρωσθε. 30 Οἱ μὲν
keeping yourselves, well ye will do. Farewell. They
οὖν ἀπολυθέντες ἦλθον^e εἰς Ἀντιόχειαν καὶ συναγαγόντες
therefore, being let go went to Antioch, and having gathered
τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. 31 ἀναγνόντες δὲ ἐχά-
the multitude delivered the epistle. And having read they
ρησαν ἐπὶ τῇ παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ αὐ-
rejoiced at the consolation. And Judas and Silas, also them-
τοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς
selves prophets being, by discourse much exhorted the
ἀδελφούς, καὶ ἐπεστήριξαν. 33 Ποιήσαντες δὲ χρόνον ἀπε-
brethren, and established [them]. And having continued a time they
λύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστό-
were let go in peace from the brethren to the apostles;
λους.^f 34 ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμείναι αὐτοῦ. 35 Παῦλος δὲ
but it seemed good to Silas to remain there. And Paul
καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγ-
and Barnabas stayed in Antioch, teaching and also an-
γελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ
nouncing the glad tidings with also others many—the word of the
κυρίου.
Lord.

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν Ἰ Παῦλος πρὸς Βαρνάβαν,^g
But after certain days said Paul to Barnabas,
Ἐπιστρέψαντες δὴ ἐπισκεψόμεθα τοὺς ἀδελφούς· ἡμῶν^h κατὰ
Having turned back indeed let us look after our brethren in
ἅσας πόλινⁱ ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου,
every city in which we have announced the word of the Lord,
πῶς ἔχουσιν. 37 Βαρνάβας δὲ ἐβουλεύσατο^j συμπαρα-
how they are. And Barnabas purposed to take
λαβεῖν^k ὁ πτόν^l Ἰωάννην^m τὸν καλούμενον Μάρκον· 38 Παῦ-
with [them] John called Mark;
λος δὲ ἡξίου τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμ-
but thought it well him who withdrew from them from Pam-
φυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπα-
phylia, and went not with them to the work, not to take
λαβεῖνⁿ τοῦτον. 39 ἐγένετο οὖν^o παροξυσμός· ὥστε
with [them] him. Arose therefore a sharp contention so that
ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παρα-
departed they from one another, and Barnabas having

^b τῷ πνεύματι τῷ ἁγίῳ TTrw. ^c τούτων τῶν ἐπ' ἀνάγκης LTr; — τούτων Α. ^d πνικτῶν LTrA. ^e κατῆλθον LTrA. ^f δὲ Ε. ^g τοὺς ἀποστείλαντας αὐτοὺς, those who sent them GLTrA. ^h — verse 34 LTrA. ⁱ πρὸς Βαρνάβαν Παῦλος, LTrA. ^j — ἡμῶν (read the brethren) GLTrA. ^k πόλιν πᾶσαν LTrA. ^l ἐβούλετο LTrA. ^m οὖν. ⁿ — ΤΑ. ^o + καὶ also GLTrA. ^p — τὸν GLA. ^q Ἰωάννην Tr. ^r συμ-(συν- ΤΑ) παραλαμβάνειν LTrA. ^s δὲ and (arose) LTrA.

λαβὼντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· 40 Παῦλος δὲ
 taken Mark sailed to Cyprus; but Paul
 ἐπιλεξαμενος Σίλαν ἐξῆλθεν, παραδοθεὶς τῇ χάριτι
 having chosen Silas went forth, having been committed to the grace
 'τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν
 of God by the brethren. And he passed through Syria
 καὶ *Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας. 16 Κατήντησεν δὲ
 and Cilicia, establishing the assemblies. And he arrived
 εἰς Δέρβην καὶ Ὑλύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ,
 at Derbe and Lystra: and behold, a disciple certain was there,
 ὀνόματι Τιμόθεος, υἱὸς γυναικὸς ἑτινος Ἰουδαίας πιστῆς
 by name Timotheus, son of a woman certain Jewish believing
 πατρὸς δὲ Ἑλλήνος· 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Ὑλύσ-
 but [the] father a Greek, who was borne witness to by the in Lys-
 τροις καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν
 tra and Iconium brethren. This one wished Paul with
 αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοῦς
 him to go forth, and having taken he circumcised him on account of the
 Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ
 Jews who were in those places, for they knew
 ὅτι ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἑλλήν ὑπῆρχεν. 4 ὥς δὲ
 all his father that a Greek he was. And as
 διεπορεύοντο τὰς πόλεις παρεδίδουν αὐτοῖς φυλάσσειν
 they passed through the cities they delivered to them to keep
 τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ ἑτῶν
 the decrees decided on by the apostles and the
 πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. 5 αἱ μὲν οὖν ἐκ-
 elders in Jerusalem. The therefore as-
 κλησῖαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ
 assemblies were strengthened in the faith, and abounded in number
 καθ' ἡμέραν.
 every day.

6 *Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν
 *Having passed through and Phrygia and the Galatian
 χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι
 country, having been forbidden by the Holy Spirit to speak
 τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες ἑκατὰ τὴν Μυσίαν ἐπέιρα-
 the word in Asia, having come down to Mysia they at-
 ζον ἑκατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν
 tempted to Bithynia to go; and did not suffer
 αὐτοὺς τὸ πνεῦμα. 8 παρελθόντες δὲ τὴν Μυσίαν κατέβη-
 them the Spirit; and having passed by Mysia they came
 σαν εἰς Τρωάδα. 9 καὶ ὄραμα διὰ τῆς νυκτὸς ὥφθη τῷ
 down to Troas. And a vision during the night appeared
 Παύλῳ· ἄνθρωπος ὅτις ἦν Μακεδὼν ἑστώς, παρακαλῶν
 to Paul: A man certain was of Macedonia standing, beseeching
 αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν βοήθησον
 him and saying, Having passed over into Macedonia help
 ἡμῖν. 10 Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν
 us. And when the vision he saw, immediately we sought to go forth

sailed unto Cyprus; 40 and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches. XVI. Then came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, named Timotheus, the Jewess, and believed; but his father was a Greek: 2 which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go

* τοῦ κυρίου of the Lord LTT^{raw}. * + τὴν L. * + καὶ also L[Tr]. * + εἰς at LTT^r.
 * — τιμος GLTT^{raw}. * πάντες (ἅπαντες Tr) ὅτι Ἑλλήν ο πατήρ αὐτοῦ LTr. * παρεδίδουσαν
 LTT^{raw}. * — τῶν LTT^{raw}. * Ἱεροσολύμοις LTT^{raw}. * διήλθον they passed through
 LTT^{raw}. * — τὴν LTT^{raw}. * + δὲ and (having come) LTT^{raw}. * εἰς GLTT^{raw}.
 * — τὴν W. * πορευθῆναι LTT^{raw}. * + Ἰησοῦ of Jesus GLTT^{raw}. * — τῆς LTT^r[A]W
 * τῷ Παύλῳ ὥφθη TTT^a. * Μακεδὼν τις ἦν (— ἦν A) LTT^{raw}. * + καὶ and LTT^r.

into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her masters saw that the hope of their gains was gone, they caught

εἰς τὴν⁹ Μακεδονίαν, συμβιβάζοντες¹ ὅτι προσκέκληται ἡμᾶς² to Macedonia, concluding that 'had called us
τὸ κύριος³ εὐαγγελίσασθαι⁴ αὐτούς. 11 Ἀναχθέντες⁵ the Lord to announce the glad tidings to them. Having sailed
οὐκ⁶ ἀπὸ τῆς⁷ Τρωάδος εὐθυδρομήσαμεν εἰς Σαμο- therefore from Troas we came with a straight course to Samo-
θράκην, τῇ⁸ τε εἰσιούσῃ εἰς Νεάπολιν, 12 ἐκεῖθεν τε⁹ thracia, and on the following day to Neapolis, and thence
εἰς Φιλίππους, ἥτις ἐστὶν πρώτη τῆς μερίδος τῆς¹⁰ to Philippi, which is [the] first of [that] part
Μακεδονίας πόλις, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει δια- of Macedonia city, a colony. And we were in this city stay-
τρίβοντες ἡμέρας τινὰς, 13 τῇ τε ἡμέρᾳ τῶν σαββάτων ing days certain. And on the day of the sabbath
ἐξῆλθομεν ἔξω¹¹ τῆς πόλεως¹² παρὰ ποταμόν, οὗ ἐνομιζέτο we went forth outside the city by a river, where was customary
προσευχῇ¹³ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελ- to be, and having sat down we spoke to the who came
θούσαις γυναῖξιν. 14 Καὶ τις γυνὴ ὀνόματι Λυδία, πορ- together women. And a certain woman, by name Lydia, a seller
φυρόπωλὶς πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν of purple of [the] city of Thyatira, who worshipped God, was hearing;
ἧς ὁ κύριος διηνοίγει τὴν καρδίαν προσέχειν τοῖς of whom the Lord opened the heart to attend to the things
λαλουμένοις ὑπὸ τοῦ Παύλου. 15 ὥς δὲ ἐβαπτίσθη καὶ spoken by Paul. And when she was baptized and
ὁ οἶκος αὐτῆς παρεκάλεσεν λέγουσα, Εἰ κερίκατέ με πιστὴν her house she besought saying, If ye have judged me faithful
τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένατε¹⁴ to the Lord to be, having entered into my house, abide.
καὶ παρεβιάσατο ἡμᾶς. 16 Ἐγένετο δὲ πορευομένων ἡμῶν And she constrained us. And it came to pass as we were going
εἰς¹⁵ προσευχὴν, παιδίσκη¹⁶ τινὰ ἔχουσαν πνεῦμα Πύθωνος¹⁷ to prayer, a damsel certain, having a spirit of Python,
ἑαπαντήσαι¹⁸ ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχεν τοῖς met us, who gain much brought
κυρίοις αὐτῆς μαντευομένη. 17 αὕτη κατακολουθήσασα¹⁹ τῷ to her masters by divining. She having followed
Παύλῳ καὶ ἡμῖν ἐκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι Paul and us cried saying, These men bondmen
τοῦ θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν²⁰ of the God Most High are, who announce to us [the]
ὁδὸν σωτηρίας. 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας²¹ δια- way of salvation. And this she did for many days. Being
πονθηεῖς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἰπεν, distressed but Paul, and having turned to the spirit said,
Παραγγέλλω σοι ἐν τῷ²² ὀνόματι Ἰησοῦ χριστοῦ ἐξελθεῖν I charge thee in the name of Jesus Christ to come out
ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰδόντες δὲ οἱ κύριοι from her. And it came out the same hour. And seeing masters
αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπὶ λαβόμενοι her that was gone the hope of their gain, having taken hold of

9 — τὴν LITTA. ¹ ὁ θεός God LITTA. ² δὲ and (having sailed) TA. ³ — τῆς LITTA. A.
⁴ δὲ LITTA. ⁵ Νέαν πόλιν TIT. ⁶ κακεῖθεν LITTA W. ⁷ — τῆς LITTA. ⁸ — ἔξω W.
⁹ πόλιν gate LITTA W. ¹⁰ ἐνομιζόμεν προσευχῇ we supposed prayer LITTA. ¹¹ — τοῦ TIT.
¹² μένατε LITTA W. ¹³ + τῇ the [place for] LITTA W. ¹⁴ Πύθωνα LITTA. ¹⁵ ὑπαντήσαι TITTA.
¹⁶ κατακολουθοῦσα following TIT. ¹⁷ ὑμῖν to you TIT. ¹⁸ — ὁ TIT. ¹⁹ — τῷ LITTA.

τὸν Παῦλον καὶ τὸν¹ Σίλαν εἴλκυσαν εἰς τὴν ἀγοράν
 Paul and Silas they dragged [them] into the market
 ἐπὶ τοὺς ἄρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς
 before the magistrates; and having brought up them to the
 στρατηγοῖς² εἶπον,³ Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν
 captains said, These men ²exceedingly trouble ³our
 τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἔθνη
⁴city, ⁵Jews ⁶being, and announce customs
 ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις
 which it is not lawful for us to receive nor to do, ⁷Romans
 οὖσιν. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-
⁸being. And rose up together the crowd against them, and the cap-
 τηγοὶ⁹ περιρρήξαντες¹⁰ αὐτῶν τὰ ἱμάτια ἐκέλευον¹¹ ραβδί-
 tains having torn off of them the garments commanded to beat [them]
 ζεῖν· 23 πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον
 with rods. And many ¹²having ¹³laid ¹⁴on ¹⁵them ¹⁶stripes they cast [them]
 εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
 into prison, charging the jailor safely to keep
 αὐτούς· 24 ὃς παραγγέλιαν τοιαύτην¹⁷ εἰληφώς¹⁸ ἔβαλεν αὐτούς
 them; who ¹⁹a ²⁰charge ²¹such having received thrust them
 εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλί-
 into the inner prison, and their feet secured
 σατο²² εἰς τὸ ξίλον. 25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
 to the stocks. And towards midnight Paul and
 Σίλας προσευχόμενοι ὕμνουν τὸν θεόν· ἐπηκροῶντο
 Silas praying were singing praises to God, ²³listened to
 δὲ αὐτῶν οἱ δέσμοι. 26 ἄφνω δὲ σεισμός ἐγένετο μέγας,
 and ²⁴them ²⁵the ²⁶prisoners. And suddenly ²⁷earthquake ²⁸there ²⁹was ³⁰a ³¹great,
 ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεψήθησαν³²
 so that were shaken the foundations of the prison, ³³were ³⁴opened
 τε³⁵ παραχρῆμα αἱ θύραι πάσαι, καὶ πάντων τὰ δεσμά ἀνέθη.
 and immediately ³⁶the ³⁷doors ³⁸all, and ³⁹of ⁴⁰all ⁴¹the ⁴²bonds were loosed.
 27 ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψι-
 And ⁴³awoke ⁴⁴out ⁴⁵of ⁴⁶sleep ⁴⁷being ⁴⁸the ⁴⁹jailor, and seeing opened
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος⁵⁰ μάχαιραν⁵¹ ἔμελ-
 the doors of the prison, having drawn ⁵²a sword ⁵³was
 λεν⁵⁴ ἑαυτὸν ἀναιρεῖν, νομιζὼν ἐκπεφευγῆναι τοὺς δεσμίους·
 about himself to put to death, supposing had escaped the prisoners.
 28 ἐφώνησεν δὲ⁵⁵ φωνῇ⁵⁶ μεγάλῃ ὁ Παῦλος⁵⁷ λέγων, Μὴ δὲν
 But ⁵⁸called ⁵⁹out ⁶⁰with ⁶¹a voice ⁶²loud ⁶³Paul saying, ⁶⁴No
 πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἴσμεν ἐνθάδε. 29 Αἰ-
⁶⁵do ⁶⁶to ⁶⁷thyself injury; for ⁶⁸all ⁶⁹we ⁷⁰are here. ⁷¹Having
 τῆσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος· γενόμενος προσ-
⁷²asked ⁷³for ⁷⁴and lights he rushed in, and ⁷⁵trembling ⁷⁶fell
 ἐπεσεν τῷ Παύλῳ καὶ τῷ⁷⁷ Σίλᾳ· 30 καὶ προαγαγὼν αὐτοὺς
 down before Paul and Silas. And having brought them
 ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
 out he said, Sirs, what is necessary for me to do that I may be saved?
 31 Οἱ δὲ εἶπον,⁷⁸ Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν⁷⁹ χριστόν,⁸⁰
 And they said, Believe on the Lord Jesus Christ,
 καὶ σωθήσῃ, σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ
 and thou shalt be saved, thou and thy house. And they spoke to him

Paul and Silas, and drew them into the marketplace unto the rulers, 20 and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, 21 and teach customs, which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 and brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32 And they spake unto him the

¹ — τὸν Δ. ² εἶπαν LTTA. ³ περιρρήξαντες LTTA. ⁴ λαβὼν LTTAW. ⁵ ἡσφαλίστατο αὐτῶν LTTA. ⁶ ἡνεψήθησαν LTTA; ἡνοιχθήσαν T. ⁷ δὲ LTTA. ⁸ + τὴν the (sword) LTTA. ⁹ ἡμελλεν LTTA. ¹⁰ — ὁ LTT; Παῦλος φωνῇ μεγάλῃ L. ¹¹ — τῷ LTTA. ¹² εἶπαν LTTA. ¹³ — χριστόν LTTA.

word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 35 And when it was day, the magistrates sent the sergeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul. The magistrates have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38 And the sergeants told these words unto the magistrates; and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

XVII. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 opening and alleging, that Christ must needs have suffered,

τὸν λόγον τοῦ κυρίου, ^aκαὶ πᾶσιν^b τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. the word of the Lord, and to all those in his house.

33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ^b πάντες^c παραρῆμα. 34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον^d αὐτοῦ^e παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο^f ἐπαν-^gοικί^h πεπιστευκὺς τῷ θεῷ. 35 Ἡμέρας δὲ γενομένης ἀπέ-ⁱστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον^j τοὺς ἀνθρώπους· ἐκείνους. 36 Ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ^k τοὺς λόγους· τοῦτους^l πρὸς τὸν Παῦλον, Ὅτι ἄπεσταλκα^mσινⁿ οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πο-^oρεύεσθε ἐν εἰρήνῃ. 37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες^p ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχον-^qτας, ἔβαλον^r εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλου-^sσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἔξαγαγέτωσαν.^t

38 Ἀνήγγειλαν^u· καὶ εἰς^v τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ρήματα^w ταῦτα· καὶ ἐφοβήθησαν^x ἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν.^y 39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^z ἡρώτων^{aa} ἐξελθεῖν^{ab} τῆς πόλεως. 40 ἐξελθόντες δὲ^{ac} τῆς φυλακῆς εἰσηλθον^{ad} εἰς^{ae} τὴν Λυδίαν· καὶ ἰδόντες^{af} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ag}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{ah} ἡρώτων^{ai} ἐξελθεῖν^{aj} τῆς πόλεως. 40 ἐξελθόντες δὲ^{ak} τῆς φυλακῆς εἰσηλθον^{al} εἰς^{am} τὴν Λυδίαν· καὶ ἰδόντες^{an} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ao}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{ap} ἡρώτων^{aq} ἐξελθεῖν^{ar} τῆς πόλεως. 40 ἐξελθόντες δὲ^{as} τῆς φυλακῆς εἰσηλθον^{at} εἰς^{au} τὴν Λυδίαν· καὶ ἰδόντες^{av} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{aw}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{ax} ἡρώτων^{ay} ἐξελθεῖν^{az} τῆς πόλεως. 40 ἐξελθόντες δὲ^{ba} τῆς φυλακῆς εἰσηλθον^{bb} εἰς^{bc} τὴν Λυδίαν· καὶ ἰδόντες^{bd} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{be}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{bf} ἡρώτων^{bg} ἐξελθεῖν^{bh} τῆς πόλεως. 40 ἐξελθόντες δὲ^{bi} τῆς φυλακῆς εἰσηλθον^{bj} εἰς^{bk} τὴν Λυδίαν· καὶ ἰδόντες^{bl} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{bm}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{bn} ἡρώτων^{bo} ἐξελθεῖν^{bp} τῆς πόλεως. 40 ἐξελθόντες δὲ^{bq} τῆς φυλακῆς εἰσηλθον^{br} εἰς^{bs} τὴν Λυδίαν· καὶ ἰδόντες^{bt} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{bu}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{bv} ἡρώτων^{bw} ἐξελθεῖν^{bx} τῆς πόλεως. 40 ἐξελθόντες δὲ^{by} τῆς φυλακῆς εἰσηλθον^{bz} εἰς^{ca} τὴν Λυδίαν· καὶ ἰδόντες^{cb} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{cc}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{cd} ἡρώτων^{ce} ἐξελθεῖν^{cf} τῆς πόλεως. 40 ἐξελθόντες δὲ^{cg} τῆς φυλακῆς εἰσηλθον^{ch} εἰς^{ci} τὴν Λυδίαν· καὶ ἰδόντες^{cl} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{cm}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{cn} ἡρώτων^{co} ἐξελθεῖν^{cp} τῆς πόλεως. 40 ἐξελθόντες δὲ^{cq} τῆς φυλακῆς εἰσηλθον^{cr} εἰς^{cs} τὴν Λυδίαν· καὶ ἰδόντες^{ct} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{cu}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{cv} ἡρώτων^{cw} ἐξελθεῖν^{cx} τῆς πόλεως. 40 ἐξελθόντες δὲ^{cy} τῆς φυλακῆς εἰσηλθον^{cz} εἰς^{da} τὴν Λυδίαν· καὶ ἰδόντες^{db} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{dc}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{dd} ἡρώτων^{de} ἐξελθεῖν^{df} τῆς πόλεως. 40 ἐξελθόντες δὲ^{dg} τῆς φυλακῆς εἰσηλθον^{dh} εἰς^{di} τὴν Λυδίαν· καὶ ἰδόντες^{dj} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{dk}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{dl} ἡρώτων^{dm} ἐξελθεῖν^{dn} τῆς πόλεως. 40 ἐξελθόντες δὲ^{do} τῆς φυλακῆς εἰσηλθον^{dp} εἰς^{dq} τὴν Λυδίαν· καὶ ἰδόντες^{dr} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ds}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{dt} ἡρώτων^{du} ἐξελθεῖν^{dv} τῆς πόλεως. 40 ἐξελθόντες δὲ^{dw} τῆς φυλακῆς εἰσηλθον^{dx} εἰς^{dy} τὴν Λυδίαν· καὶ ἰδόντες^{dz} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ea}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{eb} ἡρώτων^{ec} ἐξελθεῖν^{ed} τῆς πόλεως. 40 ἐξελθόντες δὲ^{ee} τῆς φυλακῆς εἰσηλθον^{ef} εἰς^{eg} τὴν Λυδίαν· καὶ ἰδόντες^{eh} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ei}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{ei} ἡρώτων^{ej} ἐξελθεῖν^{ek} τῆς πόλεως. 40 ἐξελθόντες δὲ^{el} τῆς φυλακῆς εἰσηλθον^{em} εἰς^{en} τὴν Λυδίαν· καὶ ἰδόντες^{eo} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ep}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{eq} ἡρώτων^{er} ἐξελθεῖν^{es} τῆς πόλεως. 40 ἐξελθόντες δὲ^{et} τῆς φυλακῆς εἰσηλθον^{eu} εἰς^{ev} τὴν Λυδίαν· καὶ ἰδόντες^{ew} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ex}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{ey} ἡρώτων^{ez} ἐξελθεῖν^{fa} τῆς πόλεως. 40 ἐξελθόντες δὲ^{fb} τῆς φυλακῆς εἰσηλθον^{fc} εἰς^{fd} τὴν Λυδίαν· καὶ ἰδόντες^{fe} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ff}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{fg} ἡρώτων^{fh} ἐξελθεῖν^{fi} τῆς πόλεως. 40 ἐξελθόντες δὲ^{gj} τῆς φυλακῆς εἰσηλθον^{gj} εἰς^{gk} τὴν Λυδίαν· καὶ ἰδόντες^{gl} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{gm}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{gn} ἡρώτων^{go} ἐξελθεῖν^{gp} τῆς πόλεως. 40 ἐξελθόντες δὲ^{gq} τῆς φυλακῆς εἰσηλθον^{gr} εἰς^{gs} τὴν Λυδίαν· καὶ ἰδόντες^{gt} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{gu}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{gv} ἡρώτων^{gw} ἐξελθεῖν^{gx} τῆς πόλεως. 40 ἐξελθόντες δὲ^{gy} τῆς φυλακῆς εἰσηλθον^{gz} εἰς^{ha} τὴν Λυδίαν· καὶ ἰδόντες^{hb} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{hc}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{hd} ἡρώτων^{he} ἐξελθεῖν^{hf} τῆς πόλεως. 40 ἐξελθόντες δὲ^{hg} τῆς φυλακῆς εἰσηλθον^{hh} εἰς^{hi} τὴν Λυδίαν· καὶ ἰδόντες^{hj} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{hk}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{hl} ἡρώτων^{hm} ἐξελθεῖν^{hn} τῆς πόλεως. 40 ἐξελθόντες δὲ^{ho} τῆς φυλακῆς εἰσηλθον^{hp} εἰς^{hq} τὴν Λυδίαν· καὶ ἰδόντες^{hr} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{hs}

39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγοντες^{ht} ἡρώτων^{hu} ἐξελθεῖν^{hv} τῆς πόλεως. 40 ἐξελθόντες δὲ^{hw} τῆς φυλακῆς εἰσηλθον^{hx} εἰς^{hy} τὴν Λυδίαν· καὶ ἰδόντες^{hz} τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξήλθον.^{ia}

^a οὖν πᾶσιν with all GLTTAW.

^b ἅπαντες T.

^c — αὐτοῦ (read the house) LT[Tr]A.

^d ἠγαλλιάτο A. ^e πανοικίε TA. ^f — τοῦτους (read the words) LTr. ^g ἀπέσταλκαν LTTA.

^h ἔβαλαν LTTA. ⁱ ἀπήγγειλαν LTTAW. ^k τε T.

^l ἐφοβήθησαν δὲ LTTA. ^m ἀπελθεῖν

ἀπὸ to depart from (the) LTTA. ⁿ ἀπὸ from T. ^o πρὸς GLTTAW. ^p παρεκάλεσαν τοὺς

ἀδελφούς LTTA. ^q ἐξήλθον TTr.

^r + τὴν LTTT.

^s — ἡ (read a synagogue) LTT[Tr]A.

^t διελέξατο LTTT.

θεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν
suffered and to have risen from among [the] dead, and that this is
ὁ^ω χριστός^ω Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καὶ τινες
the Christ Jesus, whom I announce to you. And some
ἐξ αὐτῶν ἐπίεσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ
of them were obedient, and joined themselves to Paul and
τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος,^ω
to Silas, and of the worshipping Greeks a great multitude,
γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5 ἠλώσαντες δὲ
and of women the chief not a few. But having become envious
οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν
the disobeying Jews, and having taken to [them] of the
ἀγοραίων τινὰς ἀνδρας^ω πονηροῦς, καὶ ὄχλοποιήσαντες
market-loungers certain men evil, and having collected a crowd
ἐθορύβουν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος
roused in tumult the city; and having assaulted the house of Jason
ἐξήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6 μὴ εὐρόντες δὲ
they sought them to bring out to the people; but not having found
αὐτοὺς ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς
them they dragged Jason and certain brethren before the
πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀνα-
city magistrates, crying out, Those who the habitable world have set
στατώσαντες οὗτοι καὶ ἐνθάδε πάρεσιν, 7 οὓς ὑποδέδεκται
in confusion these also here are come, whom has received
Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος
Jason; and these all contrary to the decrees of Caesar
πράττουσιν, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν.
do, king saying another there is— Jesus.
8 Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας
And they troubled the crowd and the city magistrates hearing
ταῦτα. 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ
these things. And having taken security from Jason and
τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
the rest they let go them. But the brethren immediately by
τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέ-
night sent away both Paul and Silas to Be-
ροίαν οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰου-
roea; who, being arrived, into the synagogue of the Jews
δαίων ἀπήεσαν. 11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν
went. And these were more noble than those in
Θεσσαλονικῇ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυ-
Thessalonica, who received the word with all readi-
μίας, καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
ness, daily examining the scriptures if were
ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπί-
these things so. Many indeed therefore from among them be-
στευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ
lieved, and of the Grecian women honourable and
ἀνδρῶν οὐκ ὀλίγοι. 13 ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλο-
men not a few. But when knew the from Thessalo-
νίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ καταγγέλλη ὑπὸ τοῦ
nica Jews that also in Beroea was announced by

and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews which believed not, moved with envy, took unto them certain low fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. 8 And they troubled the people and the rulers of the city, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go. 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thi-

^ω — ὁ LTTT. ^ω — ὁ A. ^ω + καὶ L.

οἱ Ἰουδαῖοι G; — ἀπειθοῦντες LTTTAW.

^ω προσάγειν LTTTAW.

^ω — τὸν LTTT[A].

^ω — τῆς LTTTAW. ^ω ἀπήεσαν τῶν Ἰουδαίων L.

^ω — τὸ LTTT.

^ω πλῆθος πολὺ LTTTAW.

^ω ἀνδρας τινὰς LTTTAW.

^ω πρᾶττουσιν LTTTAW.

^ω ἕτερον λέγοντες LTTT.

ther also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κακεῖ σαλεύοντες¹ τοὺς Paul the word of God, they came also there stirring up the ὄχλους. 14 εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ crowds. And immediately then Paul sent away the ἀδελφοὶ πορεύεσθαι² ὡς³ ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ⁴ brethren to go as to the sea; but remained ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15 Οἱ δὲ ὁκαθίστωντες⁵ τὸν both Silas and Timotheus there. But those conducting Παῦλον ἤγαγον αὐτὸν⁶ ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν Paul brought him unto Athens; and having received a command πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἐλθω- to Silas and Timotheus, that as quickly as possible they should σιν πρὸς αὐτόν, ἐξῆσαν. come to him, they departed.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, But in Athens waiting for them Paul,

παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ⁷ θεωροῦντι⁸ κατ- was painfully excited his spirit in him seeing full

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

εἰδῶλον οὖσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν τῇ of idols being the city. He reasoned indeed therefore in the

συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβόμενοις, καὶ ἐν τῇ synagogue with the Jews and those who worshipped, and in the

ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνον market-place every day with those who met with

τας. 18 τινὲς δὲ τῶν Ἐπικουρεῶν καὶ τῶν Στωϊκῶν [him]. But some of the Epicureans and the Stoics,

φιλοσόφων συνέβαλλον αὐτῷ⁹ καὶ τινες ἔλεγον, Τί ἂν θέλοι philosophers encountered him. And some said, What may desire

ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ, Ξένων δαιμονίων δοκεῖ this chatterer to say? And some, Of foreign gods he seems

καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν a proclaimer to be, because [of] Jesus and the resurrection

αὐτοῖς εὐηγγελίζετο. 19 ἐπιλαβόμενοι τε¹⁰ αὐτοῦ, to them he announced the glad tidings. And having taken hold of him,

ἐπὶ τὸν Ἄρειον¹¹ πάγον ἤγαγον λέγοντες, Δυνάμεθα to the Mars' hill they brought [him], saying, Are we able

γνῶναι τίς ἡ καὶνὴ αὐτῇ¹² ὑπὸ σοῦ λαλουμένη διδασκαλίη; to know what [is] this new which by thee is spoken teaching?

20 Ξενίζοντα γὰρ τίνα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. βου- For strange things certain thou bringest to our ears. We

λόμεθα οὖν γνῶναι τί ἂν θέλοι¹³ ταῦτα εἶναι. 21 Ἀθη- wish therefore to know what may mean these thing. Athen-

ναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον nians now all and the sojourning strangers in nothing else

εὐκαίρουν¹⁴ ἢ λέγειν τι καὶ ἀκοῦειν¹⁵ καινότερον. spent their leisure than to tell something and to hear newer.

22 Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἄρειον¹⁶ πάγου And having stood Paul in [the] midst of Mars' hill

ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους said, Men Athenians, in all things very religious

(lit. very reverent to demons)

¹ + καὶ ταρασσόντες and troubling LTTA. ² ὡς as far as LTT. ³ ὑπέμενεν (-νάν TT) τε LTTA. ⁴ καθιστάνοντες LTTA. ⁵ — αὐτόν (read [him]) LTTA. ⁶ + τὸν TT. ⁷ θεωροῦντος LTTAW. ⁸ + καὶ also LTTAW. ⁹ Ἐπικουρίων T. ¹⁰ — τῶν LTTA. ¹¹ Στωϊκῶν LTA. ¹² εὐηγγελίζετο αὐτοῖς ([αὐτοῖς] A) LΔ; — αὐτοῖς TT. ¹³ δὲ Tt. ¹⁴ Ἄριον T. ¹⁵ — ἡ L[Tr]. ¹⁶ τίνα θέλει what mean LTT. ¹⁷ ἡ καίρουν LTTA. ¹⁸ ἢ ἢ or LTTA.

¹⁹ + καὶ something L[Tr]. ²⁰ — ὁ LTT. ²¹ Ἄριον T.

ὕμᾱς θεωρῶ. 23 διερχόμενος· γὰρ καὶ ἀναθεωρῶν τὰ τεβᾶσ-
you I behold; for, passing through and beholding ^{objects} of
ματα ὑμῶν, εἶδον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,
[^]eneration [^]your, I found also an altar on which had been inscribed,
Ἀγνώστῳ θεῷ ἡὸν, οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον
To an unknown God. Whom therefore not knowing ye reverence, him
ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ
I announce to you. The God who made the world and
πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος
all things that [are] in it, he of heaven and earth Lord
ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, 25 οὐδὲ ὑπὸ
being, not in hand-made temples dwells, nor by
χειρῶν ἀνθρώπων θεραπύεται προσδεόμενός τινας, αὐτὸς
hands of men is served as needing anything, himself
διδούς πᾶσιν ζωὴν καὶ πνοὴν κατὰ πάντα. 26 ἐποίησέν· τε
giving to all life and breath in every [respect]; and he made
ἐξ ἑνὸς αἱματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ ὅπαν
of one blood every nation of men, to dwell upon all
τὸ πρόσωπον τῆς γῆς, ὀρίσας προτεταγμένους και-
the face of the earth, having determined fore-arranged times
ροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν. 27 ζητεῖν ὅτι
and the boundaries of their dwelling— to seek the
κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν,
Lord; if perhaps they might feel after him and might find him,
καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα.
though indeed ^{not} far ^{from} one ^{each} of ^{us} being;
28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν ὥς καὶ τινες
for in him we live and move and are; as also some
τῶν καθ' ὑμᾶς ποιητῶν εἰρηκασιν, τοῦ γὰρ καὶ γένος
of the ^{among} ^{you} ^{poets} have said, For of him ^{also} ^{offspring}
ἐσμέν. 29 Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν
we are. Offspring therefore being of God, we ought not
νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ
to think to gold or to silver or to stone, a graven thing of art and
ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τοῦς
imagination of man, that which [is] divine to be like. The
μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ
^{indeed} ^{therefore} ^{times} of ignorance ^{having} ^{overlooked} ^{God},
νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσιν πανταχοῦ μετα-
now charges men all everywhere to re-
νοεῖν. 31 διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν
pent, because he set a day in which he is about to judge the
οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
habitable world in righteousness, by a man whom he appointed; ^{proof}
παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.
^{having} ^{given} to all [in] having raised him from among [the] dead.
32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον
And having heard a resurrection of [the] dead, some mocked,
οἱ δὲ εἰπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου.
and some said, We will hear thee again concerning this.

are too superstitious. 23 For as I passed by, and beheld your devo-
tions, I found an altar with this inscription, TO THE UNKNOWN
GOD. Whom therefore ye ignorantly worship, him declare I unto you.
24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this

^h δ what LITTAW. ⁱ τοῦτο this LITTAW. ^k ὑπάρχων κύριος LITTAW. ^l ἀνθρωπίνῳ
(read human hands) LITTAW. ^m καὶ τὰ πάντα and all things EGLITTAW. ⁿ — αἱματος
(read made from one) LITTAW. ^o παντὸς προσώπου LITTAW. ^p προστεταγμένους arranged
GLITTAW; πρὸς τεταγμένους L. ^q τὸν θεόν God GLITTAW. ^r ἢ or L. ^s καὶ γέ LITTAW;
καὶ γέ T. ^t τῶν ἡμερῶν LITTAW. ^u ἀπαγγέλλει sends word (to all) T. ^v πάντας LITTAW.
^w καθὼς inasmuch as LITTAW. ^x εἶπαν TT.A. ^y περὶ τούτου καὶ (also) πάλιν LITTAW.

matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

33 *Καὶ ὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. And thus Paul went out from [the] midst of them. 34 τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν ἐν οἷς But some men joining themselves to him believed; among whom καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς. also [was] Dionysius the Areopagite, and a woman by name Damaris, and others with them.

18 Μετὰ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν And after these things having departed Paul from

Ἀθηνῶν ἦλθεν εἰς Κόρινθον· 2 καὶ εὗρων τινα Ἰουδαῖον Athens, came to Corinth; and having found a certain Jew ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα by name Aquila, of Pontus by race, lately come ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ from Italy, and Priscilla his wife, because ἵδιατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους had ordered Claudius to depart all the Jews ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3 καὶ διὰ τὸ ὁμο- out of Rome, he came to them, and because of the same τεχνον εἶναι, ἔμενεν παρ' αὐτοῖς καὶ εἰργάζετο ἥσαν γὰρ trade being, he abode with them and worked; for they were σκηνοποιοὶ τὴν τέχνην. 4 διελέγετο δὲ ἐν τῇ συναγωγῇ tent makers by trade. And he reasoned in the synagogue κατὰ πᾶν σάββατον, ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας. every sabbath, and persuaded Jews and Greeks.

XVIII. After these things Paul departed from Athens, and came to Corinth; 2 and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 for I am with thee,

5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος συνέειχετο τῷ πνεύματι· ὁ Παῦλος διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. 6 ἀντίτασσόμενων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος ὁ Παῦλος τὰ ἱμάτια, εἶπεν πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. 7 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστον, σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευσαν καὶ ἐβαπτίσθησαν. 9 Εἶπεν δὲ ὁ κύριος ὁδὶ ὁράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· 10 διότι

* — καὶ LITTA. b — ὁ L[IT]. c Ἀρεοπαγίτης T; Ἀρειοπαγίτης W. d — δὲ and LIT[A]. e — ὁ Παῦλος (read he having departed) LITTA. f τεταχέναι T. g ἀπὸ from LITTA[W]. h ἐργάζετο LITTA; ἐργάζοντο they worked T. i τῇ τέχνῃ LITTA[W]. k συνείχετο τῷ λόγῳ was engrossed with the word G.LITTA[W]. + εἶναι to be LITTA. m ἐσῆλθεν LIT. n + Τιτίου Titius T[IT]. o ἐν νυκτὶ δι' ὁράματος LITTA.

ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε·
 I am with thee, and no one shall set on thee to ill-treat thee;
 διότι λαός ἐστίν μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11 Ἐκάθισεν
 because people there is to me much in this city. *He *remained
 ἔτη ἑνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον
 'and a year and 'months 'six, teaching among them the word
 τοῦ θεοῦ.
 of God.

12 Γαλλίωνος δὲ ἄνθυπατεύοντος τῆς Ἀχαΐας, κατεπ-
 But Gallio being proconsul of Achaia, *rose
 ἔστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον
 'against *with *one 'accord 'the 'Jews Paul, and led
 αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες, Ὅτι παρὰ τὸν νόμον
 him to the judgment seat, saying, That contrary to the law
 οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
 this [man] persuades men to worship God.

14 Μέλлонτος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ
 But *being 'about 'Paul to open [his] mouth, *said
 Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδι-
 'Gallio to the Jews, If indeed therefore it was *unrighteous-
 κημά τι ἡ ῥαδιουργία πονηρὸν, ὧ Ἰουδαῖοι, κατὰ λόγον
 ness 'some or 'criminality 'wicked, O Jews, according to reason
 ἂν ἦνεσχόμην ὑμῶν, 15 εἰ δὲ ζήτημά ἐστιν περὶ
 I should have borne 'with you, but if a question it be about
 λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὅψεσθε
 a word and names and a law which [is] among you, ye will see

αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.
 [to it] yourselves; for a judge I of these things do not wish to be.
 16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 ἐπιλαβό-
 And he drove them from the judgment seat. *Having 'laid
 μενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον
 held 'on 'and 'all 'the 'Greeks Sosthenes the ruler of the synagogue,
 ἔτυκτον ἔμπροσθεν τοῦ βήματος καὶ οὐδὲν τού-
 they beat [him] before the judgment seat. And *nothing 'about 'these
 των τῷ Γαλλίῳ ἐμελεν.
 'things 'to 'Gallio 'it 'mattered.

18 Ὁ δὲ Παῦλος ἔτι προσμεῖνας ἡμέρας ἱκανάς, τοῖς ἀδελ-
 But Paul yet having remained 'days 'many, 'the 'breth-
 φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
 ren 'having 'taken 'leave 'of sailed away to Syria, and with him
 Πρίσκιλλα καὶ Ἀκύλα, κεράμενος τὴν κεφαλὴν ἐν Κε-
 Priscilla and Aquila, having shorn [his] head in Cen-
 χρεαῖς· εἶχεν γὰρ εὐχήν. 19 κατήντησεν δὲ εἰς Ἐφεσον, κα-
 chrea, for he had a vow: and he came to Ephesus, and
 κείνους κατέλειπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν
 'them 'left there. But he himself having entered into the
 συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20 ἐρωτώντων δὲ
 synagogue reasoned with the Jews. And *asking ['him]
 αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ' αὐτοῖς οὐκ ἐπένευσεν·
 'they for a longer time to remain with them he did not accede,
 21 ἀλλ' ἀπετάξατο αὐτοῖς, εἰπών, Δεῖ με πάντως τὴν
 but took leave of them, saying, It behoves me by all means the

and no man shall set on thee to hurt thee: for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 saying, This fellow persuadeth men to worship God contrary to the law. 14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 15 but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. 16 And he drove them from the judgment seat. 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of these things.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 but bade them farewell, saying, I must by all means keep this

Ρ δὲ LTTA. ἄνθυπάτου ὄντος LTTA. ἀναπείθει οὗτος LTTAW. — οὖν LTT[A]W.
 ἀνεσχόμην LTT. ζητήματά questions LTTA. — γὰρ LTTAW. — οἱ Ἕλληνες
 LTTAW. ἐν Κερχρεαῖς (Κερχρεαῖς T) τὴν κεφαλὴν LTTA. κατήντησαν they came
 LTTA. ἐκεῖ L διελέχτο LTT. — παρ' αὐτοῖς LTTA. ἀλλὰ ἀποταξάμενος
 καὶ but taking leave and LTTA. — Δεῖ με Ἱεροσόλυμα LTTA.

feast that cometh in Jerusalem : but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 for he mightily convinced the Jews, and shewed publicly, showing by the scriptures that Jesus was Christ.

XIX. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said

ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἔρχομαι πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. Ἐκείνη ἡμέρᾳ ἀναβὰς εἰς Καίσαρᾶν, καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. 23 καὶ ποιήσας χρόνον τινα ἐξῆλθεν, διερχόμενος καθέξῃς τὴν Γαλιaticὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῆς Ἰουδαίας, γενεῇ ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῶν τῷ πνεύματι, ἰλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. 26 οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ θεοῦ ὁδόν. 27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβέβαλε πολλοὺς τοῖς πεπιστευκόσιν διὰ τῆς χάριτος. 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγγετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν

εἶναι τὸν χριστὸν Ἰησοῦν.

29 καὶ ἐγένετο, ὥστε τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικά μέρη, ἔλθειν εἰς Ἐφεσον, καὶ εὗρον τινὰς μαθητάς. 2 εἰπὼν πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἔλαβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲν εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικά μέρη, ἔλθειν εἰς Ἐφεσον, καὶ εὗρον τινὰς μαθητάς. 2 εἰπὼν πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἔλαβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲν εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν.

f — δὲ but LITTA.
Ἰησοῦ Jesus LITTA.W.
LITTA. — τοῦ θεοῦ A.

g — καὶ LITTA.
h Ἰωάννου T.
i καταβάντων T.

k Καισαρίαν T. i στηρίζων LITTA. k τοῦ
l Πρίσκιλλα καὶ Ἀκύλας LITTA. m ὁδὸν τοῦ θεοῦ
n εὐρεῖν found LITTA. o + τε and (he said) LITTA.

p — εἶπον (read [said]) LITTA.W. q οὐδὲ LITTA.

3 Ἐπὶν.τε¹ ἡρὸς αὐτοῦς,² Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ
And he said to them, To what then were ye baptised? And they
ἔειπον,³ Εἰς τὸ Ἰωάννου⁴ βάπτισμα. 4 Εἶπεν δὲ Παῦλος,
said, To the of John baptism. And said Paul,
Ἰωάννης⁵ μὲν⁶ ἐβάπτισεν⁷ βάπτισμα μετανοίας, τῷ
John indeed baptized [with] a baptism of repentance, to the
λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν,
people saying, On him coming after him that they should believe,
τοῦτέστιν⁸ εἰς τὸν Χριστὸν⁹ Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπ-
that is, on the Christ Jesus. And having heard they
τίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντος¹⁰
were baptised to the name of the Lord Jesus. And having laid
αὐτοῖς τοῦ Παύλου ἑαῖς¹¹ χεῖρας ἤλθεν τὸ πνεῦμα τὸ ἅγιον
on them Paul hands came the Spirit the Holy
ἐπ' αὐτοῦς, ἐλάλουν.τε γλώσσαις καὶ προεφήτευον.¹²
upon them, and they were speaking with tongues and prophesying.
7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκάδύο.¹³ 8 Εἰσελθὼν δὲ
And were the all men about twelve. And having entered
εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγό-
into the synagogue he spoke boldly, for months three reason-
μενος καὶ πειθὼν ἑταῖα¹⁴ περὶ τῆς βασιλείας τοῦ θεοῦ.
ing and persuading the things concerning the kingdom of God.
9 Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθούν, κακολογοῦντες τὴν
But when some were hardened and disobeyed, speaking evil of the
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν
way before the multitude, having departed from them he separated
τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράν-
the disciples, daily reasoning in the school of one Tyrannus.
νου ἑτινός.¹⁵ 10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντα
this a certain. And this was for years two, so that all
τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου
those who inhabited Asia heard the word of the Lord
Ἰησοῦ,¹⁶ Ἰουδαίους.τε καὶ Ἕλληνας.¹⁷ 11 Δυνάμεις.τε οὐ τὰς
Jesus, both Jews and Greeks. And works of power not
τυχούσας ἔποιεῖ ὁ θεὸς¹⁸ διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ
common wrought God by the hands of Paul, so that even
ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι¹⁹ ἀπὸ τοῦ χρωτὸς αὐτοῦ
to those being sick were brought from his skin
σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς
handkerchiefs or aprons, and departed from them the
νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.²⁰
diseases, and the spirits wicked went out from them.
13 Ἐπεχειρήσαν. δὲ τινες ἀπὸ τῶν²¹ περιερχομένων Ἰουδαίων
But took in hand certain from the wandering Jews,
ἐξορκιστῶν ὀνομάζουσιν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ
exorcists, to name over those who had the spirits
πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὀρκίζομεν²²
wicked the name of the Lord Jesus, saying, We adjure
ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 Ἦσαν δὲ
you [by] Jesus. whom Paul proclaims. And there were

unto them, Unto what then were ye baptised? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve. 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons

1 ὁ δὲ εἶπεν τ. 2 — πρὸς αὐτοὺς LITTA. 3 εἶπεν LITTA. 4 Ἰωάννου Tr. 5 — τὰς LITTA. 6 — μὲν GLITTA. 7 τοῦ ἔστιν GT. 8 — χριστὸν GLITTA. 9 — τὰς LITTA. 10 ἀπροφήτευον LITTA. 11 δώδεκα LITTA. 12 — τὰ LITTA. 13 — τινὲς LITTA. 14 — Ἰησοῦ GLITTA. 15 ὁ θεὸς ἐποίησε LITTA. 16 ἀποφέρεισθαι LITTA. 17 ἐκ- πορεύεσθαι (— ἀπ' αὐτῶν) GLITTA. 18 καὶ τῶν also of the LITTA. 19 Ὀρκίζω I adjure GLITTA. 20 — ὁ LITTA.

of one Scæva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.

ῥτινες^a υἱοὶ^b Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτά^c ῥοὶ^d τοῦτο certain [men] sons of Scæva a Jew, a high priest seven who this ποιῶντες. 15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν^e, But answering the spirit wicked said, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς Jesus I know, and Paul I am acquainted with; ὑμεῖς δὲ τίνες ἐστέ; 16 Καὶ ἐφαλλόμενος^f ἔπ' αὐτοὺς ὁ ἄνθρωπος^g, but, who are ye? And leaping on them the man ποῦ^h ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας in whom was the spirit wicked, and having mastered αὐτῶνⁱ ἵσχυεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισ- them prevailed against them, so that naked and wounded μένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο they escaped out of that house. And this became γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν known to all both Jews and Greeks, those inhabiting Ἐφεσον, καὶ ἑπέπεσεν^j φόβος ἐπὶ πάντας αὐτούς, καὶ ἔμεγα- Ephesus, and fell upon all them, and was mag- λύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 18 Πολλοί τε τῶν nified the name of the Lord Jesus. And many of those who πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες believed came confessing and declaring τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πρα- their deeds. And many of those who the curious arts prac- ξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον tised having brought the books burnt [them] before πάντων^k καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εἶδρον all. And they reckoned up the prices of them, and found [it] ἀργυρίου μυριάδας πέντε. 20 οὕτως κατὰ κράτος ὁ λόγος τοῦ of silver myriads five. Thus with might the word of the κυρίου^l ἡξάνεν καὶ ἵσχυεν. Lord increased and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23 And the same time there arose no small stir about that way. 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 whom he called to- gether with the work-

21 Ὡς δὲ ἐπληρώθη ταῦτα ἔθετο ὁ Παῦλος ἐν τῷ πνεύ- And when were fulfilled these things purposed Paul in the spirit, ματι, ἀδιελθὼν^m τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύε- having passed through Macedonia and Achaia, to σθαι εἰςⁿ Ἱερουσαλὴμ, εἰπὼν, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ go to Jerusalem, saying, After having been my there δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας δὲ εἰς Ἀτίν^o it behoves me also Rome to see. And having sent into Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Macedonia two of those who ministered to him, Timotheus and Ἐραστον, αὐτὸς ἐπέσχευ χρόνον εἰς τὴν Ἀσίαν. 23 Ἐγένετο Erastus, he remained a time in Asia. Came to pass δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχὸς οὐκ ὀλίγος περὶ τῆς and at that time disturbance no small about the ὁδοῦ. 24 Δημήτριος γάρ τις ἐπὶ ὀνόματι, ἀργυροκόπος, way. For Demetrius a certain [man] by name, a silversmith, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, ἐπαρείχετο τοῖς τεχνίταις making temples silver of Artemis, brought to the artificers ἑργασίαν οὐκ ὀλίγην^p. 25 οὗς συναθροίσας, καὶ τοὺς whom having brought together, and the

P τινος (read seven sons of a certain one) LIT. q υἱοὶ placed after ἐπτά LITTA. r — οἱ LITTA. s + αὐτοῖς to them LITTA. t ἐφαλλόμενος LITTA. u ὁ ἄνθρωπος ἐπ' αὐτούς LITTA. v — καὶ LITTA. w ἀμφοτέρω both LITTA. x ἔπεσεν LIT. y τοῦ κερῆου ὁ λόγος LITTA. z διελεῖν to have passed through L. b + τὴν L. c Ἱερουσόλυμα LITTA. d — τὴν T. e παρείχε L. f οὐκ ὀλίγην ἐργασίαν LITTA.

περί τὰ τοιαῦτα ἐργάτας, εἶπεν, "Ἄνδρες, ἐπίστασθε ὅτι ἐκ
 'in 'such 'things 'workmen, he said, Men, ye know that from
 ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν" ἐστίν· 26 καὶ θεωρεῖτε
 this gain the wealth of us is; and ye see
 καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ ὅσχεδον πάσης τῆς
 and hear that not only of Ephesus but almost of all
 Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον,
 Asia this Paul having persuaded turned away a great multitude,
 λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ
 saying that they are not gods which by hands are made. 'Not
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
 'only 'now 'this 'is dangerous to us [lest] the business 'into 'disrepute
 ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν" εἰς
 'come, but also the 'of the 'great 'goddess 'Artemis 'temple for
 οὐδὲν" Ἰσοιθῆναι, μέλλειν" μδὲ" καὶ καθαιρεῖσθαι τὴν μεγα-
 nothing be reckoned, and be about also to be destroyed the ma-
 λειότητα" αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.
 jesty of her, whom all Asia and the habitable world worships.
 28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκρα-
 And having heard, and having become full of indignation, they cried
 ζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 29 Καὶ
 out saying, Great the Artemis of [the] Ephesians. And
 ἐπλήσθη ἡ πόλις ὅλη" ἡ συγκύσεως ὥρμησάν τε ὁμοθυ-
 'was 'filled 'the 'city 'whole with confusion, and they rushed with one
 μαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρί-
 accord to the theatre, having seized with [them] Gaius and Ari-
 starχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. 30 τοῦ δὲ
 stachus, Macedonians, fellow-travellers of Paul. But
 Παύλου" βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν
 Paul intending to go in to the people, 'did 'not 'suffer 'him
 οἱ μαθηταί· 31 τινες δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ
 'the 'disciples, and some also of the chiefs of Asia being 'to 'him
 φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν
 'friends, having sent to him, urged [him] not to venture himself
 εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλοι ἔκραζον.
 into the theatre. Some therefore one thing and some another were crying out;
 ἦν γὰρ ἡ ἐκκλησία 'συγκεχυμένη," καὶ οἱ πλείους οὐκ ᾔδεισαν
 for 'was 'the 'assembly confused, and the most did not know
 τίνος ἕνεκεν" συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου
 for what cause they had come together. But from among the crowd
 ᾤρεβίβασαν" Ἀλέξανδρον, ᾤροβιζόντων αὐτὸν τῶν
 'they put forward Alexander, 'thrusting 'forward 'him 'the
 Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα,
 'Jews· And Alexander, having made a sign with the hand,
 ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34 ἔπιγινόντων δὲ ὅτι
 wished to make a defence to the people. But having recognized that
 Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας
 a Jew he is, 'cry 'there 'was 'one from all, for about 'hours
 δύο κρᾶζόντων," Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 35 Κατα-
 two crying out, Great the Artemis of [the] Ephesians. 'Having
 στείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι,
 'calmed 'and 'the 'recorder the crowd says, Men Ephesians,

men of like occupa-
 tion, and said, Sirs, ye
 know that by this craft
 we have our wealth.
 26 Moreover ye see and
 hear, that not alone at
 Ephesus, but almost
 throughout all Asia,
 this Paul hath per-
 suaded and turned a-
 way much people, say-
 ing that they be no
 gods, which are made
 with hands: 27 so that
 not only this our craft
 is in danger to be set
 at nought; but also
 that the temple of the
 great goddess Diana
 should be despised,
 and her magnificence
 should be destroyed,
 whom all Asia and
 the world worshippeth.
 28 And when they
 heard these sayings,
 they were full of wrath,
 and cried out, saying,
 Great is Diana of the
 Ephesians. 29 And the
 whole city was filled
 with confusion: and
 having caught Gaius
 and Aristarchus, men
 of Macedonia, Paul's
 companions in travel,
 they rushed with one
 accord into the thea-
 tre. 30 And when Paul
 would have entered in
 unto the people, the
 disciples suffered him
 not. 31 And certain of
 the chief of Asia, which
 were his friends, sent
 unto him, desiring him
 that he would not au-
 venture himself into
 the theatre. 32 Some
 therefore cried one
 thing, and some an-
 other: for the as-
 sembly was confused;
 and the more part
 knew not wherefore
 they were come to-
 gether. 33 And they
 drew Alexander out
 of the multitude, the
 Jews putting him for-
 ward. And Alexander
 beckoned with the
 hand, and would have
 made his defence unto
 the people. 34 But
 when they knew that
 he was a Jew, all with
 one voice about the
 space of two hours
 cried out, Great is
 Diana of the Ephe-
 sians. 35 And when the
 townclerk had ap-
 peared to the people, he
 said, Ye men of Ephe-

* ἡμῖν τοις US LITTA. h + καὶ also L. i ἱερὸν Ἀρτέμιδος TA. k οὐθέν LITTA.
 l λογισθήσεται (shall be counted), μέλλει L. m τε EGLTTA. n τῆς μεγαλειότητος LITTA.
 o [h] T. p — ὅλη LITTA. q + τῆς OTTAW. r — τοῦ GLTTAW. s Παύλου δὲ LITTA.
 t συν- T. v ἕνεκα LITTA. w συνεβίβασαν they instructed LITTA. x προβαλλόντων EGL
 y ἐπιγινόντες GLTTAW. z κρᾶζόντες T.

sus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana; and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων
what for is there man who knows not the of [the] Ephesians
πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ
city temple-keepers as being of the great goddess Artemis, and
τοῦ Διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων τούτων
of that fallen from Zeus? Undeniable therefore being these things
δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προ-
necessary it is for you calm to be, and nothing head-
περὲς πράττειν. 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους.
long to do. For ye brought these men, [who are]
οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν.
neither temple plunderers nor are defaming goddess your.
38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἀπὸς
If indeed therefore Demetrius and the with him artificers against
τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν
anyone a matter have, courts are held, and proconsuls there are:
ἐγκαλείωσαν ἀλλήλους. 39 εἰ δέ τι περὶ ἑτέρων
let them accuse one another. But if anything concerning other matters
ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ
ye inquire, in the lawful assembly it shall be solved. For also
κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον,
we are in danger to be accused of insurrection in regard to this day,
μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ ὃ δυνησόμεθα ἀπο-
not one cause existing concerning which we shall be able to
δοῦναι λόγον τῆς συστροφῆς ταύτης. 41 Καὶ ταῦτα εἰπὼν,
give a reason for this concourse. And these things having said,
ἀπέλυσεν τὴν ἐκκλησίαν.
he dismissed the assembly.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος
But after ceased the tumult, having called to

ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἐξῆλθεν
[him] Paul the disciples, and saluted [them], went away
πορευθῆναι εἰς τὴν Μακεδονίαν. 2 διελθὼν δὲ τὰ
to go to Macedonia. And having passed through
μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἤλ-
those parts, and having exhorted them with discourse much, he
θεν εἰς τὴν Ἑλλάδα. 3 ποιήσας τε μῆνας τρεῖς, γενο-
came to Greece. And having continued months three, having been
μηνος αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι
made against them a plot by the Jews being about
ἀνάγεισθαι εἰς τὴν Συρίαν, ἐγένετο ῥυνώμη τοῦ ὑποστρέφειν
to sail into Syria, arose a purpose to return
διὰ Μακεδονίας. 4 συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας
through Macedonia. And accompanied him as far as Asia
Σώπατρος Ἱεροσολιμῶν. Θεσσαλονικίων δὲ Ἀριστάρχος καὶ
Sopater a Berean, and of Thessalonians Aristarchus and
Σεκοῦνδος, καὶ Γάιος Δερβαιοὺς καὶ Τιμόθεος Ἀσianoὶ δὲ
Secundus, and Gaius of Derbe and Timotheus, and of Asia
Τυχικός καὶ Τρόφιμος. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς
Tycheus and Trophimus. These having gone before waited for us

* ἀνθρώπων (read τις who) of men LITTA.

δ θεὸν GLTTTAW.

ε παραιτέρω further LIT.

ζ μεταπεμψάμενος having sent for TTT.

η πορεύεσθαι LITTA.

θ — ἄχρι τῆς Ἀσίας [τῆς].

ι προσελθόντες having gone to.

β — θεᾶς GLTTTAW.

γ — ἔχουσιν πρὸς τινα λόγον GLTTTAW.

δ + περὶ concerning (this concourse) LITTA.

ε + παρακαλέσας having exhorted [and] LITTA.

ζ ἐπιβουλῆς αὐτῷ LITTA.

η γυνώμης LITTA.

θ + δὲ and (these) LITTA.

ἐν Τρωάδι·¹ 6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
 in Troas; but we sailed away after the days of the
 ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς
 unleavened bread from Philippi, and came to them at
 τὴν Τρωάδα·² ἄχρις ἡμερῶν πέντε, τοῦ³ διετρίψαμεν ἡμέρας
 Troas in days five, where we stayed days
 ἑπτά.⁴ 7 Ἐν δὲ τῇ μῇ τῶν σαββάτων, συνηγμένον
 seven. And on the first [day] of the week, having been assembled
 τῶν μαθητῶν τοῦ⁵ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς,
 the disciples to break bread, Paul discoursed to them,
 μέλλων ἐξίεναι τῇ ἑπαύριον, παρέτεινεν τε τὸν λόγον μέχρι
 about to depart on the morrow; and he continued the discourse till
 μεσονυκτίου· 8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερήρῳ οὐ
 midnight. And were lamps many in the upper room where
 ἦσαν συνηγμένοι. 9 καθήμενος⁶ δὲ τις νεανίας ὀνόματι
 they were assembled. And was sitting a certain youth, by name
 Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, δια-
 Eutychus, by the window, overpowered by sleep deep, as
 λεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ
 discoursed Paul for a longer time, having been overpowered by
 τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστεγίου κάτω, καὶ ἦρθη ἐν
 the sleep he fell from the third story down, and was taken up
 νεκρός. 10 καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμ-
 dead. But having descended Paul fell upon him, and having
 περιλαβὼν⁷ εἶπεν, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν
 embraced [him] said, Do not make a tumult, for the life of him in
 αὐτῷ ἐστιν. 11 Ἀναβὰς δὲ καὶ κλάσας⁸ ἄρτον καὶ γευσά-
 him is. And having gone up and having broken bread and having
 μενος, ἐφ' ἱκανόν τε ὁμίλησας ἄχρις αὐγῆς, οὕτως ἐξῆλ-
 eaten, and for long having conversed until day-break, so he de-
 θεν. 12 ἠγάγον δὲ τὸν παιδα ζῶντα, καὶ παρεκλήθησαν οὐ
 parted. And they brought the boy alive, and were comforted not
 μετρίως. 13 Ἡμεῖς δὲ προσελθόντες⁹ ἐπὶ τὸ πλοῖον ἀνήχθημεν
 a little. But we having gone before to the ship sailed
 εἰς¹⁰ τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦ-
 to Assos, there being about to take in Paul;
 λον· οὕτως γὰρ ἦν διὰ τεταγμένος,¹¹ μέλλων αὐτὸς πεζεύειν.
 for so he had appointed, being about himself to go on foot.
 14 ὥς δὲ συνέβαλεν¹² ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν
 And when he met with us at Assos, having taken in him
 ἤλθομεν εἰς Μιτυλήνην· 15 κακεῖθεν ἀποπλεύσαντες τῇ
 we came to Mitylene; and thence having sailed away, on the
 ἐπιούσῃ¹³ κατηντήσαμεν ἀντικρὺ¹⁴ Χίου· τῇ δὲ ἐτέρᾳ
 following [day] arrived opposite Chios, and the next [day]
 παρεβάλομεν εἰς Σάμον·¹⁵ καὶ μέιναντες ἐν Τρωγυλλίῳ,¹⁶ τῇ¹⁷
 we arrived at Samos; and having remained at Trogyllium, the
 ἐχομένῃ ἤλθομεν εἰς Μίλητον. 16 ἔκρινεν¹⁸ γὰρ ὁ Παῦλος
 next [day] we came to Miletus: for had decided Paul
 παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονο-
 to sail by Ephesus, so that it might not happen to him to spend
 τριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδεν γὰρ εἰ δυνατόν ὅτι αὐτῷ
 time in Asia; for he hastened if possible it was for him

Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted. 13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he feared, if it were possible for him, to be at

¹ Τρωάδι L.T. ² Τρωάδα L.T. ³ ἄχρι L.T.T.A. ⁴ ὅπου T. ⁵ ἡμῶν we (having been assembled) GLT.T.A.W. ⁶ ἦμεν we were GLT.T.A.W. ⁷ καταβόμενος L.T.T.A.W. ⁸ συν- T. ⁹ + τὸν L.T.T.A.W. ¹⁰ ἀχρι T.T.A. ¹¹ προσελθόντες having gone tr. ¹² εἰς L.T.T.A. ¹³ διατεταγμένος ἦν L.T.T.A. ¹⁴ συνέβαλεν L.T.T.A. ¹⁵ ἀντικρὺς L.T.T.A. ¹⁶ Τρωγυλλίᾳ A; - καὶ μέιναντες ἐν Τρω. L.T.T. ¹⁷ + δὲ and (the) L.T.T. ¹⁸ κακρίκει GLT.T.A.W. ¹⁹ εἴη it might be L.T.T.A.

Jerusalem the day of Pentecost, 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, 21 testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the coun-

τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα.¹
 the day of Pentecost to be in Jerusalem.
 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσατο
 And from Miletus having sent to Ephesus he called for
 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ παρεγένοντο πρὸς
 the elders of the assembly. And when they were come to
 αὐτὸν² εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας
 him he said to them, Ye know, from the first day
 ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα
 on which I arrived in Asia, how with you all the
 χρόνον ἐγενόμην, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινο-
 time I was, serving the Lord with all humili-
 φροσύνης καὶ πολλῶν³ δακρύων καὶ πειρασμῶν, τῶν συμ-
 lity and many tears and temptations, which hap-
 βάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὥς
 pened to me through the plots of the Jews; how
 οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι
 nothing I kept back of what is profitable so as not to announce [it]
 ὑμῖν, καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 διαμαρ-
 to you, and to teach you publicly and from house to house, earnestly
 τυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσιν τὴν εἰς θεόν⁴ θεὸν
 testifying both to Jews and Greeks toward
 μετάνοιαν καὶ πίστιν τὴν⁵ εἰς τὸν κύριον ἡμῶν Ἰησοῦν
 repentance and faith toward our Lord Jesus
 ἡριστόν.⁶ 22 καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος⁷ τῷ πνεύματι
 Christ. And now, lo, I, bound in the spirit,
 πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσονται⁸
 go to Jerusalem, the things which in it shall happen
 μοι⁹ μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν
 to me not knowing; except that the Spirit the Holy in every city
 διαμαρτύρεται¹⁰ λέγων¹¹ ὅτι δεσμά¹² με καὶ θλίψεις¹³ μένουσιν.
 fully testifies, saying that bonds me and tribulations await.
 24 ἄλλ' οὐδενὸς λόγον¹⁴ ποιοῦμαι, οὐδὲ ἔχω¹⁵ τὴν ψυχὴν
 But of nothing account I make, nor hold I life
 μου¹⁶ τιμίαν ἐμαυτῷ, ὥς τελεῖωσαι τὸν δρόμον μου μετὰ¹⁷
 my dear to myself, so as to finish my course with
 χαρᾶς,¹⁸ καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰη-
 joy, and the ministry which I received from the Lord Je-
 σοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.
 sus, to testify fully the glad tidings of the grace of God.
 25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου
 And now, lo, I know that no more will see my face
 ὑμεῖς πάντες, ἐν οἷς διηλθον κηρύσσω τὴν βασιλείαν
 ye all, among whom I have gone about proclaiming the kingdom
 τοῦ θεοῦ.¹⁹ 26 Ἐδιδ²⁰ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ,
 of God. Wherefore I testify to you in this day
 ὅτι καθαρὸς ἔγωγ²¹ ἀπὸ τοῦ αἵματος πάντων²² οὐ γὰρ
 that pure I [am] from the blood of all, for not
 ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν²³ πᾶσαν τὴν βουλὴν
 I kept back from announcing to you all the counsel

¹ Ἱερουσαλὴμ T. ² + ὁμοῦ ὄντων αὐτῶν they being together L. ³ — πολλῶν GLTTAW.
⁴ — τὸν TTA. ⁵ — τὴν LTTA. ⁶ — χριστόν LTTJA. ⁷ δεδεμένος ἐγὼ GLTTAW.
⁸ μοι T. ⁹ + μοι to me GLTTAW. ¹⁰ λέγων A. ¹¹ καὶ θλίψεις με LTTA. ¹² λόγου
 TTA. ¹³ ἔχω, οὐδὲ ποιοῦμαι L; — οὐδὲ ἔχω TTA. ¹⁴ — μου LTTA. ¹⁵ — μετὰ χαρᾶς
 LTTA. ¹⁶ — τοῦ θεοῦ LTTAW. ¹⁷ διότι TA. ¹⁸ εἰμι AM LTTA. ¹⁹ — ὑμῖν
 LTTA.

τοῦ θεοῦ¹. 28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ
of God. Take heed therefore to yourselves and to all the
ποιμνίῳ. ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,
flock, wherein you the Spirit the Holy did set overseers,
ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ
to shepherd the assembly of God, which he purchased with
τοῦ ἰδίου αἵματος.² 29 ἐγὼ γὰρ οἶδα οὗτο, ὅτι εἰσελεύ-
the of his own blood. For I know this, that will
σονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ
come in after my departure wolves grievous amongst you, not
φειδόμενοι τοῦ ποιμνίου. 30 καὶ ἐξ ὑμῶν αὐτῶν ἀνα-
sparing the flock; and from amongst your own selves will
στήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς
rise up men speaking perverted things, to draw away the
μαθητὰς ὀπίσω αὐτῶν. 31 διὸ γρηγορεῖτε, μνημονεύοντες
disciples after themselves. Wherefore watch, remembering
ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρῶν
that three years night and day I ceased not with tears
νουθετῶν ἕνα ἕκαστον. 32 καὶ ἑγὼ νῦν παρατίθεμαι ὑμᾶς,
admonishing one each. And now I commit you,
ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυνα-
brethren, to God and to the word of his grace, which is
μένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν
able to build up and to give you an inheritance among
τοῖς ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ
the sanctified all. Silver or gold or clothing
οὐδενὸς ἐπεθύμησα. 34 αὐτοὶ δὲ γινώσκετε ὅτι ταῖς
of no one I desired. But yourselves know that
χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ
to my needs and to those who were with me did minister
χεῖρες αὐταί. 35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
these hands. All things I shewed you that thus labouring
δεῖ ἀντισταθμίσθαι τῶν ἀσθενούντων, μνημονεύειν τε
it behoves us to aid those being weak, and to remember
τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν, Μακάριον ἐστὶν
the words of the Lord Jesus that himself said, Blessed is
ὁ δίδωναι μᾶλλον ἢ λαμβάνειν. 36 Καὶ ταῦτα εἰπὼν,
to give more than to receive. And these things having said
θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσεκύητο.
having bowed his knees with all them he prayed.
37 Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιπεσάντες
And much there was weeping of all: and falling
ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουσιν αὐτόν. 38 ὁδυνώ-
upon the neck of Paul they ardently kissed him, dis-
μενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἶρηκει, ὅτι οὐκέτι μέλ-
tressed most of all for the word which he had said, that no more they
λουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτόν
are about his face to see. And they accompanied him
εἰς τὸ πλοῖον.
to the ship.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτοῦ. XXI. And it came to pass, that after we were gotten from

¹ ἢ ὑμῖν to you LITTA. ² — οὖν [L]ITTA.

τοῦ ἰδίου GLITTAW. ³ — γὰρ for LITTAW.

σὺν LITTA. ⁴ — ἀδελφοί GLITTA. ⁵ οἰκοδομῆσαι to build LITTAW.

(read the inheritance) TTA. ⁶ οὐδενός T. ⁷ — δὲ but GLITTAW.

GLITTAW. ⁸ κλαυθμὸς ἐγένετο LITTAW.

¹ τοῦ κυρίου of the Lord GLITTA. ² αἵματος

— τοῦτο LITTAW. ³ αὐτῶν TTA. ⁴ τὰ

— ὑμῖν LITTA. ⁵ — ἑγὼν LITTA. ⁶ — καὶ

μᾶλλον δίδωνας

them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: 2 and finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, we took ship; and they returned home again. 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that

αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Ῥόδον, καὶ ἐκείθεν εἰς Πάταρα. 2 καὶ εὐρόντες [day] to Rhodes, and thence to Patara. And having found a ship passing over into Phenicia, having gone on board we sailed; 3 ἀναφάντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτήν and having sighted Cyprus, and having left it εὐώνυμον ἐπλόμεν εἰς Συρίαν, καὶ ἐκατήχθημεν εἰς Τύρον, on the left we sailed to Syria, and brought to at Tyre, ἐκείσε γὰρ ᾗ τὸ πλοῖον ἀποφορτίζομενον τὸν γόμον. 4 καὶ ἐνὶ τῇ ναυί ἡμεῖς ἐβρίθμεν τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, having found out the disciples, we remained there days seven; οἱ τινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν who to Paul said by the Spirit, not to go up εἰς Ἱερουσαλὴμ. 5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων having set out we journeyed, accompanying us all σὺν γυναῖκιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες with wives and children as far as outside the city. And having bowed τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμεθα. 6 καὶ ἀσπασίμενοι ἅλλήλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκείνοι δὲ ὑπέστυξαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες turned to their own [homes]. And we, the voyage having completed ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι from Tyre, arrived at Ptolemais, and having saluted τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ὡς ἦλθον εἰς Καίσαρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ Caesarea; and having entered into the house of Philip the evangelist, οὗτος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. being of the seven, we abode with him. 9 τοῦτω δὲ ἦσαν θυγατέρες ἑστέρας τέσσαρες, ἡμεῖς ἐμείναμεν μετ' αὐτοῦ. 10 ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους κατήλθεν ἀπὸ τῆς Ἰουδαίας προφῆτης ὀνόματι Ἀγαβός, a certain one from Judea, a prophet, by name Agabus; 11 καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Paul, and having come to us, and having taken the girdle εἶπεν, Τὰδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗτος ἐστίν, Thus says the Spirit the Holy, The man of whom is

* Κῶ GLTTAW. * ἀναφανέντες EGLTAW. * κατήλθομεν landed LTTAW. 4 τὸ πλοῖον ἦν LTTAW. * ἀνευρόντες δὲ LTTAW. † αὐτοῖς with them L. § ἐπιβαίνειν LTTAW. * Ἱερουσαλὴμ GLTTAW. † ἐξαρτίσαι ἡμᾶς LTTAW. * προσευξάμενοι ἀπὸσπασάμεθα having prayed we took our leave LTTAW. † + καὶ and LTTAW. * ἐνέβημεν LTr; ἀνέβημεν TAW. * — οἱ περὶ τὸν Παῦλον GLTTAW. * ἤλθομεν we came EGLTAW; ἤλαμεν Tr. * Καίσαρειαν T. * — τοῦ GLTTAW. † τέσσαρες παρθένοι LTTAW. * — ἡμῶν LTTAW. † — τε and LTTAW. † ἐαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας LTTAW.

ἡ ζώνη· αὕτη οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ
this girdle thus shall bind in Jerusalem the Jews, and
παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἤκουσαμεν
deliver up into [the] hands of [the] nations. And when we heard

ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ
these things, besought both we and those of [the] place

μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13 ἡ ἀπεκρίθη· ἔδ' ὁ
not to go up him to Jerusalem. But answered

Παῦλος, ὧς τί ποιεῖτε κλαίοντες καὶ συνθρούπτοντές μου τὴν
Paul, What do ye weeping and breaking my

καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
heart? for I not only to be bound but also to die at

Ἱερουσαλὴμ ἐτοιμῶς· ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.
Jerusalem am ready for the name of the Lord Jesus.

14 Μὴ· πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες, ὅτι θελήμα
And not being persuaded he we were silent, saying, The will

τοῦ κυρίου· γενέσθω.
of the Lord be done.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνε-
And after these days, having packed the baggage we

βαίνομεν εἰς Ἱερουσαλὴμ. 16 συνῆλθον δὲ καὶ τῶν
went up to Jerusalem. And went also [some] of the

μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἀγούντες παρ' ᾧ
disciples from Caesarea with us, bringing [one] with whom

ξενοσθῶμεν, Μνάσων· τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γενο-
we might lodge, a certain Mnason, a Cypriot, an old disciple.

μένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἔδεξαντο ἡμᾶς οἱ
arrived and we at Jerusalem gladly received us the

ἀδελφοί. 18 τῇ δὲ ἐπιούσῃ εἰσῆλθε ὁ Παῦλος σὺν ἡμῖν
brethren. And on the following day went in Paul with us

πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 καὶ
to James, and all assembled the elders. And

ἀσπασάμενος αὐτοὺς ἐξηγείτο καθ' ἑνὲς καὶ ὅσα ἐποίησεν
having saluted them he related one by one what things wrought

ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ
God among the nations by his ministry. And they

ἀκούσαντες ἐδόξαζον τὸν κύριον. ἔειπόν τε αὐτῷ, Θεωρεῖς,
having heard glorified the Lord. And they said to him, Thou seest,

ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπι-
brother, how many myriads there are of Jews who have be-

στενοκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.
lied, and all zealous ones of the law are.

21 κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις
And they were informed concerning thee, that apostasy thou teachest

ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
from Moses the among the nations all Jews,

λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσιν
telling not to circumcise them the children, nor in the customs

περιπατεῖν. 22 τί οὖν ἐστίν; πάντως δεῖ πλῆθος
to walk. What then is it? certainly must a multitude

owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem. 16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must

* + τότε then LITTAU. * — δὲ but LITTAU. † + καὶ εἶπεν and said T. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU.

† ἐπισκευασάμενοι LITTAU. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU.

† ἐπὶ τῷ θεῷ OLTTAW. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU.

† εἰπόντες saying L; εἰπὼν τε T. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU.

† εἰπὼν τε T. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU. ὁ θεὸς then LITTAU.

needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 crying out, Men of Israel, help! This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31 And as they went about to kill him, tidings came un-

συνελθεῖν· ἀκούσονται· γὰρ ὅτι ἐλήλυθας. 23 τοῦτο οὖν come together; for they will hear that thou hast come. This therefore ποιήσον ὁ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν do thou what to these we say: There are with us men four a vow ἔχοντες ἐφ' ἑαυτῶν. 24 τοὺτους παραλαβὼν ἀγνίσθητι σὶν having on themselves; these having taken be purified with αὐτοῖς, καὶ δαπάνησόν ἐπ' αὐτοῖς, ἵνα ἑυρήσονται τὴν them, and be at expense for them, that they may shave the κεφαλὴν, καὶ ὀγνώσῃ πάντες ὅτι ὧν κατήχηνται head; and may know all that of which they have been informed περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτός about thee nothing is, but thou walkest orderly also thyself ῥτὸν νόμον φυλάσσων. 25 περὶ δὲ τῶν πεπιστευκότων the law keeping. But concerning those who have believed ἐθνῶν ἡμέτεροι ἐπεστείλαμεν· κρίναντες μηδὲν τοιοῦτον of the nations we wrote, judging no such thing τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὰ τε εἰδωλό- to observe them, except to keep from themselves things offered θύτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. 26 Τότε Paul having taken the men, on the next day with αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν them having been purified entered into the temple, declaring the ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνήχθη fulfilment of the days of the purification, until was offered ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ προσφορά. 27 ὥς δὲ ἐμελλον for one each of them the offering. But when were about αἱ ἐπτά ἡμέραι συντελεῖσθαι οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι the seven days to be completed the from Asia Jews θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, having seen him in the temple, stirred up all the crowd, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, 28 κράζοντες, Ἄνδρες and laid hands upon him, crying, Men Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ Israelites, help! this is the man who against τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τοῦτου πάντας παν- the people and the law and this place all every- ταχοῦ διδάσκων· ἐτι γὰρ καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, where teaches, and further also Greeks he brought into the temple, καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον. 20 Ἦσαν γὰρ προ- and defiled holy place this. For they had before εὐρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν seen Trophimus the Ephesian in the city with him, whom ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. 30 ἐκινήθη they supposed that into the temple brought Paul. Was moved τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ καὶ ἐπι- and the city whole, and there was a concourse of the people; and having λαβόμενοι τοῦ Παύλου, εἴλκον αὐτόν ἐξω τοῦ ἱεροῦ καὶ laid hold of Paul, they drew him outside the temple, and εὐθὺς ἐκλείσθησαν αἱ θύραι. 31 ζητούντων δὲ αὐτὸν immediately were shut the doors. But as they were seeking him

— γὰρ for Tr. ἑυρήσονται they shall shave TrA. ὀγνώσονται will know GLTTAW. φυλάσσων τὸν νόμον LTTAW. ἐπεστείλαμεν LTr. — μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ LTT. — τὸ LTT(A)W. συνέχεον L. ἐπέβαλον Tr. ἐπ' αὐτὸν τὰς χεῖρας GLTTAW. Ἰσραηλῖται T. πανταχῇ LTr; πανταχῇ TAW. τὴν ἁλὲν LTTA.

ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης,
to kill there came a representation to the chief captain of the band,
ὅτι ὅλη ἡ συγκέντρουται Ἱερουσαλήμ. 32 δς βίβαντες ἑαυτῆς ἑκαστὸν
that all was in a tumult Jerusalem; who at once having
λαβὼν στρατιώτας καὶ ἑκατοντάρχους κατέδραμεν ἐπ'
taken with [him] soldiers and centurions ran down upon
αὐτοῦς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας
them. And they having seen the chief captain and the soldiers

ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 τότε ἐγγίσας
ceased beating Paul. Then having drawn near

ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν δεθῆναι
the chief captain laid hold of him, and commanded [him] to be bound
ἐν αὐτοῖς δυοῖν καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί
with chains two, and inquired who he might be, and what
ἔστιν πεποιηκώς. 34 ἄλλοι δὲ ἄλλοι τι εἰβόντων
he had been doing. But some one thing and some another were saying

ἐν τῷ ὄχλῳ· ἡμὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ
in the crowd. And not being able to know the certainty on account of
τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμ-
the tumult, he commanded to be brought him into the for-
βολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη
tress. But when he came on the stairs it happened

βασιάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν
was borne he by the soldiers because of the violence
τοῦ ὄχλου. 36 ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρᾶζον,
of the crowd. For followed the multitude of the people, crying,

ἄλγε αὐτόν. 37 Μέλλων τε εἰσαγεσθαι εἰς τὴν παρεμβολήν
Away with him. But being about to be brought into the fortress

ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστιν μοι εἰπεῖν τι
Paul says to the chief captain, Is it permitted to me to say something

πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα
to thee? And he said, Greek dost thou know? Not then

σύ εἰ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστα-
thou art the Egyptian who before these days caused a

τῶσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους
confusion and led out into the desert the four thousand

ἄνδρας τῶν σικαρίων; 39 Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος
men of the assassins? But said Paul, I a man

μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως
indeed am a Jew of Tarsus, of Cilicia no of insignificant city

πολίτης· δεομαι δὲ σου, ἐπιτρέψόν μοι λαλῆσαι πρὸς τὸν
a citizen, and I beseech thee, allow me to speak to the

λαόν. 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ
people. And having allowed [him] he, Paul standing on

τῶν ἀναβαθμῶν κατέειπεν τῇ χειρὶ τῷ λαῷ πολλῆς δὲ
the stairs made a sign with the hand to the people; and great

σιγῆς γενομένης προσεφώνησεν τῷ Ἑβραϊδὶ διαλέκτῳ
silence having taken place he spoke to [them] in the Hebrew language

λέγων, 22 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς
saying; Men, brethren and fathers, hear my

πρὸς ὑμᾶς ἐκ τῆς ἀπολογίας. 2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ
to you now of defence. And having heard that in the Hebrew

to the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, XXII. Men, brethren, and fathers, hear ye my defence which I make now unto you. 2 (And when they heard that he spake in the Hebrew tongue to

* συγκέντρου- τὴ συγκέντρουται LITTA; συγκύνεται W.

δ ἑκατοντάρχους LITTA W.

ἡμὴ δυνάμενος δὲ αὐτοῦ he not being able LITTA W.

αὐτῷ W.

ἔξ αὐτῆς A.

— τὸν W.

— ἂν LITTA W.

κρᾶζοντες LITTA W.

λαβὼν having taken L.

ἐπεφώνουν LITTA W.

ἡμῶν

them, they kept the more silence: and he saith,) 3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the

διαλέκτῳ προσφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ language he spoke to them, the more they kept quiet; and φησιν, 3 Ἐγὼ μὲν εἰμι ἄνθρωπος Ἰουδαῖος, γεγεννημένος ἐν he says, I indeed am a man a Jew, born in Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ Tarsus of Cilicia, but brought up in this city παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ at the feet of Gamaliel, having been instructed according to [the] ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ, exactness of the ancestral law, a zealous one being for God, καθὼς πάντες ὑμεῖς ἔστε σήμερον· 4 ὃς ταύτην τὴν ὁδὸν even as all ye are this day; who this way ἰδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς persecuted unto death, binding and delivering up to prisons ἀνδράς τε καὶ γυναῖκας, 5 ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, both men and women; as also the high priest bears witness to me, καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος and all the elderhood; from whom also letters having received πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορεύομην, ἄξων καὶ τοὺς to the brethren, to Damascus I went, to bring also those ἐκεῖσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρῇ- there who were, bound to Jerusalem, in order that they might θῶσιν. 6 ἐγένετο δὲ μοι πορευομένη καὶ ἐγγίζοντι τῇ be punished. And it came to pass to me journeying and drawing near Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περι- to Damascus, about mid-day suddenly out of the heaven αστράψαι φῶς ἰκανὸν περὶ ἐμέ· 7 ἡ ἐπέσθην τε εἰς τὸ ἔδαφος, shone a light great about me. And I fell to the ground, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώ- and heard a voice saying to me, Saul, Saul, why me perse- κεις; 8 Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ, κύριε; Ἐλπὲν τε outest thou? And I answered, Who art thou, Lord? And he said πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. to me, I am Jesus the Nazarean, whom thou persecutest. 9 Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, ὁ καὶ ἐμ- But those with me being the indeed light beheld, and α- φοβοὶ ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός λα- larmed were, but the voices did not hear of him speaking μοι. 10 εἶπον δὲ, Τί ποιήσω κύριε; Ὁ δὲ κύριος εἶπεν to me. And I said, What shall I do, Lord? And the Lord said πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λα- to me, Having risen up go to Damascus, and there thee it ληθήσεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι. shall be told concerning all things which it has been appointed thee to do. 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, And as I did not see from the glory of that light, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμα- being led by the hand by those being with me, I came to Damas- κόν. 12 Ἀνανίας δὲ τις, ἄνθρωπος εὖσεβης κατὰ τὸν νόμον, cns. And a certain Ananias, a man pious according to the law, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, borne witness to by all the dwelling [there] Jews, 13 ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέν μοι, Σαούλ ἀδελφέ, coming to me and standing by said to me, Saul brother,

1 — μὲν LITTAW.
2 εὐλαβὴς LITTA.

3 ἱεροσά LITTA.
4 ἐμέ LIT.

5 ἐμέ LIT.

6 — καὶ ἄφοβοι ἐγένοντο LITTA.

7 ἐμέ LIT.

ἀνάβλεψον. Κάγω αὐτῇ.τῇ.ῥα ἀνέβλεψα εἰς αὐτόν. 14 ὁ δὲ
look up. And I in the same hour looked up on him. And he
εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι
said, The God of our fathers appointed thee to know
τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν
his will, and to see the Just One, and to hear a voice
ἐκ τοῦ στόματος αὐτοῦ. 15 ὅτι ἔσθι μάρτυς αὐτῷ
out of his mouth; for thou shalt be a witness for him
πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ
to all men of what thou hast seen and heard. And
νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς
now why delayest thou? Having arisen be baptized and wash away
ἀμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. 17 Ἐ-
thy sins, calling on the name of the Lord. *It came
γένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευ-
came to me having returned to Jerusalem, and on pray-
χομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν
ing my in the temple, I became in a trance, and saw
αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱε-
him saying to me, Make haste and go away with speed out of Je-
ρουσαλὴμ, διότι οὐ παραδέχονται σοῦ τὴν μαρτυρίαν
rusalem, because they will not receive thy testimony
περὶ ἐμοῦ. 19 Κάγω εἶπον, Κύριε, αὐτοὶ ἐπίστανται,
concerning me. And I said, Lord, themselves know
ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοῦς
that I was imprisoning and beating in every synagogue those
πιστεύοντας ἐπὶ σέ. 20 καὶ ὅτε ἔξεχεϊτο τὸ αἷμα Στεφάνου
believing on thee; and when was poured out the blood of Stephen
τοῦ μάρτυρος σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν
thy witness, also myself was standing by and consenting
τῷ ἀναίρεσει αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν
to the putting to death of him, and keeping the garments of those who
ἀναιρούντων αὐτόν. 21 Καὶ εἶπεν πρὸς με, Πορεύου, ὅτι ἐγὼ
killed him. And he said to me, Go, for I
εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. 22 Ἦκουον δὲ αὐτοῦ ἄχρι
to nations afar off will send forth thee. And they heard him until
τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες,
this word, and lifted up their voice, saying,
Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκον αὐτὸν
Away with from the earth such a one, for not it is fit he
ζῆν. 23 Κραυγάζοντων ἰδὲ αὐτῶν, καὶ ῥιπτοῦντων
should live. And as were crying out they, and casting off [their]
τὰ ἱμάτια, καὶ κοινορτὸν βαλλόντων εἰς τὸν αἶρα, 24 ἐκέλευσεν
garments, and dust throwing into the air, commanded
αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν
him the chief captain to be brought into the fortress, bidding
μάστιξιν ἀνεγάζεσθαι αὐτόν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν
by scourges to be examined him, that he might know for what cause
οὕτως ἐπεφώνουν αὐτῷ. 25 ὥς δὲ πρότειεν αὐτόν
thus they cried out against him. But as he stretched forward him
τοῖς ἱμαῖσιν εἶπεν πρὸς τὸν ἐστῶτα ἐκατόνταρχον
with the thongs said to the who stood by centurion

same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee for hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and cast off their clothes, and threw dust into the air, 24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with thongs, Paul said unto the centurion that

* αὐτοῦ (read his name) GLTFAW. * ἰδοὺ τ. ? — τὴν LIT[A]. * ἐξερχύνετο LITRA.
? — τῇ ἀναίρεσει αὐτοῦ GLTFAW. * καθήκον GLTFAW. * τε LITAW. * ὁ χιλιάρχος
εἰσάγεσθαι αὐτόν GLTFAW. * εἰπας LITFAW. * πρότειναν they stretched forward
GLTFAW. * [ὁ Παῦλος] A.

stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Παῦλος, Ἐἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ἡμῖν μαστίζειν; 26 Ἀκούσας δὲ ὁ ἐκατόνταρχος, προσελθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. 27 Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ Ῥωμαῖός εἶ; Ὁ δὲ ἔφη, Ναί. 28 Ἀπεκρίθη ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. 29 Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνέτιζεν καὶ ὁ χιλιάρχος δὲ ἐφοβήθη. ἐπιγινούς ὅτι Ῥωμαῖός ἐστιν, καὶ ὅτι ἦν αὐτὸν δεδεκώς. 30 Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἔλθειν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

XXIII. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whitened wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees,

23 Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἅχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ θεός, τοῖς κεκοιναμένῳ καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπεσθαι; 4 Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; 5 Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς γέγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. 6 Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν

ἡ ἐκατόνταρχος LT. * τῷ χιλιάρχῳ ἀπήγγειλεν GLTTAW. † — Ὅρα GLTTAW. ‡ — εἰ GLTTAW. § δὲ LTT; — τε Λ. ἑαυτὸν ἦν LTTAW. ¶ ἐπὶ LTTAW. † — ἀπὸ τῶν δεσμῶν GLTTAW. ‡ συνελθεῖν to come together GLTTAW. § πάν all GLTTAW. * — αὐτῶν (read the sanhedrim) GLTTAW. † τῷ συνεδρίῳ ὁ Παῦλος LTT. ‡ εἶπεν TT. § + ὅτι TT[Δ].

Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν ἔν τῷ συν-
 of Sadducees and the other of Pharisees cried out in the syna-
 ἑδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου.
 drim, Men brethren, I a Pharisee am, son of a Pharisee:

περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.
 concerning a hope and resurrection of [the] dead I am judged.

7 Τοῦτο δὲ αὐτοῦ ἡ ἀλήθεια ἐγένετο στάσις τῶν Φαρι-
 And this he having spoken there was a dissension of the Phari-
 σαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.
 sees and the Sadducees, and was divided the multitude.

8 Σαδδουκαῖοι ἡ μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μηδὲν
 "Sadducees indeed for say there is no resurrection nor

ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
 angel nor spirit; but Pharisees confess both.

9 ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμ-
 And there was a clamour great, and having risen up the scribes

ματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες,
 of the part of the Pharisees they were contending, saying,

Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα
 Nothing evil we find in this man; and if a spirit

ἐλάλησεν αὐτῷ ἢ ἄγγελός, μὴ θεομαχῶμεν. 10 Πολλῆς δὲ
 spoke to him or an angel, let us not fight against God. And a great

ᾠρομένης στάσεως, εὐλαβηθεῖς ὁ χυλάρχος μὴ δια-
 arising dissension, fearing the chief captain lest should be

σπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ στράτευμα
 torn in pieces Paul by them, commanded the troop

καταβάν· ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἀγειν τε
 having gone down to take by force him from midst their, and to bring

εἰς τὴν παρεμβολήν. 11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς
 [him] into the fortress. But the following night standing by

αὐτῷ ὁ κύριος εἶπεν, Θάρσει, Παῦλε· ὥς γὰρ διε-
 him the Lord said, Be of good courage, Paul; for as thou didst

μαρτύρῃ τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτως σε δεῖ
 fully testify the things concerning me at Jerusalem, so thou must

καὶ εἰς Ῥώμην μαρτυρῆσαι. 12 Γενομένης δὲ ἡμέρας, ποιή-
 also at Rome bear witness. And it being day, having

σαντές τινες τῶν Ἰουδαίων συστροφὴν ἀνεθεματίσαν
 made some of the Jews a combination put under a curse

ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτεί-
 themselves, declaring neither to eat nor to drink till they should

νωσιν τὸν Παῦλον. 13 ἦσαν δὲ πλείους τεσσαράκοντα οἱ
 kill Paul. And they were more than forty who

ταύτην τὴν συνωμοσίαν πεποιηκότες. 14 οἵτινες προσελ-
 this conspiracy had made; who having

θόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπον, Ἄνα-
 come to the chief priests and the elders said, With a

θήματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὗ
 curse we have cursed ourselves, nothing to taste until

ἀποκτείνωμεν τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς ἐμφανίσατε
 we should kill Paul. Now therefore ye make a representation

and the other Phari-
 sees, he cried out in
 the council, Men and
 brethren, I am a Pha-
 risee, the son of a Pha-
 risee: of the hope and
 resurrection of the
 dead I am called in
 question. 7 And when
 he had so said, there
 arose a dissension be-
 tween the Pharisees
 and the Sadducees;
 and the multitude was
 divided. 8 For the
 Sadducees say that
 there is no resurrec-
 tion, neither angel,
 nor spirit: but the
 Pharisees confess both.
 9 And there arose a
 great cry; and the
 scribes that were of
 the Pharisees part a-
 rose, and strove, say-
 ing, We find no evil in
 this man: but if a
 spirit or an angel hath
 spoken to him, let us
 not fight against God.
 10 And when there a-
 rose a great dissension,
 the chief cap-
 tain, fearing lest Paul
 should have been pull-
 ed in pieces of them,
 commanded the sol-
 diers to go down, and
 to take him by force
 from among them, and
 to bring him into the
 castle. 11 And the
 night following the
 Lord stood by him,
 and said, Be of good
 cheer, Paul: for as
 thou hast testified of
 me in Jerusalem, so
 must thou bear witness
 also at Rome.
 12 And when it was
 day, certain of the
 Jews banded together,
 and bound themselves
 under a curse, saying
 that they would nei-
 ther eat nor drink till
 they had killed Paul.
 13 And they were more
 than forty which had
 made this conspiracy.
 14 And they came to
 the chief priests and
 elders, and said, We
 have bound ourselves
 under a great curse,
 that we will eat no-
 thing until we have
 slain Paul. 15 Now
 therefore ye with the

* ἐκραζεν TTrA.

* Φαρισαίων of Pharisees LTrAw.

* εἰπόντος LTrw.

* — τῶν

ITTrAw. * + μὲν indeed L. * — μὲν LTr.

* μήτε LTrAw.

* τινες some LTrA.

* τῶν γραμματέων τοῦ μέρους TTrA; — γραμ. τοῦ μέρους L.

* — μὴ θεομαχῶμεν (teuving

the sentence incomplete) GLITrAw.

* στάσεως γινομένης φοβηθεῖς L; γενομένης (γιν- T)

στάσεως φοβηθεῖς TTrA. * — Παῦλε GLITrAw.

* συστροφὴν οἱ Ἰουδαῖοι ULTrAw.

* τεσσαράκοντα TTrA.

* ποιησάμενοι LITrAw.

* εἶπαν LTrA.

* μηδενὸς L.

council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. 16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and

τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐριον¹ αὐτὸν
to the chief captain with the sanhedrim, so that to-morrow him
καταγάγῃ πρὸς² ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκρι-
he may bring down to you, as being about to examine more
βέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ, πρὸ τοῦ ἐγγίσειν
accurately the things concerning him, and we, before drawing³ near
αὐτὸν ἑτοιμοὶ ἔσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ
his ready⁴ are to put to death him. But having heard⁵ of
ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἐνεδρόν, παραγενόμενος
the son of the sister of Paul the lying in wait, having come near
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
and entered into the fortress he reported [it] to Paul.
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων,
And having called to [him] Paul one of the centurions,
ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε⁶ πρὸς τὸν χιλιάρχον· ἔχει
said, This young man take to the chief captain, he has
γάρ ῥτι ἀπαγγεῖλαι αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν
for something to report to him. He indeed therefore having taken
αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος
him brought [him] to the chief captain, and says, The prisoner
Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν
Paul having called to [him] me asked [me] this
νεανίαν⁷ ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι.
young man to lead to thee, having something to say to thee.
19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ
And having taken hold of his hand the chief captain, and
ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, τί ἐστίν ὃ ἔχεις.
having withdrawn apart inquired, What is it which thou hast
ἀπαγγεῖλαί μοι; 20 Ἐπεν δέ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο
to report to me? And he said, The Jews agreed
τοῦ ἐρωτῆσαι σε, ὅπως αὐριον εἰς τὸ συνέδριον κατα-
to request thee, that to-morrow into the sanhedrim thou mayest
γάγῃς τὸν Παῦλον, ὡς μέλλοντες⁸ τι ἀκριβέστερον
bring down Paul, as being about something more accurately
πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς·
to inquire concerning him. Thou therefore be not persuaded by them,
ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαρά-
for lie in wait for him of them men more than forty
κοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε
who put under a curse themselves neither to eat nor
πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσιν⁹
to drink till they put to death him; and now ready they are
προσδεχόμενοι τὴν ἀπὸ σοῦ ἑπαγγελίαν. 22 Ὁ μὲν οὖν
waiting the from thee promise. The therefore
χιλιάρχος ἀπέλυσεν τὸν νεανίαν, παραγγείλας μηδενὶ
chief captain dismissed the young man, having charged [him] to no one
ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με. 23 Καὶ
to utter that these things thou didst represent to me. And
προσκαλεσάμενος δύο τινὰς¹⁰ τῶν ἑκατοντάρχων εἶπεν,
having called to [him] two certain of the centurions he said,
Ἑτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως
Prepare soldiers two hundred, that they may go as far as

¹ αὐριον GLTTAW.

² καταγάγῃ αὐτὸν εἰς LTTAW.

³ τὴν ἐνεδρᾶν EGLTTA.

⁴ ἀπάγε TTR.

⁵ ἀπαγγεῖλαί τι LTTAW.

⁶ νεανίσκον LTTA.

⁷ τὸν Παῦλον καταγάγῃς

εἰς τὸ συνέδριον ὡς μέλλον LTTAW.

⁸ τεσσαράκοντα TTA.

⁹ εἰσιν ἑτοιμοὶ LTTAW

¹⁰ ἐμέ TTR.

¹¹ τινὰς δύο TTR.

Καίσαρεας, καὶ ἵππεις ἑβδομήκοντα, καὶ δεξιολάβους δια-
 Cæsarea, and horsemen seventy, and spearmen two
 κοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· 24 κτήνη·τε παραστή-
 hundred, for the third hour of the night. And 'beasts to 'have 'pro-
 σαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν
 vided, that having set 'on 'Paul they may carry [him] safe through
 πρὸς Φήλικα τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν ἱερι-
 to Felix the governor, having written a letter hav-
 έχουσιν τὸν τύπον τοῦτον· 26 Κλαύδιος Λυσίας τῷ κρατίστῳ
 ing this form: Claudius Lysias to the most excellent
 ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν ἄνδρα τοῦτον συλληφθέντα
 governor, 'Felix, greeting. This man, having been seized
 ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν,
 by the Jews, and being about to be put to death by them,
 ἐπιστὰς σὺν τῷ στρατεύματι ἔξιλόμην· αὐτόν, μαθὼν
 having come up with the troop I rescued him, having learnt
 ὅτι Ῥωμαῖός ἐστιν. 28 βουλόμενος· δὲ γνῶναι τὴν αἰτίαν
 that a Roman he is. And desiring to know the charge
 δι' ἣν ἐνεκάλουν αὐτῷ κατήγαγον αὐτόν· εἰς τὸ
 on account of which they accused him I brought down him to
 συνέδριον αὐτῶν· 29 ὃν εἶδρον ἐγκαλούμενον περὶ ζητη-
 their sanhedrim: whom I found to be accused concerning ques-
 μάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
 tions of their law, but 'no 'worthy 'of 'death 'or 'of 'bonds
 ἔγκλημα ἔχοντα· 30 μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς
 'accusation 'having. And it having been intimated to me of a plot against
 τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων
 the man about to be [carried out] by the Jews
 ἐξαυτῆς ἐπεμψα πρὸς σε, παραγγέλλας καὶ τοῖς κα-
 at once I sent [him] to thee, having charged also the ac-
 τηγόροις λέγειν ἑα· πρὸς αὐτόν ἐπὶ σοῦ. 1· Ἐρῶ σοι.
 cusers to say the things against him before thee. Farewell.
 31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον
 The 'therefore soldiers, according to the orders given
 αὐτοῖς, ἀναλαβόντες τὸν Παῦλον ἤγαγον δὴ τῆς νυκτός
 to them, having taken Paul brought [him] by night
 εἰς τὴν Ἀντιπατρίδα. 32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς
 to Antipatris, and on the morrow having left the
 ἵππεις πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμ-
 horsemen to go with him, they returned to the for-
 βολήν· 33 οἵτινες εἰσελθόντες εἰς τὴν Καίσαρειαν, καὶ
 tress. Who having entered into Cæsarea, and
 ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν
 given up the letter to the governor, presented also
 Παῦλον αὐτῷ. 34 ἀναγνούς· δὲ ὁ ἡγεμὼν, καὶ ἐπερω-
 Paul to him. And 'having 'read [it] the 'governor, and having
 τήσας ἐκ ποίας ἑπαρχίας ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ
 asked of what province he is, and having learnt that from
 Κιλικίας, 35 Διακοῦσομαι σου, ἔφη, ὅταν καὶ οἱ κατήγοροί
 Cilicia [he is], I will 'hear 'fully thee, he said, when also 'accusers

horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: 24 and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. 25 And he wrote a letter after this manner: 26 Claudius Lysias unto the most excellent governor Felix sendeth greeting. 27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. 31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. 32 On the morrow they left the horsemen to go with him, and returned to the castle. 33 who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. 34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; 35 I will hear thee, said he, when thou acc-

* Καίσαριος τ.
 α ἐξελάμην LTTTAW.
 τὸν (καὶ [him]) τ[τ]τ[τ].
 τῶν Ἰουδαίων LTTTA.
 for them (to speak) LT.
 away LTTTA. ο Καίσαριαν τ.

γ έχουσιν LTTT; [περι]έχουσιν Λ.

δ — αὐτόν LTTT(A)W.

ε έχοντα ἐγκλημα LTTTAW.

δ ἐξ αὐτῶν by them LTTT; ἐξ αὐτῆς Λ.

1 — Ἐρῶ σοι LTTTA.

3 — τῆς LTTTAW.

* συλληφθέντα LTTTA.

δ — αὐ.

ε — μέλλειν LTTTA.

δ — αὐτοῦς

α ἀπέρχεσθαι το γο

γ ἐπαρχίας τ.

susers are also come.
And he commanded
him to be kept in He-
rod's judgment hall.

σου παραγίνονται. Ἐκέλευσέν τε αὐτὸν ἐν τῷ πραιτωρίῳ
thine may have arrived. And he commanded him in the prætorium
τοῦ Ἡρώδου φυλάσσεσθαι.
of Herod to be kept.

XXIV. And after
five days Ananias the
high priest descended
with the elders, and
with a certain orator
named Tertullus, who
informed the govern-
or against Paul.
2 And when he was
called forth, Tertullus
began to accuse him,
saying, Seeing that by
these we enjoy great
quietness, and that
very worthy deeds are
done unto this nation
by thy providence,
3 we accept it always,
and in all places, most
noble Felix, with all
thankfulness. 4 Not-
withstanding, that I
be not further tedious
unto thee, I pray thee
that thou wouldest
hear us of thy clemency
a few words.
5 For we have found
this man a pestilent
fellow, and a mover of
sedition among all the
Jews throughout the
world, and a ring-
leader of the sect of
the Nazarenes: 6 who
also hath gone about
to profane the temple:
whom we took, and
would have judged
according to our law.
7 But the chief cap-
tain Lyrias came upon
us, and with great vi-
olence took him away
out of our hands,
8 commanding his ac-
cusers to come unto
thee: by examining
of whom thyself may-
est take knowledge of
all these things, where-
of we accuse him.
9 And the Jews also
assented, saying that
these things were so.
10 Then Paul, after
that the governor had
beckoned unto him to
speak, answered, For-
asmuch as I know
that thou hast been
of many years a judge
unto this nation, I do
the more cheerfully
answer for myself:
11 because that thou
mayest understand,
that there are yet but
twelve days since I

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας
And after five days came down the high priest Ananias
μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
with the elders and an orator Tertullus a certain, who
ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2 κληθέν-
made a representation to the governor against Paul. 2 Having been
τος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τερτύλλος λέγων,
called and he began to accuse Tertullus, saying,
3 Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων
Great peace obtaining through thee, and excellent measures
γινομένων τῷ ἔθνει· τοῦτ' ἐπὶ τῆς σῆς προνοίας, πάντῃ τε
being done for this nation through thy forethought, both in every way
καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φήλιξε, μετὰ πάσης
and everywhere we gladly accept [it], most excellent Felix, with all
εὐχαριστίας. 4 ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω
thankfulness. But that not to longer I may be a hindrance
παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σὴ ἐπιεικείᾳ. 5 εὐ-
I beseech to hear thee us briefly in thy clemency. 5 ἔ-
ρόντες γὰρ τὸν αἰνῶντα τοῦτον λοιμόν, καὶ κινούντα στάσιν
found for this man a pest, and moving insurrection
πάνσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην
among all the Jews in the habitable world, a leader
τε τῆς τῶν Ναζωραίων αἰρέσεως. 6 ὃς καὶ τὸ ἱερόν
and of the of the Nazareans sect; who also the temple
ἐπείρασεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν καὶ κατὰ
attempted to profane, whom also we seized, and according to
τὸν ἡμέτερον νόμον ἠεθέλησαμεν κρίνειν. 7 παρελθὼν δὲ
our law wished to judge; but having come up
Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν
Lyusias the chief captain with great force out of our hands
ἀπήγαγεν, 8 κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι
took away [him], having commanded his accusers to come
ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ
to thee, from whom thou wilt be able thyself, having examined concerning
πάντων τούτων ἐπιγινῶναι ὧν ἡμεῖς κατηγοροῦμεν
all these things to know of which we accuse
αὐτοῦ. 9 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα
him. And agreed also the Jews, declaring these things
οὕτως ἔχειν. 10 Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος
thus to be. But answered Paul, having made a sign
αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε
to him the governor to speak, For many years as being thee
κριτὴν τῷ ἔθνει· τοῦτ' ἐπὶ τῆς σῆς προνοίας, πάντῃ τε
judge to this nation knowing, more cheerfully [as to] the things
περὶ ἑμαυτοῦ ἀπολογεῖσθαι. 11 δυναμένου σου γινῶναι
concerning myself I make defence. 11 Being able thou to know
ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ δώδεκα ἀφ' ἧς
that not more than there are to me days twelve since

†, κελεύσας having commanded LTTA. * + αὐτὸν him LTTA. † πρεσβυτέρων τινῶν
certain elders LTTA. † διορθωμάτων reforms LTTA. * ἐγκόπτω T. † στάσεις
insurrectional LTTA. † — καὶ κατὰ . . . ἐπὶ σέ (verse 8) LTTA[A]. † κρίναι A. † πρὸς A.
b συνεπέθεντο joined in attack GLTTA.W. c τε and LTTA. d εὐθύμως cheerfully LTTA.
e ἐπιγινῶναι LTTA. f — ἢ GLTTA.W. g δώδεκα LTTA.

ἀνέβην προσκυνήσων ἢ ἐν Ἱερουσαλὴμ 12 καὶ οὔτε ἐν τῇ
 I went up to worship at Jerusalem, and neither in the
 ἱερῷ εὗρόν με πρὸς τινα διαλεγόμενον ἢ ἰερισύσασιν¹
 temple did they find me with anyone reasoning, or a tumultuous gathering
 ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν
 making of a crowd neither in the synagogues nor in the
 πόλιν 13 οὔτε² παραστῆσαι¹ με¹ δύνανται^m περὶ
 city; neither to prove are they able [the things] concerning
 ὧν νῦν¹ κατηγοροῦσίν μου. 14 ὁμολογῶ δὲ τοῦτό σοι,
 which now they accuse me. But I confess this to thee,
 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ
 that in the way which they call sect, so I serve the
 πατρὶφι θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ^o
 ancestral God, believing all things which throughout the law and
 τοῖς προφήταις γεγραμμένοις, 15 ἐλπίδα ἔχων¹ τοὺν θεόν,
 the prophets have been written, a hope having in God,
 ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν¹
 which also they themselves receive, [that] a resurrection is about
 ἔσεσθαι¹ νεκρῶν, δικαίων τε καὶ ἀδίκων 16 ἐν τούτῳ. ὃ δὲ¹
 to be of [the] dead, both of just and of unjust. And in this
 αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεόν
 myself I exercise, without offence a conscience to have towards God
 καὶ τοὺς ἀνθρώπους διαπαντός. 17 δι' ἐτῶν δὲ πλείονων¹
 and men continually. And after years many
 παρεγενόμην¹ ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου¹ καὶ¹
 I arrived alms bringing to my nation and
 προσφοράς. 18 ἐν οἷς¹ εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ,
 offerings. Amidst which they found me purified in the temple,
 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινές. ὃ δὲ¹ ἀπὸ τῆς
 not with crowd nor with tumult. But [it was] certain from
 Ἀσίας Ἰουδαῖοι, 19 οὓς¹ δεῖ¹ ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν¹
 Asia Jews, who ought before thee to appear and to accuse
 εἴ τι ἔχοιεν πρὸς με¹ 20 ἢ αὐτοὶ οὗτοι εἰπῶσαν,
 if anything they may have against me; or these themselves let them say,
 εἴ τι εἶρον ἐμοὶ¹ ἀδίκημα, στάντος μου ἐπὶ τοῦ¹
 if any they found in me unrighteousness, when I stood before the
 συνεδρίου, 21 ἢ περὶ μᾶς ταύτης φωνῆς, ἣς ἐκράξα¹
 sanhedrim, [other] than concerning this one voice, which I cried out
 ἐστὼς ἐν αὐτοῖς, Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ¹
 standing among them: Concerning a resurrection of [the] dead I
 κρίνομαι σήμερον ὑφ' ὑμῶν. 22 Ἀκούσας δὲ ταῦτα ὁ¹
 am judged this day by you. And having heard these things
 Φηλὶξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ¹
 Felix he put off them, more accurately knowing the things concerning
 τῆς ὁδοῦ, εἰπὼν, Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ,
 the way, saying, When Lysias the chief captain may have come down,
 διαγνώσομαι τὰ καθ' ὑμᾶς. 23 διαταξάμενός ἐτε¹ τῷ ἑκα-
 I will examine the things as to you; having ordered the
 τοντάρχη τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ¹
 centurion to keep Paul, and to let him have ease, and

went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee, and object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that

h εἰς LTTTAW. i ἐπίστασιν LTTTAW. k οὐδὲ LT. l — με EGLTTTAW. m + σοι to thee LTTTAW. n νυνὶ LTTTAW. o + ἐν in ELW; + τοῖς ἐν GTH[A]. p πρὸς towards τ. q — νεκρῶν LTTTAW. r καὶ LTTTAW. s διὰ παντός LTTA. t παρεγενόμην placed after μου LTTTAW. u αἰς LTTTAW. v — δὲ but E. w εἶδε EGLTTTAW. x ἐμέ LTTTAW. y — εἰ (read τι what) GLTTTAW. z — ἐν ἐμοὶ LT[TA]. a ἐκέκραξα TT[A]. b ἐν αὐτοῖς ἐστὼς LTTTAW. c ἐφ' LTTTAW. d Ἀνεβάλετο δὲ αὐτοὺς ὁ Φηλὶξ GLTTTAW. e εἰπας LTTTAW. f — τε TTAW. g αὐτὸν him GLTTTAW.

he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι¹
¹none ²to ³forbid of his own to minister or to come
 αὐτῷ. 24 Μετὰ δὲ ἡμέρας τινὰς² παραγενόμενος ὁ Φῆλιξ
 ἔρχεται αὐτῷ. Ἐπειτα ἡμέρας τινὰς² ἔρχεται αὐτῷ.
 οὖν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ³ οὗσα Ἰουδαία, μετε-
 with Drusilla his wife, who was a Jewess, he
 πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς
 sent for Paul, and heard him concerning the²in
 χριστὸν⁴ πίστεως. 25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιο-
⁵Christ ⁶faith And as⁷reasoned ⁸he concerning right-
 σῦνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος⁹ ἔσεσθαι,¹⁰
 eousness and self-control and the judgment about to be,
 ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου¹¹
¹²afraid ¹³becoming Felix answered, For the present go,
 καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε¹⁴ 26 ἡμεῖς ῥδ¹⁵
 and an opportunity having found I will call for thee; withal too
 καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου,
 also hoping that riches will be given him by Paul,
 ὅπως λύσῃ αὐτόν¹⁶· διὸ καὶ πικνότερον αὐτὸν μετα-
 that he might loose him; wherefore also oftener him send-
 πεμπόμενος ὠμίλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης
 ing for he conversed with him. But two years being completed
 ἔλαβεν διάδοχον ὁ Φῆλιξ· Πόρκιον Φῆστον¹⁷ θέλων τε
¹⁸received [as]¹⁹succesor²⁰Felix Porcius Festus; and wishing
 χάριτας²¹ καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπεν
²²favours to acquire for himself with the Jews Felix left
 τὸν Παῦλον δεδεμένον.
²³Paul bound.

XXV. Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6 And when he had tarried among them more than ten days, he went down

25 Φῆστος οὖν ἐπιβὰς τῇ ἑπαρχίᾳ¹ μετὰ τρεῖς
 Festus therefore being come into the province, after three
 ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας.² 2 ἐνε-
 days went up to Jerusalem from Caesarea. ³Made a re-
 φάνισαν⁴ δὲ αὐτῷ⁵ οἱ ἀρχιερεῖς⁶ καὶ οἱ πρῶτοι τῶν
 presentation before him the high priest and the chief of the
 Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, 3 αἰτού-
 Jews against Paul, and besought him, ask-
 μενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτόν εἰς
 ing a favour against him, that he would send for him to
 Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνέλεῖν αὐτόν κατὰ τὴν
 Jerusalem, an ambush forming to put to death him on the
 ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον
 way. Festus therefore answered, "should be kept" Paul
 ἐν Καισαρείᾳ,⁷ ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.
 at Caesarea, and himself was about shortly to set out.
 5 Οἱ οὖν ὕδνατοι ἐν ὑμῖν, φησὶν,⁸ συγκαταβάντες,⁹
 Those therefore in-power among you, says he, having gone down too,
 εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ¹⁰ τούτῳ,¹¹ κατηγορεῖτωσάν αὐτοῦ.
 if anything is in the man¹² this, let them accuse him.
 6 Διατριψάς δὲ ἐν αὐτοῖς ἡμέρας¹³ πλείους ἢ δέκα, κατα-
 And having spent among them days¹⁴ more than ten, having

¹ — ἢ προσέρχεσθαι LITTAW. ² τινὰς ἡμέρας L. ³ + ἰδίᾳ LTTT. ⁴ — αὐτοῦ GLTTTA.
⁵ + Ἰησοῦν Jesus LT. ⁶ — ἔσεσθαι (read μέλλοντος coming) GLTTTAW. ⁷ — δὲ GLTTTAW.
⁸ — ὅπως ἄσση αὐτόν LITTAW. ⁹ χάριτα a favour LITTAW. ¹⁰ ἑπαρχίᾳ T. ¹¹ Καισαρίας T.
¹² TE LITTA. ¹³ οἱ ἀρχιερεῖς the chief priests LITTA. ¹⁴ εἰς Καισαρείαν LITAW; ἰς Και-
σαρίαν T. ¹⁵ ἐν ὑμῖν, φησὶν, δυνατοὶ GLTTTAW. ¹⁶ συν- T. ¹⁷ ἀποπον amiss (in the man)
LITTA; — τούτῳ G. ¹⁸ οὐ πλείους ἄνω ἢ not more than eight or GLTTTAW.

βάς εἰς ¹Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ
gone down to Caesarea, on the morrow having sat on - the
βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. 7 παραγενομένου
judgment seat he commanded Paul to be brought. Being come

δὲ αὐτοῦ, περιέστησαν ²οἱ ἀπὸ ³Ἱερουσολύμων καταβε-
'and 'he, stood round the 'from 'Jerusalem 'who 'had 'come
βηκότες ⁴Ἰουδαῖοι, πολλὰ καὶ βαρὲα ⁵αἰτιάματα ⁶φέροντες
'down 'Jews, many and weighty charges bringing

κατὰ τοῦ Παύλου, ⁷οὐκ ἴσχυον ἀποδείξει, 8 εἰπο-
against Paul, which they were not able to prove: 'said 'in

λογουμένου αὐτοῦ, ⁸"Οτι οὔτε εἰς τὸν νόμον τῶν ⁹Ἰουδαίων
'defence 'he, Neither against the law of the Jews

οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἥμαρτον.
nor against the temple nor against Caesar [in] anything sinned I.

9 Ὁ Φῆστος δὲ ¹⁰τοῖς ¹¹Ἰουδαίοις θέλων ¹²χάριν κατα-
But Festus, 'with 'the 'Jews 'wishing 'favour 'to 'acquire 'for

θῆσαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, ¹³Θέλεις εἰς ¹⁴Ἱερουσόλυμα
'himself answering Paul said, Art thou willing to Jerusalem

ἀναβάς, ἐκεῖ περὶ τούτων ¹⁵κρίνεσθαι ¹⁶ἐπ' ἐμοῦ;
having gone up there concerning these things to be judged before me?

10 Εἰπεν δὲ ὁ Παῦλος, ¹⁷Ἐπὶ τοῦ βήματος Καίσαρος κέ-
But 'said 'Paul, Before the judgment seat of Caesar stand-

στώ ¹⁸εἰμι, οὗ ¹⁹με δεῖ κρίνεσθαι. ²⁰Ἰουδαίους οὐδὲν ²¹ἡδὶ-
ing I am, where it behoves me to be judged. To Jews 'nothing 'I 'did

κησα, ²²ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. 11 εἰ μὲν ²³γάρ
wrong, as also thou very well knowest. 'If 'indeed 'for

ἀδίκῃ καὶ ἀξίῳ θανάτου πέπραχά τι, οὐ παραιτούμαι
I do wrong and worthy of death have done anything, I do not deprecate

τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστίν ὧν οὗτοι κατηγοροῦσίν
to die; but if nothing there is of which they accuse

μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπι-
me, no one me can to them give up. To Caesar I ap-

καλοῦμαι. 12 Τότε ὁ Φῆστος ²⁴συλλαλήσας ²⁵μετὰ τοῦ συμ-
peal. Then Festus, having conferred with the coun-

βουλίου, ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα
cil, answered, To Caesar thou hast appealed, to Caesar

πορεύσθ.
thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς
And 'days 'having 'passed 'certain, Agrippa the king

καὶ Βερνίκη κατήντησαν εἰς ²⁶Καισάρειαν, ²⁷ῥάσπασόμενοι ²⁸τὸν
and Bernice came down to Caesarea, saluting

Φῆστον. 14 ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ ὁ Φῆστος
Festus. And when many days they stayed there Festus

τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων,
'the 'king 'laid 'before the things relating to Paul, saying,

Ἀνὴρ τις ἐστὶν καταλελειμμένος ὑπὸ Φήλικος δέσμιος,
'A 'man 'certain there is left by Felix a prisoner,

15 περὶ οὗ, γενομένου μου εἰς ²⁹Ἱερουσόλυμα, ἐνε-
concerning whom, 'being 'on 'my in Jerusalem, 'made 'a 're-

φάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν ³⁰Ἰουδαίων,
presentation 'the 'chief 'priests and the elders of the Jews,

unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to

^c Καισαρίαν τ. ^d + αὐτὸν him LITTAU. ^e αἰτιώματα G LITTAU. ^f καταφέροντες
(— κατὰ τοῦ Παύλου) LITTAU. ^g τοῦ Παύλου ἀπολογουμένου Paul said in defence LITTAU.
^h θέλων τοῖς Ἰουδαίοις LITTAU. ⁱ κριθῆναι LITTAU. ^k ἐστὶς placed before Ἐπὶ τ.
^l ἡδίκηκα I have done wrong TTR. ^m οὖν therefore LITTAU. ⁿ συλλαλήσας τ.
^o Καισαρίαν τ. ^p ῥάσπασόμενοι TTR.

have judgment against him. 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought

αἰτούμενοι κατ' αὐτοῦ ᾧδῃν¹ 16 πρὸς οὓς ἀπεκρίθην, asking² against³ him⁴ judgment: to whom I answered, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον It is not a custom with Romans to give up any man εἰς ἀπώλειαν,⁵ πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον to destruction, before he being accused face to face ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι may have the accusers, and opportunity of defence he may get περὶ τοῦ ἐγκλήματος. 17 συνελθόντων οὖν αὐτῶν⁶ concerning the accusation. ⁷Having come together therefore they ἐνθάδε, ἀναβολὴν μὴδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας. here, delay none having made, the next [day] having sat ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα⁸ 18 περὶ on the judgment seat I commanded to be brought the man; concerning οὗ σταθέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον⁹ ὧν whom standing up the accusers no charge brought of which ὑπενόουν ἐγώ¹⁰. 19 ζητήματα δὲ τινα περὶ τῆς ἰδίας supposed¹¹ I; but questions certain concerning their own δεισδαίμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τίνος Ἰησοῦ system of religion they had against him, and concerning a certain Jesus (lit. demon-worship) τεθνηκὸς, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 ἀπορούμενος δὲ who is dead, whom affirmed Paul to be alive. And being perplexed ἐγὼ εἰς¹² τὴν περὶ τούτου¹³ ζήτησιν ἔλεγον, εἰ βούλοιο I as to the concerning this inquiry said, Would he be willing πορεύεσθαι εἰς Ἱερουσαλὴμ,¹⁴ κακεῖ κρινεσθαι περὶ to go to Jerusalem, and there to be judged concerning τούτων. 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐ- these things. But Paul having appealed for to be kept him- τὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι self for the of Augustus cognizance, I commanded to be kept αὐτὸν ἕως οὗ πέμψω¹⁵ αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας him till I might send him to Cæsar. Agrippa δὲ πρὸς τὸν Φῆστον ἔφη,¹⁶ Εβουλόμην καὶ αὐτὸς τοῦ and to Festus said, I was desiring also myself the ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Ἀύριον, φησίν, ἀκούσῃ αὐτοῦ. man to hear. And he To-morrow says, thou shalt hear him.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς On the therefore morrow having come Agrippa and Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ Bernice, with great pomp, and having entered into the ἀκροατήριον, σὺν τε τοῖς¹⁷ χιλιάρχοις καὶ ἀνδράσιν τοῖς hall of audience, with both the chief captains and men κατ' ἐξοχὴν οὖσιν¹⁸ τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου of eminence being of the city, and having commanded Festus ἦχθη ὁ Παῦλος. 24 καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασι- was brought Paul. And says Festus, Agrippa king λεύ, καὶ πάντες οἱ συμπαρόντες¹⁹ ἡμῖν ἄνδρες, θεωρεῖτε τοῦ- and all the being present with us men, ye see this τον περὶ οὗ πᾶν²⁰ τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν one concerning whom all the multitude of the Jews pleaded μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες²¹ μὴ with me in both Jerusalem and here, crying out [that]

¹ καταδίκην LITTAW. ² — εἰς ἀπώλειαν GLITTAW. ³ [αὐτῶν] A. ⁴ ἔφερον LITTAW.
⁵ ἐγὼ ὑπενόουν LITTAW. ⁶ + πονηράν (read evil charge) LT[A]W; πονηράν of evils T.
⁷ — εἰς TT[A]. ⁸ τούτων these things LITTAW. ⁹ Ἱεροσόλυμα LITTAW. ¹⁰ ἀναπέμψω
I might send up LITTAW. ¹¹ — ἔφη (read [said]) LITTAW. ¹² — Ὁ δὲ (read φησὶν says
he) LITTAW. ¹³ — τοῖς LITTAW. ¹⁴ — οὖσιν LITTAW. ¹⁵ συν- T. ¹⁶ ἅπαν LITTAW,
¹⁷ βῶντες crying LITTAW; [ἐπι]βοῶντες A.

δεῖν ἔζην αὐτὸν" μηκέτι 25 ἐγὼ δὲ ἡ καταλαβόμενος" μηδὲν
ought to live he no longer. But I having perceived nothing

ἀξιον ἰθανάτου αὐτὸν" πεπραχέναι, καὶ αὐτοῦ δὲ τούτου
worthy of death he had done, also himself and this one

ἐπικαλεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν."
having appealed to Augustus, I determined to send him,

20 περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω
concerning whom certain anything to write to [my] lord I have not.

οὗ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ,
Wherefore I brought forth him before you, and specially before thee,

βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης
king Agrippa, so that the examination having taken place

σχῶ τι ὀγράψαι." 27 ἄλογον γὰρ μοι δοκεῖ πέμ-
I may have something to write; for irrational to me it seems send-

ποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.
ing a prisoner, not also the against him charges to signify.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι
And Agrippa to Paul said, It is allowed thee

ῥύπερ" σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἔκτεινας
for thyself to speak. Then Paul made a defence, stretching out

τὴν χεῖρα, 2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰου-
the hand: Concerning all of which I am accused by Jews,

δαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον μέλλων
king Agrippa, I esteem myself happy being about

ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον." 3 μάλιστα γνώστην ὄντα
to make defence before thee to-day, especially acquainted being

σε" πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων.
the of all the among Jews customs and also questions;

οὗ δέομαί σου μακροθύμως ἀκοῦσαί μου. 4 τὴν μὲν οὖν
wherefore I beseech thee patiently to hear me. The then

βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς
manner of life my from youth, which from [its] commencement

γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολίμοις, ἴσασιν πάντες
was among my nation in Jerusalem, know all

οἱ Ἰουδαῖοι, 5 προγινώσκοντές με ἀνωθεν, ἐὰν θέλωσιν
the Jews, who before knew me from the first, if they would

μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
bear witness, that according to the strictest sect

ἡμετέρας θρησκείας." ἔζησα Φαρισαῖος. 6 καὶ νῦν ἐπ'
of our religion I lived a Pharisee. And now [for] the

ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ
hope of the to the fathers promise made by

τοῦ θεοῦ ἔστηκα κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν
God, I stand being judged, to which our twelve tribes

ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει κατατιῆσαι
intently night and day serving hope to arrive;

περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ
concerning which hope I am accused, O king Agrippa, by

τῶν Ἰουδαίων. 8 τί ἀπίστον κρίνεται παρ' ὑμῖν εἰ ὁ θεός
the Jews. Why incredible is it judged by you if God

νεκροὺς ἐγείρει; 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς
[the] dead raises? I indeed therefore thought in myself to

not to live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have some what to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 which knew me from the beginning, if they would testify, that after the most strait sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 unto which promise our twelve tribes, in tantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought a thing incredible with you, that God should raise the dead? 9 I verily thought with

αὐτόν ἔζην LITTA.W. ἡ καταλαβόμενος LITTA.W. αὐτόν θανάτου LITTA.W. — καὶ LITTA.W.

αὐτόν (read [him]) LITTA. ὀγράψω I shall write LITTA.W. π περὶ LITTA. ἀπε-

λογεῖτο placed after χεῖρα LITTA.W. ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι GLITTA. σε

δνα T. — σου LITTA. — τὴν Tr[A]. * + τε and (in) LITTA.W. — οἱ LITTA.

θρησκείας T. — εἰς LITTA.W. — ἡμῶν (read our fathers) LITTA.W. — βασιλεῦ

Ἀγρίππα LITTA.; — Ἀγρίππα W. — τῶν GLITTA.W. d + βασιλεῦ O king LITTA.

καὶ ἱεροσολύμοις, ²εἰς¹ πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας
and Jerusalem, ²to¹ all¹ and the region of Judaea
καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων¹ μετανοεῖν καὶ ἐπιστρέφειν
and to the nations declaring [to them] to repent and to turn
ἐπὶ τὸν θεόν, ἅξια τῆς μετάνοιας ἔργα πράσσοντας. 21 Ἔνεκα
to God, ²worthy¹ of¹ repentance² works² doing. On account of
τούτων με¹ οἱ¹ Ἰουδαῖοι συλλαβόμενοι¹ ἐν τῷ ἱερῷ, ἐπει-
these things me the Jews having seized in the temple, at-
ρῶντο διαχειρίσασθαι. 22 ἐπικουρίας οὖν τυχὼν τῆς
tempted to kill. Aid therefore having obtained
²παρὰ¹ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα. Ἰμάρτυροῦ
from God unto this day I have stood, bearing wit-
μενος¹ μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε
ness both to small and to great, nothing else saying than what both
οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ ²Μωσῆς,¹
the prophets said¹ was¹ about¹ to¹ happen¹ and¹ Moses,¹
23 εἰ παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστά-
whether should¹ suffer¹ Christ; whether [he] first through resurrec-
σεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς
tion of [the] dead light is¹ about¹ to¹ announce to the people and to the
ἔθνεσιν. 24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος με-
nations. And these things uttering in his defence, Festus with
γάλη τῇ φωνῇ ²ἔφη,¹ Μαῖνε Παῦλε· τὰ πολλὰ σε γράμ-
loud voice said, Thou art mad, Paul; much these learn-
ματα εἰς μανίαν περιτρέπει. 25 Ὁ δὲ, Οὐ μαίνομαι, φησὶν,
ing to¹ madness turns. But he, I am not mad, says,
κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα
most noble Festus, but of truth and discreetness words
ἀποφθέγγομαι· 26 ἐπιστάται γὰρ περὶ τούτων ὁ βασι-
I utter; for is¹ informed¹ concerning¹ these things the king
λεύς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ
to whom also using boldness I speak. For hidden from
αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γὰρ
him any of these things [are] not I am persuaded; not γὰρ
ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 πιστεύεις βασιλεῦ
in a corner has been done this. Believest thou, king
Ἀγρίππα τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ
Agrippa, the prophets? I know that thou believest. And
Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με ²σπείθεις¹
Agrippa to Paul said, In a little me thou persuadest
χριστιανὸν γενέσθαι. 29 Ὁ δὲ Παῦλος εἶπεν, ²Εὐξαίμην¹ ἂν
a Christian to become. And Paul said, I would wish
τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε ἀλλὰ καὶ
to God, both in a little and in much not only thou but also
πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
all those hearing me this day should become such
ὁποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. 30 Καὶ
as I also am, except these bonds. And
ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν
these things having said he, rose up the king and the governor
ἢ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς· 31 καὶ ἀνα-
also Bernice and those who sat with them, and having

I was not disobedient unto the heavenly vision: 20 but shewed first unto them of Damascus, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they were gone

¹ + ἐν ιυ L. ² — εἰς LTT[A]. ³ ἀπ᾿ ἀγγέλλον I was declaring EGLTTAW. ⁴ — οἱ TTR. ⁵ + ὄντα being T. ⁶ ἀπὸ LTTAW. ⁷ μαρτυρούμενος LTTAW. ⁸ Μωϋσῆς GLTTAW. ⁹ + τε (read both to the) LTTA. ¹⁰ φησὶν says LTTA. ¹¹ + Παῦλος (read Paul says) LTTW. ¹² ἀλλὰ LTTA. ¹³ — οὐδέν L; οὐδὲν T[TT]A. ¹⁴ — ἔφη (read [said]) LTTAW. ¹⁵ σπείθῃ thou persuadest thyself A. ¹⁶ ποιῆσαι to make (me a Christian) LTTA. ¹⁷ — εἶπεν (read [said]) LTTA. ¹⁸ εὐξαίμην T. ¹⁹ με- γάλῳ LTTA. ²⁰ — καὶ ταῦτα εἰπόντος αὐτοῦ GLTTAW. ²¹ + τε both GLTTAW. ²² συν- T.

aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

χωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, "Οτι οὐδὲν
withdrawn they spoke to one another saying, Nothing
θανάτου ῥάξιον ἢ δεσμῶν" ἢ πράσσει ὁ ἄνθρωπος οὗτος.
of death worthy or of bonds does this man.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολεῖσθαι ἔδυνάτο" ὁ
And Agrippa to Festus said, "Have been let go might

ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο" Καίσαρα.
this man if he had not appealed to Cæsar.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν
But when it was decided that should sail we to Italy

παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἕκα-
they delivered up both Paul and certain other prisoners to a

τοντάρχη, ὀνόματι Ἰουλίῳ, σπειρῆς Σεβαστῆς. 2 ἐπιβάν-
centurion, by name Julius, of the band of Augustus. Having gone on

τες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντες" πλεῖν τοὺς κατὰ
board and a ship of Adramyttium about to navigate the along

τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου
Asia places we set sail, being with us Aristarchus

Μακεδόνης Θεσσαλονικέως. 3 τῇ τε ἑτέρᾳ κατήχθημεν εἰς
a Macedonian of Thessalonica. And the next day we landed at

Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρῆσάμενος
Sidon. And kindly Julius Paul having treated

ἐπέτρεψεν πρὸς φίλους πορευθέντα" ἐπιμελείας
allowed [him] to [his] friends going [their] care

τυχεῖν. 4 κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον
to receive. And thence setting sail we sailed under Cyprus

διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5 τό τε πέρατος τὸ
because the winds were contrary. And the sea

κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν
along Cilicia and Pamphylia having sailed over we came

εἰς Μύρα" τῆς Λυκίας. 6 Κἀκεῖ εὕρων ὁ ἑκατόνταρχος
to Myra of Lycia. And there having found the centurion

πλοῖον Ἀλεξανδρίον πλεῖν εἰς τὴν Ἰταλίαν ἐνεβίβασεν
a ship of Alexandria sailing to Italy he caused to enter

ἡμᾶς εἰς αὐτό. 7 ἐν ἡμέραις βραδύπλοοις καὶ
us into it. And for many days sailing slowly and

μόλις γινόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς
hardly having come over against Cnidus, not suffering us

τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην
the wind, we sailed under Crete over against Salmone;

8 μόλις τε παραλεγόμενοι αὐτῷ ἦλθομεν εἰς τόπον τινὰ
and hardly coasting along it we came to a place certain

καλούμενον Καλοὺς Λιμένας, ὧς ἐγγὺς ἦν πόλιν Ἰάσσαϊ.
called Fair Havens, near which was a city of Lasea.

9 Ἰκανοὶ δὲ χρόνον διαγενομένου καὶ ὄντος ἤδη ἐπισφαλούς
And much time having passed and being already dangerous

τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι,
the voyage, because also the fast already had past,

παρῆναι ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ
exhorted Paul saying them, Men, I perceive that with

ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ
disaster, and much loss not only of the cargo and of the

XXVI. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to refresh himself. 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; 8 and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of

Ρ ἢ δεσμῶν ἄξιον LTTT. ἢ + τι T. ἢ ἔδυνάτο LW. ἢ ἐπεκέκλητο L. ἢ μέλλοντες LTTTAW. ἢ + εἰς in LTTT[A]. ἢ + τοὺς the GLTTTAW. ἢ πορευθέντι LTTT[A]. ἢ κατήλθομεν TTT. ἢ Μύρα LTTT[A]. ἢ ἑκατοντάρχης LTTT[A]. ἢ πόλιν ἦν T. ἢ Ἀλασσα Alassa L; Λασαία Lasea T[A]. ἢ φορτίου GLTTTAW.

πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἐσεσθαι τὸν πλοῦν.
ship but also of our lives is about to be the voyage.

11 Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῃ
But the centurion by the steersman and the ship-owner

ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγο-
was persuaded rather than by the things ^{by} Paul ^{spoken}.

μένοις. 12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παρα-
And ill-adapted the port being to winter

χειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι ἑκάκειθεν,
in, the most counselled to set sail thence also,

εἰπὼς δύναιτο καταντήσαντες εἰς Φοίνικα παρα-
if by any means they might be able having arrived at Phoenice to

χειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Ἰβη-
winter [there], a port of Crete looking towards south-west

καὶ κατὰ χῶρον. 13 ὑποπνεύσαντος δὲ νότου, δόξαν-
and towards north-west. And blowing gently a south wind, think-

τες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσουν
ing the purpose to have gained, having weighed [anchor] close ^{by}

παρελέγοντο τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ἔβαλεν
they coasted along Crete. After not long but there came

κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος εὐροκλύδων.
down it a wind tempestuous, called Euroclydon.

15 συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀν-
And having been caught the ship, and not able to bring

οφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἑφερόμεθα. 16 ἡσιον
[her] head to the wind, giving [her] up we were driven along. Small island

δέ αὖ τι ὑποδραμόντες καλούμενον Κλαύδην ἡμῶν
but a certain running under called Claudia hardly

ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης 17 ἦν ἄραν-
we were able masters to become of the boat; which having taken

τες βοθηταῖς ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον φοβούμενοι
we helps they used, undergirding the ship; fearing

τε μὴ εἰς τὴν σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος
and lest into the quicksand they should fall, having lowered the gear

οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν
so they were driven. But violently being tempest-tossed we

τῇ ἐξῆς ἐκβολὴν ἵποιοῦντο 19 καὶ τῇ
on the next [day] a casting out [of cargo] they made, and on the

τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν
third [day] with [our] own hands the equipment of the ship we cast away.

20 μήτε δὲ ἡλίου μήτε ἀστρῶν ἐπιφαινότων ἐπὶ πλείονας
And neither sun nor stars appearing for many

ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικείμενου, λοιπὸν περιη-
days, and tempest no small lying on [us], henceforth was taken

ρεῖτο ὅπασα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. 21 πολλῆς δὲ ἀστί-
away all hope of our being saved. And a long abstinence

ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν,
there being, then standing up Paul in their midst said,

Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνά-
It behoved [you] indeed, O men, having been obedient to me not to have

γεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν ὑβρίν ταύτην καὶ
not sail from Crete and to have gained this disaster and

the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat.

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

^a ἑκατοντάρχης GLTTA. ^b μᾶλλον ἐπείθετο LITTA. ^c — τοῦ LITTA[A]W. ^d πλείους GLTTA. ^e ἐκέλευεν thence LITTA. ^f εἰ πῶς LITTA. ^g εὐρακύνων Euracynion LITTAW; εὐρυκλύδων Euryclydon G. ^h Καῦδα CLTTA; Κλαῦδα T; K[λ]αῦδα A. ⁱ ἰσχύσαμεν μάλας LITTAW. ^j ἐρρίψαν they cast away GLTAW; ἔριψαν T. ^k ἐλπίς πάσα LITTA. ^l τε LITTAW.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 28 and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take some meat: for this is for your

τὴν ζημίαν. 22 καὶ ἑαυτὸν¹ παραινῶ ὑμᾶς εὐθυμεῖν²
 loss: and now I exhort you to be of good cheer,
 ἀποβολῇ· γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ
 for loss of life not any shall be from among you, only of the
 πλοίου. 23 παρέστη· γὰρ μοι τῇ· νυκτὶ ταύτῃ³ ἄγγελος⁴ τοῦ
 ship. For stood by me this night in angel
 θεοῦ, ὃς εἶμι· ὧ· καὶ λατρεύω,⁵ 24 λέγων, Μὴ φοβοῦ Παῦλε,
 of God, whose I am and whom I serve, saying, Fear not, Paul;
 Καίσαρι σε δεῖ παραστῆναι· καὶ ἰδοὺ κεχάρισται σοι ὁ θεός·
 Caesar thou must stand before; and lo has granted to thee God
 πάντας τοὺς πλεόντας μετὰ σοῦ. 25 Διὸ εὐθυμεῖτε ἄνδρες·
 all those sailing with thee. Wherefore be of good cheer, men,
 πιστεύω· γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὁν τρόπον
 for I believe God that thus it shall be according to the way
 λελάληται μοι. 26 εἰς νῆσον· δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
 it has been said to me. But on island a certain we must fall.
 27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο διαφερομένην
 And when the fourteenth night was come being driven about
 ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν
 we in the Adriatic, towards [the] middle of the night supposed
 οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν· 28 καὶ βολίσαντες
 the sailors neared some them country, and having sounded
 ἔβρον ὀργυῖας εἴκοσι βραχὺ· δὲ διαστήσαντες καὶ πάλιν
 they found fathoms twenty, and a little having gone farther and again
 βολίσαντες ἔβρον ὀργυῖας δεκαπέντε· 29 φοβούμενοί τε
 having sounded they found fathoms fifteen; and fearing
 μήπως⁶ εἰς⁷ τραχεῖς τόπους ἐκπίσωσιν,⁸ ἐκ πρύμνης
 lest on rocky places they should fall, out of [the] stern
 ῥίψαντες ἀγκύρας τέσσαρας ἠύχοντο⁹ ἡμέραν γενέσθαι.
 having cast anchors four they wished day to come.
 30 τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ
 But the sailors seeking to flee out of the ship, and
 χαλασάντων τὴν σκάφη ἐκ τὴν θάλασσαν, προφάσει ὡς ἐκ
 having let down the boat into the sea, with pretext as from
 πρῶρας¹⁰ μελλόντων ἀγκύρας¹¹ ἐκτείνειν, 31 εἶπεν ὁ Παῦ-
 [the] prow being about anchors to cast out, said Paul
 λος τῷ ἐκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι
 to the centurion and to the soldiers, Unless these
 μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 Τότε βοῖ
 abide in the ship ye be saved cannot. Then the
 στρατιῶται ἀπέκοψαν¹² τὰ σχοινία τῆς σκάφης καὶ εἶσαν
 soldiers cut away the ropes of the boat and let
 αὐτὴν ἐκπεσεῖν. 33 ἄχρι δὲ οὗ ἔμελλεν ἡμέρα¹³ γίνεσθαι,
 her fall. And until was about day to come,
 παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων,
 exhorted Paul all to partake of food, saying,
 Τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν προσδοκῶντες ἄσι-
 The fourteenth to-day [is] day watching without
 τοι διατελεῖτε, μὴδὲν¹⁴ προσλαβόμενοι.¹⁵ 34 διὸ παρα-
 taking food ye continue, nothing having taken. Wherefore I ex-
 καλῶ ὑμᾶς¹⁶ προσλαβεῖν¹⁷ τροφῆς· τοῦτο γὰρ πρὸς τῆς
 hort you to take food, for this for

¹ τὰ νῦν LITTA. ² ταύτῃ τῇ νυκτὶ GLTTAW. ³ ἄγγελος placed after λατρεύω LITTA. ⁴ + ἐγὼ LITTA. ⁵ μήπω L; μήπου TIT; μή που A. ⁶ κατὰ against LITTA. ⁷ ἐκ-
 πέσωμεν we should fall GLTTAW. ⁸ εὐχοντο TITTA. ⁹ πρῶρας LT. ¹⁰ ἀγκύρας μελλόντων
 LITTA. ¹¹ ἀπέκοψαν οἱ στρατιῶται LITTA. ¹² ἡμέρα ἔμελλεν (ἔμελλεν T) LITTA. ¹³ μὴδὲν
 LITTA. ¹⁴ προσλαμβάνοντες taking L ¹⁵ μεταλαβεῖν to partake of GLTTAW.

ὑμετέρας σωτηρίας ὑπάρχει· οὐδενός· γὰρ ὑμῶν θρίξ ἢ ἐκ
 your safety is; for of no one of you a hair of
 τῆς κεφαλῆς ἵπσεῖται. 35 Ἐκείνων δὲ ταῦτα καὶ λαβὼν
 the head shall fall. And having said these things and having taken
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ ἐλάσας
 a loaf he gave thanks to God before all, and having broken [it]
 ἤρξατο ἐσθίειν. 36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐ-
 began to eat. And of good cheer having become all also them-
 τοὶ προσελάβοντο τροφῆς· 37 ἦμεν δὲ ἐν τῷ πλοίῳ αἱ
 selves took food. And we were in the ship the
 πᾶσαι ψυχαὶ διακόσιαι ἑβδομηκονταεξί. 38 κορεσθέντες δὲ
 all souls two hundred [and] seventy six. And being satisfied
 τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν
 with food they lightened the ship, casting out the wheat into the
 θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο τὴν γῆν οὐκ ἐπεγίνωσκον·
 sea. And when day it was the land they did not recognise;
 κόλπουν δὲ τίνα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ὤβου-
 but a bay certain they perceived having a shore, on which they
 λεύσαντο· εἰ δύναιτο ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς
 purposed if they should be able to drive the ship; and the
 ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα
 anchors having cut away they left in the sea, at the same time
 ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν
 having loosened the bands of the rudders, and having hoisted the
 πᾶρτέμονα τῇ πνεύσῃ κατέειχον εἰς τὸν αἰγιαλόν. 41 περι-
 foresail to the wind they made for the shore. Having
 πεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν·
 fallen and into a place where two seas met they ran aground the vessel;
 καὶ ἡ μὲν πρόρα εἰρέισα ἔμεινεν ἀσάλευτος, ἡ δὲ
 and the prow having stuck fast remained immovable, but the
 πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 τῶν δὲ
 stern was broken by the violence of the waves. And of the
 στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν,
 soldiers [the] counsel was that the prisoners they should kill,
 μή τις ἐκκολυμβήσας διαφύγοι. 43 ὁ δὲ ἑκατόνταρχος
 lest anyone having swum out should escape. But the centurion
 βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ
 desiring to save Paul hindered them of [their]
 βολήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν, ἀπορ-
 purpose, and commanded those being able to swim, having
 ρίσαντας πρῶτους, ἐπὶ τὴν γῆν ἐξίεναι, 44 καὶ τοὺς
 cast [themselves] off first, on the land to go out; and the
 λοιποὺς, οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ
 rest, some indeed on boards and others on some things from the
 πλοίου καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.
 ship; and thus it came to pass all were brought safely to the land.
 28 Καὶ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ
 And having been saved then they knew that Melita the
 νῆσος καλεῖται. 2 Οἱ δὲ βάρβαροι ἵπαρείχον οὐ τὴν
 island is called. And the barbarians shewed no
 τυχούσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυράν προσ-
 common philanthropy to us; for having kindled a fire they

health: for there shall not a hair fall from the head of any of you. 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in all in the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. 39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoved, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: 44 and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

XXVIII. And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people shewed us no little kindness: for they kindled a fire,

οὐθὲς L.

ἀπὸ LTTA.

ἀπολείται shall perish GLTTAW.

ἔπειας LTTA.

ἡμεθα LTTAW.

αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ LTTAW.

ἑβδομήκοντα ἔξ GLTTW.

ἠρξάμενον LTTAW.

πᾶρτέμονα LTTAW.

ἐπέκειλαν LTTA.

— τῶν κυμάτων

LTTA.

διαφύγει GLTTAW.

ἑκατόνταρχος LTTA.

ἀπορίψαντας T.

ἐπεγίνωσκον

we knew LTTAW.

τε LTTAW.

ἵπαρείχον LTTA.

ἀψαντες LTTAW.

they

and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium; and

ελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑέτον τὸν ἱεστώτα καὶ received all of us, because of the rain that was present and διὰ τὸ ψύχος. 3 Συσυτρίψαντος δὲ τοῦ Παύλου φρυγάνων^a because of the cold. And having gathered^b Paul^c of sticks^d πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν ἑχιδνα^e τῆς a quantity, and having laid [them] on the fire a viper out of the θερμῆς ἐξελθοῦσα^f καθήψεν τῆς χειρὸς αὐτοῦ. 4 ὥς δὲ εἶδον^g heat having come wound about his hand. And when sav^h οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ the barbarians hanging the beast from his hand εἶλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος they said to one another, By all means a murderer is οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ this, whom having been saved from the sea justice to live not εἶασεν. 5 Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ permitted. He indeed then having shaken off the beast in the fire εἶπεν οὐδὲν κακόν. 6 οἱ δὲ προσεδόκων αὐτὸν μέλλειν suffered no injury. But they were expecting him to be about ἐπίμπρασθαιⁱ ἢ καταπίπτειν ἄφνω νεκρὴν ἐπὶ πολὺ δὲ to become inflamed or to fall down suddenly dead. But for a long time αὐτῶν προσδοκῶντων καὶ θεωρῶντων μηδὲν ἄτοπον εἰς αὐτὸν they expecting and seeing nothing amiss to him γινόμενον, μεταβαλλόμενοι^j ἔλεγον θεὸν αὐτὸν εἶναι. happening, changing their opinion said a god he was. 7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία Now in the [parts] about that place were lands τῇ πρώτῃ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀνα- belonging to the chief of the island, by name Publius, who having δεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξέτισεν. received us three days in a friendly way lodged [us]. 8 ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ ὕδασι. And it happened the father of Publius fevers and dysentery^k συνεχόμενον κατακεῖσθαι πρὸς ὃν ὁ Παῦλος εἰσελ- tery oppressed with lay, to whom Paul having en- θῶν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἴασατο tered and having prayed, having laid on [his] hands him cured αὐτόν. 9 τοῦτου οὖν γενομένου καὶ οἱ λοιποὶ οἱ ἔχον- him. This therefore having taken place also the rest who had τες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ ἰθεραπεύοντο infirmities in the island came and were healed: 10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις who also with many honours honoured us, and on setting sail ἐπέθεντο τὰ πρὸς ὅτῃν χρεῖαν. they laid on [us] the things for [our] need. 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει- And after three months we sailed in a ship which had μακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκουρίοις wintered in the island, an Alexandrian, with an ensign [the] Dioscuri. 12 καὶ καταχθέντες εἰς Συρακοῦσας ἐπεμείναν ἐν τῇ νήσῳ τρεῖς. And having been brought to at Syracuse we remained days three. 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ three. Whence having gone round we arrived at Rhegium; and

^a + τι (read a certain quantity) LITTAW.

^b ἀπὸ from LITTAW.

^c διεξελοῦσα AW.

^d εἶδαν Tr.

^e πρὸς ἀλλήλους ἔλεγον LITTAW.

^f ἀποτινάξμενος W.

^g ἐπίμπρασθαι Tr.

^h μεταβαλλόμενοι TrA.

ⁱ αὐτὸν εἶναι θεόν LITTAW.

^j ἡμέρας τρεῖς A.

^k δυσεντερίῳ

LITTAW.

^m δὲ and (this) LITTAW.

ⁿ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας LITTAW.

^o τὰς

^p χρεῖας needs LITTAW.

^q ἡμέραις τρισίν L.

μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι
 after one day, ^ahaving ^acome ^aon ^a'a ^asouth ^awind, on the second day
 ἦλθομεν εἰς Ποτιόλους· 14 οὗ εὐρόντες ἀδελφούς παρε-
 we came to Puteoli; where having found brethren we were
 κλήθημεν ^aἐπ' ^aαὐτοῖς ἐπιμείναι ἡμέρας ἑπτὰ· καὶ οὕτως ^aεἰς
 entreated ^awith ^athem ^a'to ^aremain ^a'days ^a'seven. And thus to
 τὴν Ῥώμην ἦλθομεν. 15 κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες
 Rome we came. And thence the brethren having heard
 τὰ περὶ ἡμῶν ^aἐξῆλθον ^aεἰς ἀπάντησιν ἡμῖν ^aἄχρι
 the things concerning us came out to meet us as far as
 Ἀππίου· Φόρου καὶ Τριῶν Ταβερνῶν· οὗς ἰδὼν ὁ Παῦ-
 [the] market-place of Appius and Three Taverns, whom ^aseeing ^aPaul,
 λος, εὐχαριστήσας τῷ θεῷ ἔλαβεν θάρσος.
 having given thanks to God he took courage.

16 Ὅτε δὲ ἦλθομεν ^aεἰς ^aῬώμην ^aὁ ἑκατόνταρχος παρέ-
 And when we came to Rome the centurion de-
 δωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῃ· ^aτῷ δὲ Παύλῳ
 livered the prisoners to the commander of the camp, but Paul
 ἐπετράπη ^aμένειν καθ' ^aἑαυτόν, σὺν τῷ φυλάσσοντι αὐτόν
 was allowed to remain by himself, with the ^awho ^a'kept ^a'him
 στρατιώτῃ. 17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς ^aσυγκαλέσασ-
 'soldier. And it came to pass after ^a'days ^a'three ^a'called ^a'to-
 θαι· ^aτὸν Παῦλον ^aτοὺς ὄντας τῶν Ἰουδαίων ^aπρώτους·
 gather ^aPaul those who were ^a'of ^a'the ^a'Jews ^a'chief ^a'ones.

συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς, ^bἌνδρες
 And ^a'having ^acome ^atogether ^a'they he said to them, Men
 ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς
 brethren, I ^a'nothing ^a'against ^a'having ^a'done the people or the
 ἔθεσιν τοῖς πατρίοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην
 'customs ^a'ancestral a prisoner from Jerusalem was delivered
 εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες ἀνακρίναντές με
 into the hands of the Romans, who having examined me
 ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου
 wished to let [me] go, because not one cause of death
 ὑπάρχειν ἐν ἐμοί. 19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων
 was there in me. But ^a'speaking ^a'against ^a'[it] ^a'the ^a'Jews

ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου
 I was compelled to appeal to Caesar, not as ^a'my ^a'nation
 ἔχων τι ^aκατηγορήσαι. 20 διὰ ταῦτην οὖν τὴν αἰτίαν
 'having ^a'anything ^a'to ^a'lay ^a'against. For this ^a'therefore ^a'cause
 παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ^dἔνεκεν γὰρ
 I called for you to see and to speak to [you]; for on account of
 τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.
 the hope of Israel this chain I have around [me].

21 Οἱ δὲ πρὸς αὐτόν ^aἔπουν, Ἐμεῖς οὔτε γράμματα ^aπερὶ
 And they to him said, We neither letters concerning
 σοῦ ἰδεξάμεθα ^aἀπὸ τῆς Ἰουδαίας οὔτε παραγενόμενός τις
 thee received from Judea, nor having arrived any one
 τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησεν τι περὶ σοῦ
 of the brethren reported or said anything ^a'concerning ^a'thee
 πονηρόν. 22 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς·
 'evil. But we think well from thee to hear what thou thinkest:

after one day the south wind blew, and we came the next day to Puteoli: 14 where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee: what thou thinkest:

^a παρ' ΛΤΤα. ^b ἦλθαμεν εἰς Ῥώμην L; εἰς τὴν Ῥώμην ἦλθαμεν ΤΤα. ^c ἦλθαν came ΤΤα; ἦλθον L. ^d ἄχρι ΤΤα. ^e εἰσῆλθομεν we came in LTA; εἰσῆλθαμεν Tr. ^f + τὴν T. ^g — ὁ ἑκατόνταρχος στρατοπεδάρχῃ ΛΤΤα. ^h ἐπετράπη τῷ Παύλῳ (omitted) but ΛΤΤα. ⁱ συν. T. ^j αὐτόν he GLΤΤα. W. ^k Ἐγὼ, ἄνδρες ἀδελφοί, ΛΤΤα. ^l κατηγορεῖν ΛΤΤα. ^m εἰνεκεν T. ⁿ ἔπουν ΛΤΤα. ^o ἰδεξάμεθα περὶ σοῦ L.

for as concerning this sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

περί. μὲν. γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστὶν ἡμῖν¹
for indeed as concerning this sect known it is to us
ὅτι πανταχοῦ ἀντιλέγεται. 23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
that everywhere it is spoken against. And having appointed him a day
ἤκουον² πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο
came to him to the lodging many, to whom he expounded,
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς
fully testifying the kingdom of God, and persuading them
ἱτὰ³ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου⁴ Μωσέως⁵
the things concerning Jesus, both from the law of Moses
καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 καὶ οἱ
and the prophets, from morning to evening. And some
μὲν ἐπίθειοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστανον.
indeed were persuaded of the things spoken, but some disbelieved.
25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόν-
And disagreeing with one another they departed; having
τος τοῦ Παύλου ῥῆμα ἓν, "Οτι καλῶς τὸ πνεῦμα τὸ ἅγιον
spoken Paul's word one, Well the Spirit the Holy
ἐλάλησεν διὰ Ἑσαίου τοῦ προφήτου πρὸς τοὺς πατέρας
spoke by Esaias the prophet to fathers
ἡμῶν," 26 "λέγων, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
our, saying, Go to this people, and
οἰεῖτε," Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες
say, In hearing ye shall hear, and in no wise understand, and seeing
βλέψετε, καὶ οὐ μὴ ἴδητε." 27 ἐπαχύνθη γὰρ ἡ καρδία
ye shall see, and in no wise perceive. For has grown fat the heart
τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ
of this people, and with the ears heavily they have heard, and
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς
their eyes they have closed, lest they should see with the
ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ
eyes, and with the ears they should hear, and with the heart
συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι⁶ αὐτούς.
they should understand, and should be converted, and I should heal them.
28 Γνωστὸν οὖν ἔστω ὑμῖν," ὅτι τοῖς ἔθνεσιν ἀπεστάλη⁷
Known therefore be it to you, that to the nations is sent
τὸ σωτήριον τοῦ θεοῦ, αὐτοὶ καὶ ἀκούσονται. 29 Καὶ ταῦτα
the salvation of God, and they will hear. And these things
αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν
he having said went away the Jews, much having among
ἑαυτοῖς συζητήσιν.
themselves discussion.

30 Ἐμείνεν δὲ ὁ Παῦλος⁸ διετίαν ὅλην ἐν ἰδίῳ μισ-
And abode Paul two years whole in his own hired
θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς
house, and welcomed all who came in to
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων
him, proclaiming the kingdom of God, and teaching
τὰ περὶ τοῦ κυρίου Ἰησοῦ⁹ "χριστοῦ," μετὰ πάσης
the things concerning the Lord Jesus Christ, with all
παρρησίας ἀκωλύτως.¹⁰
freedom unhinderedly.

¹ ἡμῖν ἐστὶν LITTA.
² ὑμῶν YOUR LITTA.

³ ὑμῖν ἔστω A.

⁴ Ἐνέμενεν TITA.

⁵ + Πράξεις Ἀποστόλων TTA.

⁶ ἤλθον LITTA.

⁷ λέγων TITA.

⁸ + τοῦτο (read this salvation) LITTA.

⁹ — ὁ Παῦλος (read he abode) GLITTAW.

¹⁰ — χριστοῦ T.

¹ — τὰ LITTA.

² εἰπόν GLITTAW.

³ + τοῦτο (read this salvation) LITTA.

⁴ — ὁ Παῦλος (read he abode) GLITTAW.

⁵ — χριστοῦ T.

⁶ Μωυσέως GLITTAW.

⁷ ἰάσωμαι I shall heal TTA.

⁸ — verse 29 LITTA.

⁹ — χριστοῦ T.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ
OF PAUL THE APOSTLE THE TO [THE] ROMANS

ΕΠΙΣΤΟΛΗ.¹

EPISTOLE.

ΠΑΥΛΟΣ δούλος Ἰησοῦ χριστοῦ,¹ κλητὸς ἀπόστολος, ἀφω-
Paul, bondman of Jesus Christ, a called apostle, sepa-
ρισμένος εἰς εὐαγγέλιον θεοῦ, 2 ὃ προεπηγγείλατο διὰ
rated to glad tidings of God, which he before promised through
τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, 3 περὶ τοῦ υἱοῦ
his prophets in writings holy, concerning Son
αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Ὑδαβιδ² κατὰ
his, who came of [the] seed of David according to
σάρκα, 4 τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ
flesh, who was marked out Son of God in power, according to [the]
πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν,³ Ἰησοῦ χριστοῦ
Spirit of holiness, by resurrection of [the] dead—Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν
our Lord; by whom we received grace and apostleship
εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ
unto obedience of faith among all the nations, in behalf of
ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ
his name, among whom are also ye, called of Jesus
χριστοῦ.⁴ 7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
Christ: to all those who are in Rome beloved of God,
κλητοῖς ἁγίοις⁵ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν
called saints: grace to you and peace from God our Father
καὶ κυρίου Ἰησοῦ χριστοῦ.
and Lord Jesus Christ.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (which he had promised afore by his prophets in the holy scriptures,) 3 concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 among whom are ye also the called of Jesus Christ: 7 to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ
First, I thank my God through Jesus Christ
ὅτι⁶ ὑπὲρ⁷ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν
for all you, that your faith is announced in
ὅλῳ τῷ κόσμῳ.⁸ 9 μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω
whole the world; for witness my is God, whom I serve
ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς
in my spirit in the glad tidings of his Son, how
ἀδιαλείπτως μνησθῆναι ὑμῶν ποιοῦμαι, 10 πάντοτε ἐπὶ τῶν
unceasingly mention of you I make, always at
προσευχῶν μου δεόμενος, ὥστε⁹ ἤδη ποτὲ εὐδωθήσομαι
my prayers beseeching, if by any means now at length I shall be prospered
ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.¹⁰ 11 ἐπιποθῶ γὰρ
by the will of God to come to you. For I long
ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν,
to see you, that some I may impart gift to you spiritual,
εἰς τὸ¹¹ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ ἐστιν, συμπαρα-
to the [end] be established ye, that is, to be comforted

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I may be comforted together with

* Παῦλον Ἐπιστολὴ πρὸς Ῥωμαίους G; Πρὸς Ῥω. τ. α. Ἐπιστολαὶ Παύλου. Πρὸς Ῥω. Epistles of Paul. To [the] Romans LIT. χριστοῦ Ἰησοῦ τ. τ. Δαυίδ LIT. A. Δαυίδ & w. 4 περὶ LIT. A. 5 εἰ πως LIT. A. 6 συν- τ. α.

you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to

κληθῆναι" ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν. τε together among you, through the 'in 'one 'another 'faith, both yours και ἐμοῦ. 13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλὰ and mine. But I do not wish you to be ignorant, brethren, that many λάκις προέθεμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ times I proposed to come to you, and was hindered until the δεῦρο, ἵνα καρπὸν τινα" σχῶ καὶ ἐν ὑμῖν, καθὼς present, that 'fruit 'some I might have also among you, according as καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 "Ελληνῖν. τε καὶ βαρβάρους, also among the other nations. Both to Greeks and barbarians, σοφοῖς. τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί. 15 οὕτως τὸ κατ' ἐμέ both to wise and unintelligent, a debtor I am: so as to me πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- [there is] readiness 'also 'to 'you 'who 'are] 'in' 'Rome 'to 'announce γελίσσασθαι. 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον ἡτοῦ the glad tidings. For I am not ashamed of the glad tidings of the χριστοῦ. ὃν ἀναισχύνομαι εἰς σωτηρίαν παντὶ τῷ Christ: for power of God it is unto salvation to every one that πιστεύοντι, Ἰουδαίῳ. τε ἡπρώτον" καὶ ἡΕλληνι. 17 δικαιοσύνη believes, both to Jew first and to Greek: 'righteousness γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, for of God in it is revealed by faith to faith; καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. according as it has been written, But the just by faith shall live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν For there is revealed wrath of God from heaven upon all ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ungodliness and unrighteousness of men who the truth in ἀδικία κατεχόντων. 19 διότι τὸ γνωστὸν τοῦ θεοῦ unrighteousness hold. Because that which is known of God φανερόν ἐστιν ἐν αὐτοῖς, ὃ ἡἀπρ. θεός" αὐτοῖς ἐφάνερωσεν. 'manifest 'is among them, for God to them manifested [it]; 20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς for the invisible things of him from creation of [the] world by the ποιήμασιν νοούμενα καθαροῦται, ἥ. τε αἰδίου αὐτοῦ δύνα- things made being understood are perceived, both 'eternal 'his power μίς καὶ θεότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 21 διότι and divinity; for 'to 'be 'them without excuse. Because γινόντες τὸν θεόν, οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίσ- having known God, not as God they glorified [him] or were thank- τησαν, ἢ ἡἀλλ' ἡἐμταιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ful; but became vain in their reasonings, and ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. 22 φάσκοντες was darkened the 'without 'understanding 'of 'them 'heart: professing εἶναι σοφοὶ ἐμωράνθησαν, 23 καὶ ἡλλαξαν τὴν δόξαν τοῦ to be wise they became fools, and changed the glory of the ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου incorruptible God into a likeness of an image of corruptible man καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. 24 διὸ καὶ" and of birds and quadrupeds and creeping things. Wherefore also παρέδωκεν αὐτοὺς ὁ θεός ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐ- 'gave 'up 'them 'God in the desires of their hearts τῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν to uncleanness, 'to 'be 'dishonoured 'their 'bodies between

8 τινὰ καρπὸν GLTT:AW.
εὐχαρίστησαν GLTT:TA.

h — τοῦ χριστοῦ GLTT:AW.
m ἀλλὰ Tt. n — καὶ LTT[Δ].

1 [πρώτον] L. h θεός γὰρ GLTT:AW

οἱ αὐτοὶς¹ 25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν
themselves: who changed the truth of God into

τῇ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει
falsehood, and revered and served the created thing

παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας.
beyond him who created [it], who is blessed to the ages.

ἀμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
Amen. For this reason "gave up" them "God to passions

ἀτιμίας" αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν
of dishonour, "both for females "their changed the natural

χρῆσιν εἰς τὴν παρὰ φύσιν· 27 ὁμοίως· πτε¹ καὶ οἱ ἄρρηνες²
use into that contrary to nature; and in like manner also the males

ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ
having left the natural use of the female, were inflamed in

ὁρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες³ ἐν ἄρσεσιν⁴ τὴν
their lust towards one another, males with males

ἀσχημονήσαντες κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει
"shame" working out, and the recompense which was fit

τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. 28 καὶ
of their error in themselves receiving. And

καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,
according as they did not approve "God to "have in [their] knowledge,

παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
"gave up" them "God to an unapproving mind, to do things not

καθήκοντα, 29 πεπληρωμένους πάσῃ ἀδικίᾳ, "πορνείᾳ,"
fitting; being filled with all unrighteousness, fornication,

"πονηρίᾳ, πλεονεξίᾳ, κακίᾳ" μεστοὺς φθόνου, φόβου, ἱριδοῦ,
wickedness, covetousness, malice; full of envy, murder, strife,

δόλου, κακοθείας· ψιθυριστάς, 30 καταλάλους, θεοστυγεῖς,
guile, evil dispositions; whisperers, slanderers, hateful to God,

ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετάς κακῶν,
insolent, proud, vaunting, inventors of evil things,

γονεῦσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθιγούς, ἀ-
to parents disobedient, without understanding, perfidious, without

στόργους, "ἀσπόνδους," ἀνελεήμονας· 32 οἵτινες τὸ
natural affection, implacable, unmerciful; who the

δικαίωμα τοῦ θεοῦ ἐπιγινόντες, ὅτι οἱ τὰ τοιαῦτα
righteous judgment of God having known, that those such things

πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν,
doing worthy of death are, not only "them "practise,

ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.
but also are consenting to those that do [them].

2 Διὸ ἀναπολόγητος εἰ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων·
Wherefore inexcusable thou art, O man, every one who judgest,

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις·
for in that in which thou judgest the other, thyself thou condemnest:

τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 οἶδαμεν⁵ ὅτι τὸ
for the same things thou doest who judgest. "We know" but that the

κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα
judgment of God is according to truth upon those that such things

πράσσοντας. 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων
do. And reckonest thou this, O man, who judgest

τοὺς τα τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι
those that such things do, and practisest them [thyself], that

dishonour their own
bodies between them-
selves: 25 who changed
the truth of God into a
lie, and worshipped
and served the crea-
ture more than the
Creator, who is blessed
for ever. Amen. 26 For
this cause God gave
them up unto vile af-
fections: for even their
women did change the
natural use into that
which is against na-
ture: 27 and likewise
also the men, leaving
the natural use of the
woman, burned in
their lust one toward
another; men with
men working that
which is unseemly, and
receiving in them-
selves that recompense
of their error which
was meet. 28 And even
as they did not like to
retain God in their
knowledge, God gave
them over to a reproba-
te mind, to do those
things which are not
convenient; 29 being
filled with all unright-
eousness, fornication,
wickedness, covetous-
ness, maliciousness;
full of envy, murder,
debate, deceit, mal-
lignity; whisperers,
30 backbiters, haters
of God, despiteful,
proud, boasters, in-
ventors of evil things,
disobedient to parents,
31 without under-
standing, covenant-
breakers, without na-
tural affection, im-
placable, unmerciful:
32 who knowing the
judgment of God, that
they which commit
such things are worthy
of death, not only do
the same, but have
pleasure in them that
do them.

II. Therefore thou
art inexcusable, O
man, whosoever thou
art that judgest: for
wherein thou judgest
another, thou con-
demnest thyself; for
thou that judgest doest
the same things. 2 But
we are sure that the
judgment of God is ac-
cording to truth a-
gainst them which
commit such things.
3 And thinkest thou
this, O man, that
judgest them which do
such things, and doest
the same, that thou

¹ αὐτοῖς LITTA.

² δὲ L.

³ ἄρσενες ELTAW.

⁴ ἄρρηνες T.

⁵ ἄρρεσιν T.

⁶ — πορνεία GLITTAW.

⁷ κακίᾳ πονηρίᾳ πλεονεξίᾳ, L; πονηρίᾳ κακίᾳ πλε. T.

⁸ σπόνδους LITTAW.

⁹ τὰς for T.

shalt escape the judgment of God? 4 or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his deeds: 7 to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 for there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (for not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and

σύ ἐκείνῃ τὸ κρίμα τοῦ θεοῦ; 4 ἢ τοῦ πλούτου τῆς χρη-
thou shalt escape the judgment of God? or the riches of the kind-
στότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας κατα-
ness of him and the forbearance and the long-suffering despisest
φρονεῖς, ἀγνοῶν ὅτι τὸ χρηστόν τοῦ θεοῦ εἰς μετάνοιαν σε
thou, not knowing that the kindness of God to repentance thee
ἄγει; 5 κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόητον
leads? but according to thy hardness and impenitent
καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀπο-
heart treasurest up to thyself wrath in a day of wrath and re-
καλύψεως δικαιοκρισίας τοῦ θεοῦ. 6 ὃς ἀποδώσει ἐκάστῳ
velation of righteous judgment of God, who will render to each
κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς μὲν καθ' ὑπομονὴν ἔργον
according to his works: to those that with endurance in work
ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν
good, glory and honour and incorruptibility are seeking— life
αἰώνιον. 8 τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν ἡμῖν τῇ
eternal. But to those of contention, and who disobey the
ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, ὀ θυμὸς καὶ ὀργή,
truth, but obey unrighteousness— indignation and wrath,
9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
tribulation and strait, on every soul of man that
κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος
works out evil, both of Jew first and of Greek;
10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ
but glory and honour and peace to everyone that works
ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. 11 οὐ γὰρ ἐστὶν
good, both to Jew first, and to Greek: for there is not
ἁποστολική" παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνόμως ἥμαρτον,
respect of persons with God. For as many as without law sinned,
ἀνόμως καὶ ἀπολοῦνται" καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ
without law also shall perish; and as many as in law sinned, by
νόμου κριθήσονται, 13 οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι
law shall be judged, (for not the hearers of the law [are] just
παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.
with God, but the doers of the law shall be justified.
14 Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα φύσει τὰ
For when nations which not law have by nature the things
τοῦ νόμου ποιοῦν, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσὶν
of the law practise, these, law not having, to themselves are
νόμος; 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν
a law; who shew the work of the law written
ἐν ταῖς καρδίαις αὐτῶν, ὁσυνεπιστάμενοι αὐτῶν τῆς συνει-
in their hearts, bearing witness with their con-
δήσεως, καὶ μετὰ ἀλλήλων τῶν λογισμῶν κατηγορούντων
science, and between one another the reasonings accusing
ἡ καὶ ἀπολογουμένων, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός
or also defending;) in a day when shall judge God
τὰ κρυπτά τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ
the secrets of men, according to my glad tidings, by
Ἰησοῦ χριστοῦ."

Jesus Christ.

17 ἡ" ἰδε" σὺ Ἰουδαῖος ἐπονόμαζον, καὶ ἐπαναπαύῃ τῷ
Lo, thou a Jew art named, and retest in the

1 — μὲν LITtr. 2 ὀργή καὶ θυμὸς GLITtrAW. 3 ἁποστολική LITtrAW. 4 — τῷ LITtr. 5 ποιοῦσιν LITtr. 6 συν- T. 7 ἡ in which LA.
8 χριστοῦ Ἰησοῦ T. 9 αἰ δὲ but if GLITtrAW. 10 — τῷ the LITtrAW.

νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ
law, and boastest in God, and knowest the will, and
δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ
approvest the things that are more excellent, being instructed out of the
νόμου· 19 πέποιθάς τε· σεαυτὸν ὁδηγὸν εἶναι τυφλῶν,
law; and art persuaded [that] thyself a guide art of [the] blind,

φῶς τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον
a light of those in darkness, an instructor of [the] foolish, a teacher

νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας
of infants, having the form of knowledge and of the truth

ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι-
in the law: thou then that teachest another, thyself 'not' dost

δάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; 22 ὁ
'thou teach? thou that proclaimest not to steal, dost thou steal? thou that

λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ
sayest not to commit adultery, dost thou commit adultery? thou that

βδελυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς; 23 ὃς ἐν
abhorrest idols, dost thou commit sacrilege? thou who in

νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν
law 'boastest, through the transgression of the law. 'God

ἀτιμάζεις; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασ-
'dishonourest' thou? For the name of God through you is blas-

φημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. 25 Περι-
phemed among the nations, according as it has been written. 'Circum-

τομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ
cision 'indeed for profits if [the] law thou doest; but if

παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.
a transgressor of law thou art, thy circumcision uncircumcision has become.

26 ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσ-
If therefore the uncircumcision the requirements of the law keep,

σῃ, 'οὐχί' ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;
'not' 'his' 'uncircumcision' for 'circumcision' 'shall be reckoned?'

27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα,
and 'shall' 'judge' 'the' 'by' 'nature' 'uncircumcision,' 'the' 'law' 'fulfilling,

σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;
thee who with letter and circumcision [art] a transgressor of law?

28 οὐ γὰρ ὁ ἐν τῷ φανερωῖ Ἰουδαῖος ἐστίν, οὐδὲ
For not he that [is one] outwardly 'a' Jew, 'is, neither

ἡ ἐν τῷ φανερωῖ ἐν σαρκὶ περιτομή· 29 ἄλλ' ὁ
that outwardly in flesh [is] circumcision; but he that [is]

ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύ-
hiddenly a Jew [is one]; and circumcision [is] of heart, in spi-

ματι, οὐ γράμματι· ὃς ὁ ἐπαινος οὐκ ἐξ ἀνθρώπων,
rit, not in letter; of whom the praise [is] not of men,

ἄλλ' ἐκ τοῦ θεοῦ.
but of God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια
What then [is] the superiority of the Jew? or what the profit

τῆς περιτομῆς; 2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν
of the circumcision? Much in every way: 'first

ἄρα' ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γὰρ, εἰ
for that they were entrusted with the oracles of God. For what, if

ἡπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ
'not' 'believed' 'some?' 'their' 'unbelief' 'the' 'faith' 'of' 'God'

makest thy boast of God, 18 and knowest His will, and approvest the things that are more excellent, being instructed out of the law; 19 and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

III. What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles

of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 as it is written, There is none righteous, no, not one: 11 there is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 whose mouth is full of cursing and bitterness: 15 their feet are swift to shed blood: 16 destruction and misery are in their ways: 17 and the way of peace have they not known: 18 there is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

καταργήσει; 4 μὴ-γένειτο· γινέσθω. δὲ ὁ θεὸς ἀληθής, 'shall 'make of 'no 'effect? may it not be! but let 'be 'God true, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς ἡ γέγραπται, "Ὅπως ἀνδρικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς" ἐν τῷ κρίνεσθαί σε. 5 Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συστήσῃ, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. 6 μὴ-γένειτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι κάγω ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασφημούμεθα, καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν, "Ὅτι ποιῶμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἐνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προηγιασάμεθα γάρ 'Ιουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, 10 καθὼς γέγραπται, "Ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς· 11 οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. 12 πάντες ἐξέκλιναν, ἅμα ἡ χρειώθησαν· 13 τῶν στόμα ἄρας καὶ πικρίας γέμει· 15 ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ ἀπεναντι τῶν ὀφθαλμῶν αὐτῶν. 19 Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γίνηται πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι ἐξ ἔργων νόμου οὐ δικαιο-

* καθάπερ ΤΤ.
* ἡχρεώθησαν ΤΤ.

νικήσεις shalt overcome T.
* + ὁ (read that practises) T.

q δὲ but T. * — ὁ I[Tr]. * [δ] L.
* + [αὐτῶν] (read their mouth) L.

θήσεται ^{any} πᾶσα σὰρξ ^{before} ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ^[is] ἐπί-
justified (lit. all)
γνωσις ^{ledge} ἁμαρτίας. of sin.

21 Νυνὶ δὲ ^{But now} χωρὶς νόμου δικαιοσύνη θεοῦ ^{righteousness of God} πεφανέρωται,
being borne witness to by the law and the prophets:

μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· 22 δι-
kaiosis ^{eousness} ἑνὸς θεοῦ διὰ πίστεως Ἰησοῦ ^{Christ,} χριστοῦ, εἰς πάντας
and upon all those that believe: for there is no difference:

23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,
for all sinned and come short of the glory of God;

24 δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυ-
being justified gratuitously by his grace, through the re-
τρώσεως τῆς ἐν χριστῷ Ἰησοῦ, 25 ὃν προέθετο ὁ θεός
demption which [is] in Christ Jesus; whom ^{set} forth ^{God}

ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐν-
a mercy seat through faith in his blood, for a shew-
δειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν
ing forth of his righteousness, in respect of the passing by the

προγεγονότων ἁμαρτημάτων 26 ἐν τῇ ἀνοχῇ τοῦ
that ^{had} before ^{taken} place ^{sins} in the forbearance
θεοῦ, πρὸς ^{of God;} ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
of God; for [the] shewing forth of his righteousness in the present

καίρῳ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ
time, for his being just and justifying him that [is] of [the]
πίστεως Ἰησοῦ. 27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη.
faith of Jesus. Where then [is] the boasting? It was excluded.

διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Through what law? of works? No, but through a law
πίστεως. 28 λογιζόμεθα ^{οὖν} ^{πίστει} δικαιοῦσθαι ^{ἀνθρω-}
of faith. ^{We} reckon ^{therefore} ^{by} faith ^{to} be ^{justified} ^a man

πον, χωρὶς ἔργων νόμου. 29 ἡ Ἰουδαίων ὁ θεός μόνον;
apart from works of law. Of Jews [is] he the God only?
οὐχί· δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· 30 ^{ἵνα} ἐπεὶ περ ^{εἰς}
and not also of Gentiles? Yea, also of Gentiles: since indeed one

ὁ θεός ^{ὃς} δικαιοῦσει ^{περιτομὴν} ἐκ πίστεως, καὶ
God [it is] who will justify [the] circumcision by faith, and
ἀκροβυστίαν διὰ τῆς πίστεως. 31 νόμον οὖν καταργού-
uncircumcision through faith. ^{Law} then ^{do} we ^{make} of no

μεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ^{ἵστανμεν}.
effect through faith? May it not be! but ^{law} ^{we} establish.

4 Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι
What then shall we say Abraham our father has found
κατὰ σάρκα; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει
according to flesh? For if Abraham by works was justified, he has

καύχημα, ἀλλ' οὐ πρὸς ^{τὸν} θεόν. 3 τί γὰρ ἡ γραφή
ground of boasting, but not towards God. For what ^{the} scripture
λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ
says? And ^{believed} ^{Abraham} God, and it was reckoned to him

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 for all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yea, of the Gentiles also: 30 seeing it is one God, which shall justify by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

IV. What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath ^{whereas} to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the

¹ — καὶ ἐπὶ πάντας LITTA. ² — τῆς LITTA. ³ + τὴν the LITTA. ⁴ γὰρ for GLTTAAW. ⁵ δικαιοῦσθαι πίστει GLTTAA. ⁶ — δὲ and GLTTA. ⁷ εἰ περ LITTA. ⁸ ἵστανόμεν LITTA. ⁹ εὐρηκέναι ([εὐρηκέναι] A) Ἀβραὰμ τὸν προπάτορα (Iofather) ἡμῶν LITTA. ¹⁰ — τὸν LITTAW.

reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

9 Consett this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the

εἰς δικαιοσύνην. 4 Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογιζέται for righteousness. Now to him that works the reward is not reckoned

κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα· 5 τῷ δὲ according to grace, but according to debt: but to him that μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἄ- does not work, but believes on him that justifies the un- σεβῆ, ¹ λογιζέται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 καθάπερ godly, ² is reckoned ³ his faith for righteousness. Even as καὶ Ἰσβὶδ⁴ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ὃ ὁ θεός also David declares the blessedness of the man to whom God λογιζέται δικαιοσύνην χωρὶς ἔργων, 7 Μακάριοι ὧν reckons righteousness apart from works: Blessed [they] of whom ἀφίθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. are forgiven the lawlessnesses, and of whom are covered the sins:

8 μακάριος ἄνθρωπος ὃς οὐ μὴ λογισθῇ κύριος ἁμαρτιαν. blessed [the] man to whom in no wise will reckon [the] Lord sin.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ [Is] this blessedness then on the circumcision, or also on τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ the uncircumcision? For we say that was reckoned to Abraham ἡ πίστις εἰς δικαιοσύνην. 10 πῶς οὖν ἐλογίσθη; ἐν περι- faith for righteousness. How then was it reckoned? in circum-

τομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο- cision, being, or in uncircumcision? Not in circumcision, but in uncir- βυστίᾳ· 11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίς α cumsion. And [the] sign he received of circumcision, [as] seal

τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, of the righteousness of the faith which [he had] in the uncircumcisi-

εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ὅτι for him to be father of all those that believe in

ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιο- uncircumcision, for to be reckoned also to them the righteous-

σύνην· 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς nes; and father of circumcision to those not of circumcision

μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τῷ ἵχνει τῆς ἐν only, but also to those that walk in the steps of the during

τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. uncircumcision faith of our father Abraham.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ For not by law the promise [was] to Abraham or

σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, to his seed, that heir he should be of the world,

ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου but by righteousness of faith. For if those of law [be]

κληρονόμοι, κενώσεται ἡ πίστις, καὶ καθήρηται ἡ ἐ- heirs, has been made void faith, and made of no effect the pro-

παγγελία· 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ mise. For the law wrath works out; where for not

ἔστιν νόμος, οὐδὲ παράβασις. 16 διὰ τοῦτο ἐκ πίστεως, is law, neither [is] transgression. Wherefore of faith

ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν [it is], that according to grace [it might be], for to be sure the

ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, promise unto all the seed, not to that of the law only,

¹ — τὸ GLTTAW.

² ἀσεβήν T.

³ Δαυεὶδ LTTA; Δαυίδ GW.

⁴ οὐ whose (sin) TTR.

⁵ — ὅτι LJTTR.

⁶ διὰ L.

⁷ — καὶ TTHA.

⁸ — τὴν T.

⁹ — τῇ GLTTAW.

¹⁰ — τοῦ (read [the]) GLTTAW.

¹¹ δὲ but LTTAW.

our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.
our hearts by the Spirit Holy which was given to us :
6 Ἔτι γὰρ^d χριστὸς ὄντων ἡμῶν ἀσθενῶν^e κατὰ καιρὸν
for still Christ being we without strength in due time
ὑπὲρ ἀσεβῶν ἀπέθανεν. 7 μὴδὲ γὰρ ὑπὲρ δικίου
for [the] ungodly died. For hardly for a just [man]
τις ἀποθάνειται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις
any one will die ; for on behalf of the good [man] perhaps some one
καὶ τολμᾷ ἀποθανεῖν· 8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην
even might dare to die ; but commends his own love
εἰς ἡμᾶς ὁ θεός,^f ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς
to us God, that still sinners being we Christ
ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῶ οὖν μᾶλλον, δικαιωθέντες
for us died. Much therefore more, having been justified
νῦν ἐν τῷ αἵματι αὐτοῦ, σωθисόμεθα δι' αὐτοῦ ἀπὸ τῆς
now by his blood, we shall be saved by him from
ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ
wrath. For if, enemies being we were reconciled to God through
τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες
the death of his Son, much more, having been reconciled
σωθисόμεθα ἐν τῇ ζωῇ αὐτοῦ· 11 οὐ μόνον δέ, ἀλλὰ καὶ
we shall be saved by his life. And not only [so], but also
καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,
boasting in God through our Lord Jesus Christ,
δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
through whom now the reconciliation we received.

12 Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned : 13 (for until the law sin was in the world : but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift : for the judgment was

12 Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν
On this account, as by one man sin into the
κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως
world entered, and by sin death, and thus
εἰς πάντας ἀνθρώπους ὁ θάνατος^g διήλθεν, ἐφ' ᾧ πάντες
to all men death passed, for that all
ἥμαρτον. 13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ·
sinned : (for until law sin was in [the] world ;
ἁμαρτία δὲ οὐκ ἐλλογίζεται, μὴ ὄντος νόμου· 14 ἀλλ'^h
but sin is not put to account, there not being law ; but
ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέωςⁱ καὶ ἐπὶ
reigned death from Adam until Moses even upon
τούς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως
those who had not sinned in the likeness of the transgression
Ἀδὰμ, ὃς ἐστὶν τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ
of Adam, who is a figure of the coming [one]. But [shall] not
ὥς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα.^k εἰ γὰρ τῷ
as the offence, so also [be] the free gift? For if by the
τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον
of the one offence the many died, much more
ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς
the grace of God, and the gift in grace, which [is] of the one
ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
man Jesus Christ, to the many did abound.
16 καὶ οὐχ ὥς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα.^k
And [shall] not as by one having sinned [be] the gift?

^d εἰ γε if indeed A.

^e + ἔτι still GLTTAW.

^f — ὁ θεός (read συνίστησιν he com-

mends) A. ^g [ὁ θάνατος] A.

^h ἀλλὰ ITTAW.

ⁱ Μωϋσέως GLTTAW.

^k The various Editors do not mark this as a question : to read it as pointed in the Greek omitt [shall] and substitute [is] for [be].

τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα
For the indeed judgment [was] of one to condemnation, but the free gift
ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ τῷ
[is] of many offences to justification. For if by the
τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός,
of the one offence death reigned by the one,
πολλῷ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς
much more those the abundance of grace, and of the
δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσιν
gift of righteousness receiving, in life shall reign
διὰ τοῦ ἑνός Ἰησοῦ χριστοῦ. 18 Ἀρα οὖν ὡς δι' ἑνός παρα-
by the one Jesus Christ:) so then as by one of
πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
fence [it was] towards all men to condemnation,
οὕτως καὶ δι' ἑνός δικαίωματος εἰς πάντας ἀνθρώ-
so also by one accomplished righteousness towards all men
πους εἰς δικαίωσιν ζωῆς. 19 ὥστε γὰρ διὰ τῆς παρακοῆς
to justification of life. For as by the disobedience
τοῦ ἑνός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,
of the one man sinners were constituted the many,
οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνός δίκαιοι κατασταθήσονται
so also by the obedience of the one righteous shall be constituted
οἱ πολλοί. 20 Νόμος δὲ παρεῖληθεν, ἵνα πλεονάσῃ τὸ
the many. But law came in by the by, that might abound the
παράπτωμά. οὐδὲ ἐπλέονασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν
offence; but where abounded sin, overabounded
ἡ χάρις. 21 ἵνα ὥστε ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,
grace, that as reigned sin in death,
οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν
so also grace might reign through righteousness to life
αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.
eternal, through Jesus Christ our Lord.

6 Τί οὖν ἐροῦμεν; ἢ ἐπιμενοῦμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις
What then shall we say? Shall we continue in sin that grace
πλεονάσῃ; 2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
may abound? May it not be! We who died to sin,
πῶς ἐτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε ὅτι ὅσοι
how still shall we live in it? Or are ye ignorant that as many as
ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
we were baptized unto Christ Jesus, unto his death
ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπ-
we were baptized? We were buried therefore with him by bap-
τίσματος εἰς τὸν θάνατον ἵνα ὥστε ἡγέρθη χριστὸς
tism unto death, that as was raised up Christ
ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ
from among [the] dead by the glory of the Father, so also
ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 Εἰ γὰρ σύμφυτοι
we in newness of life should walk. For if conjoined
γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ
we have become in the likeness of his death, so also
τῆς ἀναστάσεως ἐσόμεθα. 6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς
of [his] resurrection we shall be; this knowing, that old
ἡμῶν ἀνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα
our man was crucified with [him], that might be annulled the body

by one to condemna-
tion, but the free gift
is of many offences
unto justification.
17 For if by one man's
offence death reigned
by one; much more
they which receive a-
bundance of grace and
of the gift of right-
eousness shall reign in
life by one, Jesus
Christ.) 18 Therefore
as by the offence of
one judgment came up-
on all men to con-
demnation; even so
by the righteousness
of one the free gift
came upon all men un-
to justification of life.
19 For as by one man's
disobedience many
were made sinners, so
by the obedience of one
shall many be made
righteous. 20 More-
over the law entered,
that the offence might
abound. But where sin
abounded, grace did
much more abound:
21 that as sin hath
reigned unto death,
even so might grace
reign through right-
eousness unto eternal
life by Jesus Christ
our Lord.

VI. What shall we
say then? Shall we
continue in sin, that
grace may abound?
2 God forbid. How
shall we, that are dead
to sin, live any longer
therein? 3 Know ye
not, that so many of
us as were baptized
into Jesus Christ were
baptized into his
death? 4 Therefore we
are buried with him
by baptism into death:
that like as Christ was
raised up from the
dead by the glory of
the Father, even so
we also should walk
in newness of life.
5 For if we have been
planted together in
the likeness of his
death, we shall be also
in the likeness of his
resurrection: 6 know-
ing this, that our old
man is crucified with
him, that the body of
sin might be destroyed

that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were

τῆς ἁμαρτίας, τοῦ μηκέτι δουλεῖν ἡμᾶς τῇ ἁμαρτίᾳ.
of sin, that no longer be subservient we to sin.

7 ὁ γὰρ ἀποθανὼν δεικνύεται ἀπὸ τῆς ἁμαρτίας. 8 Εἰ δὲ
For he that died has been justified from sin. Now if

ἀπεθάνομεν σὺν χριστῷ, πιστεύομεν ὅτι καὶ ὁσζήσομεν.
we died with Christ, we believe that also we shall live with

αὐτῷ, 9 εἰδότες ὅτι χριστὸς ἐγερθεὶς ἐκ
him, knowing that Christ having been raised up from among [the]

νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.
dead, no more dies: death him no more rules over.

10 Ὡς γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. Ὡς δὲ
For in that he died, to sin he died once for all; but in that

ζῇ, ζῇ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς
he lives, he lives to God. So also ye reckon yourselves

νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ, ἐν χριστῷ
dead indeed to be to sin, but alive to God, in Christ

Ἰησοῦ τοῦ κυρίου ἡμῶν. 12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία
Jesus our Lord. Not therefore let reign sin

ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς
in your mortal body, for to obey it in

ἐπιθυμίαις αὐτοῦ. 13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα
its desires. Neither be yielding your members instruments

ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ
of unrighteousness to sin, but yield yourselves

θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν
to God as from among [the] dead alive, and your members

ὅπλα δικαιοσύνης τῷ θεῷ. 14 ἁμαρτία γὰρ ὑμῶν οὐ
instruments of righteousness to God. For sin you not

κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.
shall rule over, for not are ye under law, but under grace.

15 Τί οὖν; ἁμαρτήσομεν; ὅτι οὐκ ἐσμέν ὑπὸ νόμον,
What then? shall we sin because we are not under law

ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ὃ
but under grace? May it not be! Know ye not that to whom

παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἐστε
ye yield yourselves bondmen for obedience, bondmen ye are

τῷ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς
to him whom ye obey, whether of sin to death, or of obedience

εἰς δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς
to righteousness? But thanks be to God, that ye were bondmen

ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε
of sin, but ye obeyed from [the] heart to which ye were delivered

τύπον διδασκῆς. 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας,
a form of teaching. And having been set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπων λέγω διὰ
ye became bondmen to righteousness. Humanly I speak on account of

τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε
the weakness of your flesh. For as ye yielded

τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν
your members in bondage to uncleanness and to lawlessness unto

ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ
lawlessness, so now yield your members in bondage

δικαιοσύνῃ εἰς ἁγιασμόν. 20 ὅτε γὰρ δούλοι ἦτε τῆς
to righteousness unto sanctification. For when bondmen ye were

ο συνζ- LITTA.
κυρίῳ ἡμῶν GLTTAW.
LITTA.

P ὁ ε.

q + εἶναι to be TIT.

r — εἶναι GLTTAW.

s — τῷ

t — αὐτῇ ἐν GLTTAW.

v — ταῖς ἐπιθυμίαις αὐτοῦ G.

w ὥσπερ

z ἀλλὰ LITTAW.

3 ἁμαρτήσωμεν should we sin LITTAW.

ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 τίνα οὖν
of sin, free ye were as to righteousness, What therefore
καρπὸν εἶχετε τότε, ἔφ' οὗ νῦν ἐπαισχύνεσθε;
'fruit had ye then, in the [things] of which now ye are ashamed?
τὸ γὰρ τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ ἐλευθερω-
for the end of those things [is] death. But now having been
θέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε
set free from sin, and having become bondmen to God, ye have
τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.
your fruit unto sanctification, and the end life eternal.
23 τὰ γὰρ ὀφώνια τῆς ἀμαρτίας θάνατος· τὸ δὲ χάρισμα
For the wages of sin [is] death; but the free gift
τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
of God life eternal in Christ Jesus our Lord.

7 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
Are ye ignorant, brethren, for to those knowing law I speak, that
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;
the law rules over the man for as long as time he may live?
2 ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δίδεται νόμος·
For the married woman to the living husband is bound by law;
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ κατήρηται ἀπὸ τοῦ νόμου· τοῦ
but if should die the husband, she is cleared from the law of the
ἀνδρός. 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει,
husband: so then, living the husband, an adulteress she shall be called,
ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα
if she be to man another; but if should die the husband, free
ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλὶδα, γενο-
she is from the law, so as for her not to be an adulteress, having
μένην ἀνδρὶ ἑτέρῳ. 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἑθνατώ-
become to man another. So that, my brethren, also ye were made
θητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
dead to the law by the body of the Christ, for to be
ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρπο-
you to another, who from among [the] dead was raised, that we should
φορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθή-
bring forth fruit to God. For when we were in the flesh, the pas-
ματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν
sins of sins, which [were] through the law, wrought in
τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· 6 νυνὶ δὲ
our members to the bringing forth fruit to death; but now
κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατει-
we were cleared from the law, having died [in that] in which we were
χόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ
held, so that should serve we in newness of spirit, and
οὐ παλαιότητι γράμματος.
not in oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο·
What then shall we say? [Is] the law sin? May it not be!
ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου τὴν τε γὰρ
But sin I knew not unless by law: for also
ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ
lust I had not been conscious of unless the law said, Not
ἐπιθυμήσεις· 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς
'thou shalt lust; but an occasion having taken sin by the

the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

VII. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin,

* the question ends at then LTA.

* + μὲν indeed LA.

β — τοῦ νόμου E.

* ἀποθανόντες (read as A. V.) E.

* [ἡμᾶς] LTr.

taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 but I see another law in my

ἐντολῆς *κατεργάσατο" ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς-γὰρ commandment, worked out in me every lust; for apart from νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου law sin [was] dead. But I was alive apart from law ποτὲ ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ once; but having come the commandment, sin revived, but I ἀπέθανον. 10 καὶ εὗρέθη μοι ἡ ἐντολή ἣ died. And was found to me [that] the commandment which [was] εἰς ζωὴν, αὕτη" εἰς θάνατον. 11 ἡ γὰρ ἁμαρτία ἀφορμὴν to life, this [to be] to death: for sin *an occasion λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ δι' αὐτῆς 'having *taken by the commandment, deceived me, and by it ἀπέκτεινεν. 12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή slew [me]. So that the law indeed [is] holy, and the commandment ἁγία καὶ δικαία καὶ ἀγαθή. 13 Τὸ οὖν ἀγαθὸν ἐμοὶ holy and just and good. That which then [is] good, to me ἐγένετο θάνατος; μὴ γένοιτο. ἅλλὰ" ἡ ἁμαρτία, ἣνι has it become death? May it not be! But sin, that φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη it might appear sin, by that which [is] good to me working out θάνατον, ἵνα γίνηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία death; that *might become *excessively *sinful. In διὰ τῆς ἐντολῆς. 14 Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός by the commandment. For we know that the law spiritual ἐστίν. ἐγὼ δὲ σαρκικός" εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. is; but I *fleshly 'am, having been sold under sin. 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω. οὐ γὰρ ὁ θέλω, τοῦτο For what I work out, I do not own: for not what I will, this πράσσω. ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. 16 εἰ δὲ ὁ οὐ θέλω, I do; but what I hate, this I practise. But if what I do not will, τοῦτο ποιῶ, *σύμφημι" τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ this I practise, I consent to the law that [it is] right. Now then οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ *οἰκοῦσα" ἐν ἐμοὶ no longer 'I 'am working out 'it; but the *dwelling 'in 'me ἁμαρτία. 18 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, *τουτέστιν" ἐν 'sin. For I know that there dwells not in me, that is in τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ my flesh, good: for to will is present with me, but κατεργάζεσθαι τὸ καλὸν οὐχ εὕρισκω. 19 οὐ γὰρ ὁ θέλω to work out the right I find not. For not what 'I 'will ποιῶ ἀγαθόν. ἅλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω. 20 εἰ δὲ ὁ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι But if what 'do 'not 'will 'I, this I practise, [it is] no longer ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. I [who] work out 'it, but the *dwelling 'in 'me 'sin. 21 Εὕρισκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, I find then the law *who *will 'to 'me to practise the right, ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 συνήδομαι γὰρ τῷ νόμῳ that me evil is present with. For I delight in the law τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον. 23 βλέπω δὲ ἕτερον of God according to the inward man: but I see another

* κατεργάσατο TTa. ' αὕτη GW. ε ἐγένετο did it become LITTAW. ἅλλ' LA.
 ἡ σαρκί μου fleshly GLTTAW. ἡ συν- T. ἅλλὰ LITTA. ἡ ἐνοικοῦσα T. ἡ τουτ'
 ἐστίν GT. οὐ [is] not LITTA. P ἅλλὰ TTa. α - ἐγὼ (read οὐ θέλω I do not will)
 LITTA]W.

νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατεύόμενον τῷ νόμῳ τοῦ
law in my members warring against the law

νοός μου, καὶ αἰχμαλωτίζοντά με· τῷ νόμῳ τῆς ἁμαρτίας
of my mind, and leading captive me to the law of sin

τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ ἄνθρωπος·
which is in my members. O wretched I man!

τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου· τούτου;
who me shall deliver out of the body of this death?

25 εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν·
I thank God through Jesus Christ our Lord.

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ·
So then myself I with the indeed mind serve law God's;

τῷ δὲ σαρκὶ νόμῳ ἁμαρτίας.
but with the flesh law sin's.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ, ἢ μὴ
[There is] then now no condemnation to those in Christ Jesus, not

κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 2 ὁ γὰρ
according to flesh who walk, but according to Spirit. For the

νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἡλευθέρωσέν
law of the Spirit of life in Christ Jesus set free

με¹ ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3 Τὸ γὰρ
me from the law of sin and of death. For

ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,
powerless [being] the law, in that it was weak through the flesh,

ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιωματι σαρκὸς ἁμαρτίας
God, his own Son having sent, in likeness of flesh of sin,

καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτιαν ἐν τῇ σαρκί, 4 ἵνα
and for sin, condemned sin in the flesh, that

τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ
the requirement of the law should be fulfilled in us, who not according to

σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ γὰρ
flesh walk, but according to Spirit. For they that

κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ
according to flesh are, the things of the flesh mind; and they

κατὰ πνεῦμα, τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα
according to Spirit, the things of the Spirit. For the mind

τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ
of the flesh [is] death; but the mind of the Spirit, life

καὶ εἰρήνη. 7 Διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρα εἰς
and peace. Because the mind of the flesh [is] enmity towards

θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύνα-
God: for to the law of God it is not subject; for neither can

ται· 8 οἱ δὲ ἐν σαρκὶ ὄντες, θεῷ ἀρέσκει οὐδὲν ἀντα-
it [be]; and they that in flesh are, God please cannot.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ
But ye not are in flesh, but in Spirit, if indeed [the]

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ
Spirit of God dwells in you; but if anyone [the] Spirit of Christ

οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ
has not, he is not of him; but if Christ [be] in you, the

μὲν σῶμα νεκρὸν διὰ ἁμαρτιαν, τὸ δὲ πνεῦμα ζωὴ
indeed body [is] dead on account of sin, but the Spirit life

διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος
on account of righteousness. But if the Spirit of him who raised up

members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

VIII. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For they carnally minded are death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from

¹ + ἐν in (the) TIT[A].
ἐν ᾧ φρονεῖ GLTITAW.

² χάρις thanks (to God) LITTA.
³ σε thee T.

⁴ — μὲν T.
⁵ διὰ LITTA.

⁶ — μὴ κατὰ τὸ
⁷ + τὸν TIT[A].

the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἰγείρας τὸν^α Jesus from among [the] dead dwells in you, he who raised up the
 χριστὸν ἐκ νεκρῶν ζωοποιήσκει καὶ τὸ θνητὰ σώματα Christ from among [the] dead will quicken also *mortal* bodies
 ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα^α ἐν ὑμῖν. 12 Ἀρα your on account of *that* *dwells* *his* *Spirit* in you. So
 οὖν, ἀδελφοί, ὀφείλεται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα then, brethren, debtors we are, not to the flesh, *according to* *flesh*
 ζῆν· 13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· *to* *live*; for if according to flesh ye live, ye are about to die;
 εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσθε. but if by [the] Spirit the deeds of the body ye put to death, ye will live:
 14 Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί *εἰσιν* υἱοὶ θεοῦ.^α for as many as by [the] Spirit of God are led, these are sons of God.
 15 οὐ γὰρ ἐλάβετε πνεῦμα *δουλείας*^α πάλιν εἰς φόβον, *ἀλλ’*^α ye not *ye* *received* a spirit of bondage again unto fear, but
 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ, ὁ πατήρ. ye received a Spirit of adoption, whereby we cry, Abba, Father.
 16 Αὐτὸ τὸ πνεῦμα *συμμαρτυρεῖ*^α τῷ πνεύματι ἡμῶν, ὅτι *Itself* *the* *Spirit* bears witness with our spirit, that
 ἐσμέν τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι we are children of God. And if children, also heirs: heirs
 μὲν θεοῦ, *συγκληρονόμοι*^α δὲ χριστοῦ· εἴπερ *συμπάσχομεν*,^α indeed of God, and joint-heirs of Christ; if indeed we suffer together,
 ἵνα καὶ συνδοξασθῶμεν. that also we may be glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a

18 Λογίζομαι γὰρ ὅτι οὐκ ἀξία τὰ παθήματα τοῦ νῦν For I reckon that not worthy [are] the sufferings of the present
 καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι time [to be compared] with the *about* *glory* to be revealed
 εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκά- to us. For the earnest expectation of the creation *the* *revelation*
 λυψιν τῶν νῶν τοῦ θεοῦ ἀπεκδέχεται. 20 τῇ γὰρ ματαιότητι lation *of* *the* *sons* *of* *God* *awaits*; for to vanity
 ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑπο- the creation was subjected, not willingly, but by reason of him who sub-
 τάξαντα, ἢ ἐπ’ ἐλπίδι 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερω- jected [it], in hope that also *itself* *the* *creation* shall be
 θήσεται ἀπὸ τῆς *δουλείας*^α τῆς φθορᾶς εἰς τὴν ἐλευθερίαν freed from the bondage of corruption into the freedom
 τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ of the glory of the children of God. For we know that all the
 κτίσις *συστενάζει*^α καὶ συνωδίνει ἀχρι τοῦ νῦν· 23 οὐ the creation groans together and travaileth together until now. *Not*
 μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος *only* *and* [so], but even ourselves the first-fruit of the Spirit
 ἔχοντες, *καὶ ἡμεῖς*^α αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν having, also we ourselves *in* *ourselves* *groan*, *adoption*
 ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ *awaiting—* the redemption of our body.
 γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἐστὶν ἐλπίς· For in hope we were saved; but hope seen is not hope;

* — τὸν LTTA.

* χριστὸν [Ἰησοῦν] (Jesus) ἐκ νεκρῶν L; ἐκ νεκρῶν χριστὸν Ἰησοῦν T.

b τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος (read as A. V.) ET.

c υἱοὶ εἰσιν θεοῦ LTTAW.

d δου-

λίαν T. e ἀλλὰ LTTA. f συν- T. g συν- TA.

h ἐφ’ T.

i διότι T.

j δουλείας T.

k ἡμεῖς καὶ TA; [ἡμεῖς] καὶ LTT.

δ. γὰρ βλέπει τις τί "καί" ἐλπίζει; 25 εἰ δὲ ὁ οὐ
for what ^{we} see anyone why also does he hope for? But if what ^{we} see
ἐλπίζομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 Ὡσαύτως
^{we} we hope for, in endurance. ^{In} like manner

δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται "ταῖς ἀσθενείαις" ἡμῶν
and also the Spirit jointly helps our weaknesses;

τὸ γὰρ τί προσευξόμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ἄλλ'
for that which we should pray for according as it behoves, we know not, but

αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς
itself the Spirit makes intercession for us with groanings

ἀλαλήτοις. 27 ὁ δὲ ἑρευνῶν τὰς καρδίας οἶδεν τί τὸ
inexpressible But he who searches the hearts knows what [is] the

φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ
mind of the Spirit, because according to God he intercedes for

ἀγίων. 28 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα
saints. But we know that to those who love God all things

"συνεργεῖ" εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς
work together for good, to those who according to purpose ^{called}

οὖσιν. 29 ὅτι οὗς πρόεγνω, καὶ προώρισεν συμμόρ-
are. Because whom he foreknew, also he predestinated [to be] conformed

φους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρω-
to the image of his Son, for ^{to be} him [the] first-

τότοκόν ἐν πολλοῖς ἀδελφοῖς. 30 οὗς δὲ προώρισεν, τούτους
born among many brethren. But whom he predestinated, these,

καὶ ἐκάλεσεν καὶ οὗς ἐκάλεσεν, τούτους καὶ ἰδικαίωσεν οὗς
also he called; and whom he called, these also he justified; ^{whom}

δὲ ἰδικαίωσεν, τούτους καὶ ἐδόξασεν.

^{but} he justified, these also he glorified.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,
What then shall we say to these things? If God [be] for us,

τίς καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἄλλ'
who against us? Who indeed his own Son spared not, but

ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐκ καὶ σὺν αὐτῷ
for us all gave up him, how ^{not} also ^{with} him

τὰ πάντα ἡμῖν χαρίσεται; 33 τίς ἐγκαλέσει κατὰ
all things us ^{will} he grant? Who shall bring an accusation against

ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων. 34 τίς ὁ κατα-
[the] elect of God? [It is] God who justifies: who he that con-

κρίνων; χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἔγερθεῖς;
dems? [It is] Christ who died, but rather also is raised up;

ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ
who also is at [the] right hand of God; who also intercedes for

ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ;
us: who us shall separate from the love of Christ?

Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ
tribulation, or strait, or persecution, or famine, or nakedness, or

κίνδυνος, ἢ μάχαιρα; 36 καθὼς γέγραπται, "Ὅτι ἐνεκά σου
danger, or sword? According as it has been written, For thy sake

θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα
we are put to death whole the day; we were reckoned as sheep

σφαγῆς. 37 Ἀλλ' ἐν τούτοις πᾶσι ὑπερνικῶμεν διὰ
of slaughter. But in these things all we more than overcome through

man seek, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

— καὶ LT[A].

— ὑπὲρ ἡμῶν LTTAW.

ἄλλα LTTA.

OLTAW.

τῇ ἀσθενείᾳ (read our weakness) LTTAW.

ἐραυνῶν TTr.

Ἰησοῦς Jesus [L]T.

— καὶ LTT[A].

— καὶ [L]T.

ἐνεκά TTrW.

— καὶ LTT[A].

— καὶ [L]T.

ἐνεκά TTrW.

accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 that I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that

τοῦ ἀγαπήσαντος ἡμᾶς. 38 πίπεισμαι γὰρ ὅτι οὔτε him who loved us. For I am persuaded that neither θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστώτα, οὔτε μέλλοντα, 39 οὔτε ὕψωμα, οὔτε powers, nor things present, nor things to be, nor height, nor βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρῖσαι depth, nor any created thing will be able us to separate ἀπὸ τῆς ἀγάπης τοῦ θεοῦ, τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ from the love of God, which [is] in Christ Jesus Lord ἡμῶν. our.

9 Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης Truth I say in Christ, I lie not, bearing witness with

μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι λύπη me my conscience in [the] Spirit Holy, that grief

μοι ἐστὶν μεγάλη, καὶ ἀδιάλειπτος δόνησις τῇ καρδίᾳ μου. to me is great, and unceasing sorrow in my heart.

3 νυχοῦμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ for I was wishing myself I a curse to be from the Christ

ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα for my brethren, my kinsmen according to flesh;

4 οἱ τινὲς εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα, who are Israelites, whose [is] the adoption and the glory,

καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ and the covenants and the lawgiving, and the service and the

ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ promises; whose [are] the fathers; and of whom [is] the Christ

κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς according to flesh, who is over all God blessed to the

αἰῶνας. ἀμήν. 6 Οὐχ οἶον δὲ ὅτι ἐκπίπτωκεν ὁ λόγος τοῦ ages. Amen. Not however that has failed the word

θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ of God; for not all which [are] of Israel those [are] Israel:

7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' nor because they are seed of Abraham [are] all children: but,

ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα. 8 Τούτέστιν, οὐ τὰ In Isaac shall be called to thee a seed. That is, not the

τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα children of the flesh these [are] children of God; but the children

τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 9 ἐπαγγελίας γὰρ of the promise are reckoned for seed. For of promise

ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ this word [is], According to this time I will come, and

ἔσται τῇ Σάρρᾳ υἱός. 10 Οὐ μόνον δέ, ἀλλὰ καὶ Ῥε there shall be to Sarah a son. And not only [that], but also Re-

βέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν becca by one conception having, Isaac our father,

11 μὴ ᾧ γὰρ γεννηθέντων, μηδὲ πραξάντων not yet [the] children for being born, nor having done

τι ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ' ἐκλογὴν τοῦ θεοῦ anything good or evil, [that] the according to election of God

πρόθεσις μὲν, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, purpose might abide, not of works, but of him who calls,

7 οὔτε δυνάμεις placed after μέλλοντα GLTTAW. 8 συμμ- T. 9 ἀνάθεμα εἶναι αὐτὸς ἐγὼ LITTAW. 10 Ἰσραηλῖται T. 11 ἡ διαθήκη the covenant L. 12 τοῦτ' ἐστὶν GLTTA. 13 μὴ φάλλον LITTA. 14 πρόθεσις τοῦ θεοῦ GLTTAW.

12 ἡ ἐρρήθη αὐτῇ, "Οτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι·
it was said to her, The greater shall serve the lesser:

13 καθὼς γέγραπται. Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ
according as it has been written, Jacob I loved, and Esau
ἐμίσησα.
I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ;
What then shall we say? Unrighteousness with God [is there]?

μὴ γένοιτο· 15 τῷ γὰρ Μωσῇ λέγει, Ἐλεῆσω ὃν ἂν
May it not be! For to Moses he says, I will shew mercy to whomsoever

ἐλεῶ, καὶ οἰκτερήσω ὃν ἂν οἰκτείρω.
I shew mercy, and I will feel compassion on whomsoever I feel compassion.

16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,
So then [it is] not of him that wills, nor of him that runs,

ἀλλὰ τοῦ ἐλεούντος· θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ Φαραῶ,
but 'who 'shews 'mercy 'of 'God. For says the scripture to Pharaoh,

Ὅτι εἰς αὐτὸ τοῦτο ἐξηγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ
For this same thing I raised out thee, so that I might shew in thee

τὴν δύναμίν μου, καὶ ὅπως διαγγεῶ τὸ ὄνομά μου ἐν πάσῃ
my power, and so that should be declared my name in all

τῇ γῇ. 18 Ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει
the earth. So then to whom he will he shews mercy, and whom he will

σκληρύνει.
he hardens.

19 Ἐρεῖς ὁὖν μοι, τί μοι ἐτι μέμφεται; τῷ γὰρ βου-
Thou wilt say then to me, Why yet dost he find fault? for 'the 'pur-

λήματι αὐτοῦ τίς ἀνθέστηκεν; 20 Ὁ μὲν οὖν γε, ὦ ἄνθρωπε,
pose 'of 'him 'who 'has 'resisted? Yea, rather, O man,

σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ
'thou 'who 'art that answerest against God? Shall 'say 'the

πλάσμα τῷ πλάσαντι, τί με ἐποίησας οὕτως;
'thing 'formed to him who formed [it], Why me madest thou thus?

21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ
Or has not authority the potter over the clay, out of the

αὐτοῦ φεράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ
same lump to make one 'to 'honour 'vessel, and another

εἰς ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν,
to dishonour? And if 'willing 'God to shew wrath,

καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακρο-
and to make known his power, bore in much long-

θυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· 23 καὶ ἵνα
suffering vessels of wrath fitted for destruction; and that

γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
he might make known the riches of his glory upon vessels

ἐλεους, ἃ προητοίμασεν εἰς δόξαν; 24 οὓς καὶ ἐκάλεσεν
of mercy, which he before prepared for glory, 'whom 'also 'he 'called

ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ
'us not only from among [the] Jews, but also from among [the]

ἐθνῶν· 25 ὡς καὶ ἐν τῷ Ὠσηε λέγει, Καλέσω τὸν οὐ
nations? As also in Hosea he says, I will call that which [is] not

λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.
my people, My People; and that not beloved, Beloved.

26 Καὶ ἔσται, ἐν τῷ τόπῳ ὃ ἡ ἐρρήθη· Ὁ λαός
And it shall be, in the place where it was said to them, Not 'people

calleth; 12 it was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be de-

clared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing

formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour,

and another unto dishonour? 22 What if God, willing to shew his wrath, and to make

his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 and that he might make known the riches of his glory on the vessels

of mercy, which he had afore prepared unto glory, 24 even us, whom he hath called, not of the Jews

only, but also of the Gentiles? 25 As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which

was not beloved. 26 And it shall come

^h ἐρρήθη LITTA.

^k ἐλεούντος LITTA.

^o ὡς ἄνθρωπε, μενούργε (μενούργε LIT) LITTA.

ⁱ γὰρ Μωσῇ G; Μωσῇ γὰρ LA; Μωσεί γὰρ TT; Μωσῇ γὰρ W.

^l μοι οὖν LITTA W.

^m + οὖν then LA W.

^p — αὐτοῖς [L] TT.

ⁿ — γὰρ for E.

to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

X. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describ-

μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. 27 Ἡ-
[my [are] ye, there they shall be called sons of God [the] living. 27
σαίας δὲ κράζει· ὑπὲρ τοῦ Ἰσραὴλ, Ἐάν· ὁ ἀριθμὸς
asias 'bnt cries concerning Israel, If 'should be the 'number
τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατὰλειμ-
of the 'sons of Israel as the sand of the sea, the remnant
μα¹ σωθήσεται· 28 λόγον γὰρ συντελῶν καὶ συντέμνων
shall be saved: for [the] matter [he is] concluding and cutting short
ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον² ποιήσει
in righteousness: because a matter cut short will 'do [the]
κύριος ἐπὶ τῆς γῆς. 29 Καὶ καθὼς προεῖρηκεν Ἡσαίας,
'Lord upon the earth. And according as said before Esaias,
Εἰ μὴ κύριος Σαβαὼθ ἔγκατελειπεν³ ἡμῖν σπέρμα, ὡς Σόδομα
Unless [the] Lord of Hosts had left us a seed, as Sodom
ἀν. ἐγενήθημεν, καὶ ὡς Γόμορρα ἀν. ὠμοιώθημεν.
we should have become, and as Gomorrah we should have been made like.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιο-
What then shall we say? That Gentiles that follow not after right-
σύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως⁴
eousness, attained righteousness, but righteousness that [is] by faith.

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δι-
But Israel, following after a law of righteousness, to a law of
καισύνης⁵ οὐκ ἔφθασεν. 32 διὰ τὴν⁶ οὐκ ἐκ πί-
righteousness did not attain. Why? Because [it was] not by faith,
στεως, ἀλλ' ὡς ἐξ ἔργων νόμου⁷ προσέκοψαν· γὰρ⁸ τῷ λίθῳ
but as by works of law. For they stumbled at the stone
τοῦ προσκόμματος, 33 καθὼς γέγραπται, Ἴδου τίθημι ἐν
of stumbling, according as it has been written, Behold I place in
Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ πᾶς⁹
Sion a stone of stumbling and rock of offence: and every one
ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.
that believeth on him shall not be ashamed.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ
Brethren, the good pleasure of my own heart, and
δέησις¹⁰ ἢ¹¹ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστίν¹² εἰς
supplication to God on behalf of Israel is for
σωτηρίαν. 2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν,
salvation. For I bear witness to them that zeal for God they have,
ἀλλ' οὐ κατ' ἐπίγνωσιν. 3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ
but not according to knowledge. For being ignorant of the of God
δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην¹³ ζητοῦντες στήσαι,
'righteousness, and their own righteousness seeking to establish,
τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 4 τέλος γὰρ¹⁴
to the righteousness of God they submitted not. For [the] end
νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.
of law Christ [is] for righteousness to every one that believes.

5 Μωσῆς γὰρ γράφει¹⁵ τὴν δικαιοσύνην τὴν ἐκ τοῦ¹⁶
For Moses writes [of] the righteousness which [is] of the
νόμου, ὅτι¹⁷ ὁ ποιήσας¹⁸ αὐτὰ¹⁹ ἄνθρωπος ζήσεται
law, That the having practised those things man shall live
ἐν αὐτοῖς. 6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει,
by them. But the of faith righteousness thus speaks:

¹ ὑπόλειμμα LITTA. ² ἐν δικαιοσύνῃ ὅτι λόγον συντετμημένον LITTA. ³ ἐν τ.
⁴ δικαιοσύνης (read to [that] law) LITTA. ⁵ διὰ τί LITTA. ⁶ νόμον LITTA. W.
⁷ γὰρ LITTA. ⁸ πᾶς (read ὁ he that) LITTA. W. ⁹ τῷ LITTA. W. ¹⁰ αὐτὸν them
[is] GLITTA. W. ¹¹ δικαιοσύνην GLITTA. W. ¹² Μωσῆς GLITTA. W. ¹³ + ὅτι that T.
¹⁴ τοῦ TITTA. ¹⁵ ὅτι T. ¹⁶ αὐτὰ [L]T. ¹⁷ αὐτῇ LITTA.

Μὴ εἰπῇς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶν χριστὸν καταγαγεῖν. 7 ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶν χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως. 9 κηρύσσομεν 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην. στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταίσχυνθήσεται. 12 Οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. 13 Πᾶς γὰρ ὅς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται. 14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν οὐκ ἤκουσαν; πῶς δὲ ἀκούουσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά. 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 Ἀρα ἡ πίστις ἔξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος θεοῦ. 18 ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρας τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. 19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ; πρῶτος

eth the righteousness which is of the law, That the man which doeth these things shall live by them. 6-But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say,

κ — τῇ κ. ἰ ἐπικαλέσονται should they call LITTAW. π πιστεύουσιν should they believe LITTAW. ἀκούονται τ; ἀκούσωσιν should they hear LITTAW. κηρύξουσιν should they preach LITTAW. ε — εὐαγγελιζομένων εἰρήνην τῶν LITTAW. γ — τὰ LITTAW. χριστοῦ of Christ LITTAW. μενοῦν γε LITTAW. Ἰσραὴλ οὐκ ἔγνω GLITTAW.

Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

XI. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (according as it is written, God hath given them the spirit

"Μωσῆς" λέγει, "Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
Moses says, I will provoke to jealousy you through [those] not
ἐθνει, "ἐπὶ" ἔθνει ἀσυνέτῳ παροργίζω ὑμᾶς. 20 Ἡ-
a nation, through a nation without understanding I will anger you. "E-
σαίας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην * τοῖς ἐμὲ μὴ ζη-
saiaas 'but is very bold and says, I was found by those 'me 'not 'seek-
τοῦσιν, ἐμφάνης ἐγενόμην * τοῖς ἐμὲ μὴ ἐπερωτῶσιν. 21 πρὸς
ing; manifested I became to those 'me 'not 'enquiring 'after. "To
δὲ τὸν Ἰσραὴλ λέγει, "Ὀλὴν τὴν ἡμέραν ἐξέπτεσα τὰς
'but Israel he says, "Whole 'the day I stretched out
χεῖράς-μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
my hands to a people disobeying and contradicting.

11 Λέγω οὖν, Μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; ἢ
I say then, Did 'thrust 'away 'God his people?

μὴ-γένοιτο· καὶ-γὰρ ἐγὼ "Ἰσραηλίτης" εἰμὶ, ἐκ σπέρματος
May it not be! For also I an Israelite am, of [the] seed
'Αβραάμ, φυλῆς "Βενιαμίν." 2 οὐκ ἀπώσατο ὁ θεὸς
of Abraham, of [the] tribe of Benjamin. "Did 'not 'thrust 'away 'God

τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἰδατε ἐν
his people, whom he foreknew. Know ye not in [the history of]

ἢ "Ἠλίας" τί λέγει ἡ γραφή; ὥς ἐντυγχάνει τῷ θεῷ κατὰ
Elias what says the scripture? how he pleads with God against

τοῦ Ἰσραὴλ, "λέγων," 3 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν,
Israel, saying, Lord, thy prophets they killed,

καὶ τὰ θυσιάστηρά σου κατέσκαψαν· καγὼ ὑπελείφθην μό-
and thine altars they dug down; and I was left a-

νος, καὶ ζητοῦσιν τὴν ψυχὴν μου. 4 Ἀλλὰ τί λέγει αὐτῷ ὁ
lone, and they seek my life. But what says to him the

χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχίλους ἀνδρας
divine answer? I left to myself seven thousand men

οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. 5 Οὕτως οὖν καὶ ἐν τῷ
who bowed not a knee to Baal. Thus then also in the

νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν.
present time a remnant according to 'election of grace there has been.

6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται
But if by grace, no longer of works; else grace no longer becomes

χάρις. * εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστιν χάρις· ἐπεὶ τὸ ἔργον
grace; but if of works, no longer is it grace; else work

οὐκέτι ἐστὶν ἔργον.
no longer is work.

7 Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, "τοῦτον" οὐκ ἐπέτυχεν,
What then? What 'seeks 'for 'Israel, this it did not obtain;

ἢ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, 8 καθὼς
but the election obtained [it], and the rest were hardened, according as

γέγραπται, "Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
it has been written, "Gave 'them 'God a spirit of slumber,

ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκοεῖν, ὥς
eyes so as not to see, and ears so as not to hear, unto

τῆς σήμερον ἡμέρας. 9 καὶ "Δαβὶδ" λέγει, Γενηθήτω ἡ τράπεζα
this day. And David says, Let be 'table

αὐτῶν εἰς παγίδα, καὶ εἰς θῆραν, καὶ εἰς σκάνδαλον, καὶ εἰς
'their for a snare, and for a trap, and for cause of offence, and for

* Μωϋσῆς GLTTAW. * ἐπ' TTR. * + [ἐν] by (those) LTA. * + [ἐν] by (those) LTR.
† + [, ὃν προέγνω] whom he foreknew L. * Ἰσραηλίτης T. * Βενιαμίν LTTA.
ἢ "Ἠλίας" T. * — λέγων GLTTAW. * — καὶ LTTAW. * — εἰ δὲ ἐξ to end of verse
GLTTA[A]. * — ἐστὶν A. * τοῦτο GLTTAW. * καθάπερ εἶπεν as TTR. * Δαυεὶδ
LTTA; Δαυὶδ GW.

ἀνταπόδομα αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν
a recompense to them: let be darkened their eyes
τοῦ·μή βλέπειν, καὶ τὸν νῦτον αὐτῶν "διαπαντός" ἰσὺ-
so as not to see, and their back continually bow thou
καμψον.¹
down.

11 Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο·
I say then, Did they stumble that they might fall? May it not be!

ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς
but by their offence salvation [is] to the nations, for

τὸ παραζηλώσαι αὐτοὺς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν
to provoke to jealousy them. But if their offence [be the]

πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων,
wealth of [the] world, and their default [the] wealth of [the] nations,

πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; 13 Ὑμῖν "γὰρ" λέγω
how much more their fullness? "To" you for I speak,

τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν ἔιμι ἐγὼ ἔθνων ἀπόστολος,
the nations, inasmuch as "am" I "of" [the] "nations" apostle,

τὴν διακονίαν μου δοξάζω, 14 εἰ πως παραζηλώσω
my service I glorify, if by any means I shall provoke to jealousy

μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ
my flesh, and shall save some from among them. For if

ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμον. τίς ἡ ὁ πρόσ-
their casting away [be the] reconciliation of [the] world, what the recep-

ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;
tion, except life from among [the] dead?

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα καὶ εἰ ἡ ρίζα
Now if the first-fruit [be] holy, also the lump; and if the root

ἁγία, καὶ οἱ κλάδοι. 17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθη-
[be] holy, also the branches. But if some of the branches were broken

σαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ
off, and thou, a wild olive tree being, wast grafted in amongst them, and

ἰσυγκοινωνός τῆς ρίζης καὶ τῆς πίότητος τῆς ἐλαίας
a fellow-partaker of the root and of the fatness of the olive tree

ἐγένου, 18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι,
became, boast not against the branches; but if thou boastest against

οὐ σὺ τὴν ρίζαν βαστάζεις, ἁλλ' ἡ ρίζα σέ. 19 Ἐ-
[them], "not" thou the "root" "bearest," but the root thee. Thou

ρεῖς οὖν, Ἐξεκλάσθησαν ὅι κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθῃ.
wilt say then, Were broken out the branches, that I might be grafted in.

20 Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
Well; by unbelief they were broken out, and thou by faith

ἔστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεός
standest. Be not high-minded, but fear: for if God

τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σου
the "according to" nature "branches" spared not— lest neither thee

ᾤψιηται. 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·
he should spare. Behold then [the] kindness and severity of God:

ἐπὶ μὲν τοὺς πεσόντας, ἁποτομίαν· ἐπὶ δὲ σε, χρηστό-
upon those that fell, severity; and upon thee, kind-

τητα, ἂν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκ-
ness, if thou continue in [his] kindness, else also thou wilt

of slumber, eyes that they should not see, and ears that they should not hear; unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: 10 let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 if by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy, and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: 21 for if God spared not the natural

¹ διὰ παντός LITTA. ¹ συν- T. ² δὲ and LITTA. ³ + οὖν then LITTAJAW.
⁴ πρόσληψις LITTA. ⁵ — καὶ TITTAJ. ⁶ ἁλλὰ TITTA. ⁷ — οἱ GLITTAJAW. ⁸ εν- T.
⁹ ἐκλάσθησαν broken off LIT. ¹⁰ ὑψηλὰ φρόνει TIT. ¹¹ — μήπως LITTAJ. ¹² φείσεται
he will spare GLITTAJAW. ¹³ ἀποτομία LITTA. ¹⁴ χρηστότης θεοῦ kindness of God LITTA.
¹⁵ ἐπιμένεις TIT.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ
 I exhort therefore you, brethren, by the compassions
 θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν,
 of God, to present your bodies a sacrifice living, holy,
 ἑυάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. 2 καὶ μὴ
 well-pleasing to God, the intelligent service your. And not
 ὡς σχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ
 fashion yourselves to this age, but be transformed by the
 ἀνακαινῶσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί
 renewing of your mind, for to prove by you what [is]
 τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.
 will of God the good and well-pleasing and perfect.
 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ
 For I say through the grace which is given to me, to everyone
 τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ
 that is among you, not to be high-minded above what it becometh [you]
 φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ
 to be minded; but to be minded so as to be sober-minded to each as
 θεὸς ἐμέρισεν μέτρον πίστεως. 4 Καθάπερ γὰρ ἐν ἐνὶ σώματι
 God divided a measure of faith. For even as in one body
 μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν
 members many we have, but the members all not the same
 ἔχει πρᾶξιν. 5 οὕτως οἱ πολλοὶ ἐν σῶμα ἑαμεν ἐν χριστῷ,
 have function; thus the many one body we are in Christ,
 ὅς δὲ καθ' εἰς ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα
 and each one of each other members. But having gifts
 κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε
 according to the grace which is given to us different, whether
 προφητείαν, κατὰ τὴν ἀνάλογίαν τῆς πίστεως. 7 εἴτε δια-
 prophecy according to the proportion of faith; or ser-
 κονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·
 vice in service; or he that teaches in teaching;
 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν
 or that exhorts in exhortation; he that imparts in
 ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν,
 simplicity, he that takes the lead with diligence; he that shews mercy—
 ἐν ἰλαρότητι. 9 Ἡ ἀγάπη ἀνυπόκριτος· ἀποστνγούντες τὸ
 with cheerfulness. [Let] love [be] unfeigned; abhorring
 πονηρόν, κολλώμενοι τῷ ἀγαθῷ. 10 τῇ φιλαδελφίᾳ εἰς ἀλ-
 evil, cleaving to good; in brotherly love towards one
 λήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι·
 another kindly affectioned; in [giving] honour one another going before;
 11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ καιρῷ
 in diligence, not slothful; in spirit, fervent; in season
 δουλεύοντες. 12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένον-
 serving. In hope, rejoicing; in tribulation, enduring
 τες, τῇ προσευχῇ προσκαρτεροῦντες. 13 ταῖς χρείαις τῶν
 ing in prayer, steadfastly continuing; to the needs of the
 ἁγίων κοινωνοῦντες, τὴν φιλαδελφίαν διώκοντες. 14 εὐλογεῖτε
 saints communicating; hospitality pursuing. Bless
 τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. 15 χαί-
 those that persecute you; bless, and curse not. Re-
 ρεῖτε μετὰ χαίροντων, καὶ κλαίειν μετὰ κλαίωντων. 16 τὸ
 rejoice with rejoicing ones, and weep with weeping ones; the

or who hath been his counsellor? 35 or who hath first given to him, and it shall be recom-pensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and accept-able, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 or ministry, let us wait on our ministering; or he that teacheth, on teaching; 8 or he that exhorteth, on exhortation: he that giveth, let him do it with sim-plicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9 Let love be without dissim-ulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 not slothful in business; fervent in spirit; serv-ing the Lord; 12 re-joicing in hope; pa-tient in tribulation; continuing instant in

1 τῷ θεῷ εὐάρεστον T. 2 συ(συν. Α) σχηματίζεσθαι to fashion yourselves) LA; συνσχη-
 ματίζεσθε T. 3 μεταμορφοῦσθαι to be transformed LA. 4 — ὑμῶν (read the mind) LITTAU.
 5 πολλά μέλη LITTAU. 6 τῷ κυρίῳ the Lord RLITTAU. 7 — καὶ LITTAU.

prayer; 13 distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

XIII. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually

αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρο-
same thing toward one another minding, not high things mind-
νούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε
ing, but with the lowly going along: be not
φρόνιμοι παρ' ἑαυτοῖς. 17 μηδενὶ κακὸν ἀντι κακοῦ ἀποδι-
wise in yourselves: to no one evil for evil ren-
δόντες· προνοοῦμενοι κατὰ ἑνώπιον πάντων ἀνθρώπων
dering: providing right [things] before all men:
18 εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρη-
if possible, as to yourselves, with all men being
νεύοντες. 19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε
at peace; not yourselves avenging, beloved, but give
τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀντα-
place to wrath: for it has been written, To me vengeance! I will
ποδώσω, λέγει κύριος. 20 Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς
recompense, says [the] Lord. If therefore should hunger enemy
σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο
thine, feed him; if he should thirst, give drink him; this
γὰρ ποίῳν, ἀνθρακας πυρὸς σπυρεύσεις ἐπὶ τὴν κεφαλὴν
for doing, coals of fire thou wilt heap upon head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ
this. Be not overcome by evil, but overcome with
ἀγαθῷ τὸ κακόν.
good evil.

13 Πᾶσα ψυχὴ ἑξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
Every soul to authorities above [him] let be subject.
οὐ γὰρ ἐστὶν ἑξουσία εἰ μὴ ἀπὸ θεοῦ· αἱ δὲ οὖσαι
For there is no authority except from God; and those that are
ἑξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσιν. 2 ὥστε ὁ
authorities, by God have been appointed. So that he that
ἀντιπασσόμενος τῇ ἑξουσίᾳ, τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν
sets himself against the authority, the of God ordinance resists;
οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα ἄλγιστονται. 3 οἱ
and they that resist, to themselves judgment shall receive. The
γὰρ ἄρχοντες οὐκ εἰσιν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ
for rulers are not a terror to good works, but
τῶν κακῶν. θέλεις δὲ μὴ φοβέσθαι τὴν ἑξουσίαν; τὸ
to evil [one]. Dost thou desire not to be afraid of the authority? the
ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. 4 θεοῦ γὰρ
good practise, and thou shalt have praise from it; for of God
διάκονός ἐστιν σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,
a servant it is to thee for good. But if evil thou practisest,
φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός
fear; for not in vain the sword it wears; for of God a servant
ἐστίν, ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. 5 διὸ
it is, an avenger for wrath to him that evil does. Wherefore
ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν,
necessary [it is] to be subject, not only on account of wrath.
ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ
but also on account of conscience. For on this account also
φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
tribute pay ye; for ministers of God they are, on this same thing
προσκαρτεροῦντες. 7 ἀπόδοτε οὖν πᾶσιν τὰς ὀφείλας
attending continually. Render therefore to all their dues:

* + [ἐνώπιον τοῦ θεοῦ καὶ] before God and L. * τῶν L. * ἀλλὰ ἐὰν But if LITTA.
* ὑπὸ LITTA. * — ἑξουσίαι GLITTAW. * — τοῦ GLITTAW. * ἄλγιστονται LITTA. * τῷ ἀγαθῷ
* εἰς to a good work LITTAW. * τῷ κακῷ to an evil [one] LITTAW. * — οὖν LITTAW.

τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ
to whom tribute, tribute; to whom custom, custom; to whom
τὸν φόρον, τὸν φόρον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8 Μηδενὶ
fear, fear; to whom honour, honour. To no one

μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ
anything owe ye, unless to love one another: for he that
(lit. nothing)

ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν. 9 τὸ γάρ, Οὐ
loves the other, law has fulfilled. For, "Not

μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις,
"thou shalt commit adultery, Thou shalt not commit murder, Thou shalt not steal,
"οὐ ψευδομαρτυρήσεις," οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα
Thou shalt not bear false witness, Thou shalt not lust; and if any other com-

ἐντολὴ. ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἔν τῷ, "Ἀγα-
commandment, in this word it is summed up, in this, Thou

πήσεις τὸν πλησίον σου ὡς ἑαυτόν." 10 Ἡ ἀγάπη τῷ πλη-
shalt love thy neighbour as thyself. Love to the neigh-

σίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
bour, evil does not work: "fulness "therefore "of [the] law "love[is].

11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς
Also this, knowing the time, that [the] hour "we [it is]

ἦδη ἔξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ
"already out of sleep should be roused; for now nearer [is] of us the

σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νῦν προέκοψεν, ἡ δὲ
salvation, than when we believed. The night is advanced, and the

ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,
day has drawn near; we should cast off therefore the works of darkness,

καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ,
and should put on the armour of light. As in [the] day,

εἰσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-
becomingly we should walk; not in revels and drinking, not in cham-

ταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. 14 ἄλλ' ἐνδύσασθε
bering and wantonness, not in strife and emulation. But put on

τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
the Lord Jesus Christ, and "of the "flesh "forethought "not

ποιεῖσθε εἰς ἐπιθυμίας.
"do "take "for "desire.

14 Τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς
But him being weak in the faith receive not for

διακρίσεις διαλογισμῶν. 2 Ὅς μὲν πιστεῖι φαγεῖν πάντα,
decisions of reasonings. One believes to eat all things;

ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ ἐσθίων, τὸν μὴ
another being weak "herbs "eats. He that eats, "him "that "not

ἐσθιοντα μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐ-
"eats "let "him "not "despise; and he that eats not, "him "that

σθιοντα μὴ κρίντω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
"eats "let "him "not "judge: for God him received. "Thou

τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
"who "art judging another's servant? to his own master he standeth

ἢ πίπτει. σταθήσεται δέ· ὁ δυνατός γὰρ ἐστὶν ὁ θεός
or falls. And he shall be made to stand; for able is God

στήσαι αὐτόν. 5 Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν,
to make "stand "him. One judges a day [to be] above a day;

σὺ τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
"who "art judging another's servant? to his own master he standeth

ἢ πίπτει. σταθήσεται δέ· ὁ δυνατός γὰρ ἐστὶν ὁ θεός
or falls. And he shall be made to stand; for able is God

στήσαι αὐτόν. 5 Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν,
to make "stand "him. One judges a day [to be] above a day;

upon this very thing.
7 Render therefore to

all their dues: tribute to

whom tribute is

due; custom to whom

custom; fear to whom

fear; honour to whom

honour. 8 Owe no man

anything, but to love

one another: for he

that loveth another

hath fulfilled the law.

9 For this, Thou shalt

not commit adultery,

Thou shalt not kill,

Thou shalt not steal,

Thou shalt not bear

false witness, Thou

shalt not covet; and

if there be any other

commandment, it is

briefly comprehended

in this saying, namely,

Thou shalt love thy

neighbour as thyself.

10 Love worketh no

ill to his neighbour:

therefore love is the

fulfilling of the law.

11 And that, know-

ing the time, that now

it is high time to a-

wake out of sleep: for

now is our salvation

* ἀλλήλους ἀγαπᾶν GLTFAW.

LITAW.

^b [ἐν τῷ] LITAW.

ⁱ σεαυτόν LITAW.

^k ἦδη ἡμᾶς LTW;

^l ἦδη ὑμᾶς already

you TA.

^m ἐνδυσώμεθα δὲ LITAW.

ⁿ ἀλλὰ TTAW.

^o ὁ δὲ LITAW.

^p δυνατεῖ γὰρ ὁ

ἐνός for able is the Lord LITAW; δυνατεῖ γὰρ ὁ θεός W.

^q + γὰρ for (one) [LITAW].

teemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of : 17 for the kingdom of God is not meat and drink ; but righteousness, and

ὅς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῇ ἰδίῃ νοῦ ἄλλοι κρίνει every day [to be alike]. *Each in his own mind πληροφροεῖσθω. ὁ δὲ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ. *let be fully assured. He that regards the day, to [the] Lord regards [it] ; *καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. *and he that regards not the day, to [the] Lord regards [it] not. ὁ μὴ ἐσθίων, κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ eats, to [the] Lord eats, for he gives thanks to God ; and he that *not ἐσθίων, κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς *eats, to [the] Lord he eats not, and gives thanks to God. *No one γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. 8 ἕαν. τε for of us to himself lives, and no one to himself dies. *Both if γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν ἕαν. τε ἀποθνήσκωμεν, *for we should live, to the Lord we should live ; and if we should die, τῷ κυρίῳ ἀποθνήσκομεν. ἕαν. τε οὖν ζῶμεν, ἕαν. τε ἀπο- to the Lord we die : both if then we should live, and if we should θνήσκωμεν, *τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ χριστὸς *καὶ die, the Lord's we are. For, for this Christ both ἀπέθανεν καὶ ἀνέστη καὶ ἀνέζησεν, *ἵνα καὶ νεκρῶν καὶ died and rose and lived again, that both [the] dead and ζώντων κυριεύσῃ. 10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν living he might rule over. But thou why judgest thou *brother σου ; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου ; πάντες γὰρ *thy ? or also thou why dost thou despise thy brother ? For *all παραστησόμεθα τῷ βήματι *τοῦ χριστοῦ. 11 γέγραπται *we shall stand before the judgment seat of the Christ. *It has *been *written γὰρ, Ζῶ ἐγώ, λέγει κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, for, *Live *I, says [the] Lord, that to me shall bow every knee, καὶ *πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. 12 *Ἄρα οὖν *and every tongue shall confess to God. So then ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει *τῷ θεῷ. 13 Μη- each of us concerning himself account shall give to God. No κέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, longer therefore one another should we judge ; but this judge ye rather, τὸ μὴ τιθέναι πρόσκομα τῷ ἀδελφῷ ἢ σκάνδαλον. not to put an occasion of stumbling to the brother or a cause of offence. 14 οἶδα καὶ πείπεται ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν I know and am persuaded in [the] Lord Jesus, that nothing [is] κοινὸν δι' ἑαυτοῦ. *εἰ μὴ τῷ λογιζομένῳ τι κοινὸν unclean of itself : except to him who reckons anything unclean εἶναι, ἐκείνῳ κοινόν. 15 εἰ δὲ διὰ βρώμα ὁ to be, to that one unclean [it is]. *If *but on account of *meat ἀδελφός σου λυπείται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. thy brother is grieved, no longer according to love thou walkest. μὴ τῷ βρώματι σου ἐκείνον ἀπόλλαις ὑπὲρ οὗ χριστοῦ ἀπέ- *Not *with *thy *meat *him *destroy for whom Christ died. θανεν. 16 Μη· βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. 17 οὐ Let not *be *evil *spoken *of *therefore *your *good ; *not γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ for is the kingdom of God eating and drinking ; but δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. 18 ὁ righteousness and peace and joy in [the] *Spirit *Holy. *He *that

1 — καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ LITTA[.]. * + καὶ and GLITTAW.
 ὁ ἀποθνήσκων we die L. — καὶ LITTAW. * ἔζησεν lived GLITTAW. * τοῦ θεοῦ
 of God LITTAW. * ἐξομολογήσεται πᾶσα γλῶσσα LIT. — οὖν LITTA[.]. * ἀποδώσει LIT[.]
 [ἀπο]δώσει L. * [τῷ θεῷ] L. * αὐτοῦ GLITW. * γὰρ for LITTAW.

γὰρ ἐν ταύταις δουλεύων τῷ¹ χριστῷ εὐάρεστος τῷ θεῷ,
 for in these things serves the Christ [is] well-pleasing to God,
 καὶ δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης
 and approved by men. So then the things of peace

διώκωμεν,² καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.
 we should pursue, and the things for building up one another.

20 Μὴ ἕνεκεν βρώματος καταλνε τὸ ἔργον τοῦ θεοῦ.
 Not for the sake of meat destroy the work of God.

πάντα μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ³
 All things indeed [are] pure; but [it is] evil to the man who

διὰ προσκόμματος ἐσθίουσι. 21 καλὸν τὸ μὴ φαγεῖν κρέα,
 through stumbling eats. [It is] right not to eat flesh,

μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ
 nor drink wine, nor in what thy brother stumbles, or

σκανδαλίζεται ἢ ἀσθενεῖ. 22 Σὺ πιστὴν ἔχεις; κατὰ ἑαυτὸν⁴
 is offended, or is weak. "Thou 'faith hast? To thyself

ἔχε ἐνώπιον τοῦ θεοῦ μακάριος ὁ μὴ κρίνων ἑαυτὸν
 have [it] before God. Blessed [is] he that judges not himself

ἐν ᾧ δοκιμάζει. 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατα-
 in what he approves. But he that doubts, if he eat, has been

ἐκρίνεται, ὅτι οὐκ ἐκ πίστεως πᾶν δὲ δὲ οὐκ ἐκ
 condemned, because [it is] not of faith; and everything which [is] not of

πίστεως, ἁμαρτία ἐστίν. ^κ
 faith, "sin "is.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
 But we ought, we who [are] strong, the infirmities of the

ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 ἕκαστος ἑαυτὸν⁵
 weak to bear, and not ourselves to please. For each

ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.
 of us "the 'neighbour 'let 'please unto good for building up.

3 καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ἡρέσεν, ἀλλὰ, καθὼς γέ-
 For also the Christ "not 'himself 'pleased; but, according as it has

γραπταί, Οἱ ἐνεδισμοὶ τῶν ἐνεδιζόντων σε ἐπέπεσον⁶
 been written, The reproaches of those reproaching thee fell

ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν
 on me. For as many things as were written before for our

διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς
 instruction were written before, that through endurance and

παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ
 encouragement of the scriptures hope we might have. Now the

θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶκεν ὑμῖν τὸ αὐτὸ
 God of endurance and encouragement give you "the 'same 'thing

φρονεῖν ἐν ἀλλήλοις κατὰ Ἰησοῦν⁷. 6 ἵνα
 "to 'mind with one another according to, Christ Jesus; that

ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζετε τὴν θεὸν καὶ πατέρα
 with one accord with one mouth ye may glorify the God and Father

τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 7 Διὸ προσλαμβάνεσθε
 of our Lord Jesus Christ. Wherefore receive ye

ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβετο ἡμᾶς⁸ εἰς
 one another, according as also the Christ received us to

δόξαν⁹ τοῦ θεοῦ.
 [the] glory of God.

peace, and joy in the Holy Ghost, 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

XV. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, as Christ also received us to the glory of God.

¹ ταύταις this GLTFAW. — τῷ [T]. ² διώκωμεν we pursue T. — ἢ σκανδαλίζεται ἢ ἀσθενεῖ T. ³ ἢν ([h]) A) ἔχεις κατὰ (read faith which thou hast, to &c.) LTTA. ⁴ σεαυτὸν LTTA. ⁵ Place here verses 25—27 of chapter xvi. O. ⁶ — γὰρ for GLTFAW. ⁷ ἐπὶ ἐμέ LTTA. ⁸ ἐγγράφη were written LTTA. ⁹ + διὰ through LTTA. ¹⁰ Ἰησοῦν χριστόν T. ¹¹ ὑμᾶς you GLTFAW. ¹² + τοῦ LTTA.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9 and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 through mighty signs and wonders, by the power of the Spirit of God; so that

8 Λέγω ὅδε, ἡ Ἰησοῦν χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἱξομολογήσομαι σοὶ ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου ψαλῶ. 10 Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. 11 Καὶ πάλιν, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ ἱπαινέσατε αὐτὸν πάντες οἱ λαοί. 12 Καὶ πάλιν, Ἡσαίας λέγει, Ἐξ ἑκείνου, ὁ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. 13 Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦν, εἰς τὸ περισσεῦν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει believing, for ὑμᾶς ἐν hope, in power

πνεύματος ἁγίου.
of [the] Spirit Holy.

14 Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 15 Ὡς μᾶλλον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαυκαμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἐν τῷ θεῷ, 16 εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἔθνων εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. 17 ἔχω οὖν καύχασιν ἐν χριστῷ Ἰησοῦ τὰ πρὸς θεόν· 18 οὐ γὰρ τολμήσω λαλεῖν τι ὃν οὐ κατειργάσατο χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἔθνων, λόγῳ καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος θεοῦ, ὥστε με signs and wonders, in [the] power of [the] Spirit of God; so as for me

* γὰρ for LITTAW.
says [A].

* τὸν κύριον LITTAW.

* τὸν κύριον LITTAW.

* + τὴν LITTAW.

GLT[A]W.

* ἡ Ἰησοῦν LITTAW.

* ἀδελφοί LITTAW.

* + τὸν GLT[A]W.

* + τὸν GLT[A]W.

* + τὸν GLT[A]W.

* + τὸν GLT[A]W.

* γεγενῆσθαι became LIT.

* ἱπαινέσασθαι LITTAW.

* ἀπὸ LIT.

* χριστοῦ Ἰησοῦ LITTAW.

* ἁγίου Holy (Spirit)

* + λέγει it

* + τῆς [A]

* + τῆς [A]

* + τῆς [A]

* + τῆς [A]

ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρω-
 from Jerusalem, and in a circuit unto Illyricum, to have fully
 εἶναι τὸ εὐαγγέλιον τοῦ χριστοῦ. 20 οὕτως δὲ φιλοτιμού-
 preached the glad tidings of the Christ; and so being am-
 μενον¹ εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη χριστός,
 bitious to announce the glad tidings, not where "was" named Christ,
 ἵνα μὴ ἐπ' ἄλλοτριον θεμέλιον οἰκοδομῶ. 21 ἀλλὰ καθὼς
 that not upon another's foundation I might build; but according as
 γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὅψον-
 it has been written, To whom it was not announced concerning him, they shall
 ται· καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. 22 Διὸ καὶ ἐνε-
 see; and those that have not heard, shall understand. Wherefore also I was
 κοπτόμην² τὰ πολλὰ³ τοῦ ἐλθεῖν πρὸς ὑμᾶς. 23 νυνὶ δὲ
 hindered many times from coming to you. But now,
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν· τοῖτοίς, ἐπιποθίαν δὲ⁴
 no longer "place" having in these regions, and "a" longing
 ἔχων⁵ τοῦ⁶ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν⁷ ἐτῶν, 24 ὥς· ἂν⁸
 "having" to come to you for many years, whenever
 πορεύωμαι εἰς τὴν Σπανίαν, ὅτελεύσομαι πρὸς ὑμᾶς·⁹ ἐλπίζω
 I may go to Spain, I will come to you; "I" hope
 γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ Ρύφ¹⁰ ὑμῶν προπεμ-
 for going through to see you, and by you to be set
 φθῆναι ἐκεῖ, ἐάν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.
 forward thither, if of you first in part I should be filled.
 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.
 But now I go to Jerusalem, doing service to the saints;
 26 Ἐυδόκησαν¹¹ γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ
 for "were" pleased "Macedonia" and "Achaia" "a" contribution "certain
 ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσα-
 to make for the poor of the saints who [are] in Jerusa-
 λήμ. 27 Ἐυδόκησαν¹² γὰρ καὶ ὀφείλεται αὐτῶν εἶσιν¹³· εἰ γὰρ
 lelm. For they were pleased and "debtors" "their" they are; for if
 τοῖς πνευματικοῖς αὐτῶν ἐκωνύνησαν τὰ ἔθνη, ὀφείλουσιν
 in their spiritual things "participated" "the" "nations," they ought
 καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
 also in the fleshly things to minister to them. This therefore
 ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,
 having finished, and having sealed to them this fruit,
 ἀπελεύσομαι δι' ὑμῶν εἰς τὴν¹⁴ Σπανίαν. 29 οἶδα δὲ ὅτι
 I will set off by you into Spain. And I know that
 ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου
 coming to you, in fulness of blessing of the glad tidings
 τοῦ¹⁵ χριστοῦ ἐλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, ἄδελφοί,¹⁶ διὰ
 of Christ I shall come. But I exhort you, brethren, by
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ
 our Lord Jesus Christ, and by the love of the
 πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ
 Spirit, to strive together with me in prayers for
 ἑμοῦ πρὸς τὸν θεόν· 31 ἵνα ῥυθῶ ἀπὸ τῶν ἀπει-
 me to God, that I may be delivered from those "being
 θεύντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα¹⁷ ἡ διακονία¹⁸ μου ἢ
 disobedient in Judaea; and that "service" "my which [is]

from Jerusalem, and round about unto Il-
 lyricum, I have fully
 preached the gospel of
 Christ. 20 Yea, so have
 I strived to preach
 the gospel, not where
 Christ was named, lest
 I should build upon
 another man's founda-
 tion: 21 but as it is
 written, To whom he
 was not spoken of, they
 shall see: and they that
 have not heard shall
 understand. 22 For
 which cause also I have
 been much hindered
 from coming to you.
 23 But now having no
 more place in these
 parts, and having a
 great desire these many
 years to come unto
 you: 24 whenever I
 take my journey into
 Spain, I will come to
 you: for I trust to see
 you in my journey,
 and to be brought on
 my way thitherward
 by you, if first I be
 somewhat filled with
 your company. 25 But
 now I go unto Jerusa-
 lem to minister unto
 the saints. 26 For it
 hath pleased them of
 Macedonia and Achaia
 to make a certain con-
 tribution for the poor
 saints which are at
 Jerusalem. 27 It hath
 pleased them verily;
 and their debtors they
 are. For if the Gen-
 tiles have been made
 partakers of their spi-
 ritual things, their
 duty is also to mini-
 ster unto them in car-
 nal things. 28 When
 therefore I have per-
 formed this, and have
 sealed to them this
 fruit, I will come by
 you into Spain. 29 And
 I am sure that, when
 I come unto you, I
 shall come in the ful-
 ness of the blessing of
 the gospel of Christ.
 30 Now I beseech you,
 brethren, for the Lord
 Jesus Christ's sake,
 and for the love of the
 Spirit, that ye strive
 together with me in
 your prayers to God
 for me: 31 that I may
 be delivered from them
 that do not be-
 lieve in Judaea; and
 that my service which

¹ φιλοτιμούμαι I am ambitious LIT.² πολλάκις L.³ [τοῦ] L.⁴ ἐκωνών TRA.⁵ εἶν LIT+AW.⁶ — ἐλεύσομαι πρὸς ὑμᾶς GLTT+AW.⁷ ἀφ' LA.⁸ ηὐδόκησαν ITT.⁹ εἶσιν αὐτῶν LIT+AW.¹⁰ — τὴν LIT+AW.¹¹ — τοῦ εὐαγγελίου τοῦ GLTT+AW.¹² ἄδελφοί! A.¹³ — ἵνα LIT+AW.¹⁴ δωροφορία offering of gifts L.

I have for Jerusalem may be accepted of the saints; 32 that I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

τεις¹ Ἱερουσαλήμ εὐπρόσδεκτος² γένηται τοῖς ἁγίοις³ 32 ἵνα⁴ ἐν⁵ χαρᾷ⁶ ἔλθω⁷ πρὸς ὑμᾶς διὰ⁸ θελήματος⁹ θεοῦ,¹⁰ καὶ¹¹ συναναπαύσωμαι ὑμῖν.¹² 33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ¹³ ἡμῶν.¹⁴ ἀμήν.¹⁵

16 Συνιστῆμι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν

διάκονον τῆς ἐκκλησίας τῆς ἐν¹ Κεγχρεαῖς² 2 ἵνα³ αὐτὴν προσ-

δέξησθε⁴ ἐν⁵ κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ

ἐν¹ ᾧ ἂν ὑμῶν² χρῆζῃ³ πράγματι⁴ καὶ γὰρ αὐτῇ⁵ προ-

στάτις πολλῶν ἐγενήθη, καὶ⁶ αὐτοῦ ἐμοῦ.⁷ 3 Ἀσπάσασθε

Ἰρίσκιλλαν¹ καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν² χριστῷ Ἰη-

σοῦ³ 4 οἵτινες ὑπὲρ⁴ τῆς ψυχῆς μου τὸν ἑαυτῶν⁵ τράχηλον

ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ⁶ πᾶσαι αἱ

ἐκκλησίαι τῶν ἐθνῶν⁷ 5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ

τῆς¹ Ἀχαΐας² εἰς³ χριστόν. 6 ἀσπάσασθε⁴ Μαρίαν,⁵ ἥτις πολλὰ

ἐκοπίασεν εἰς⁶ ἡμᾶς.⁷ 7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν

τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου¹ οἵτινές εἰσιν

ἐπίσημοι ἐν² τοῖς ἀποστόλοις, οἱ καὶ³ πρὸ ἐμοῦ⁴ γεγόνασιν⁵

ἐν⁶ χριστῷ. 8 ἀσπάσασθε Ὁμπλίαν⁷ τὸν ἀγαπητόν μου ἐν⁸

κυρίῳ. 9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν¹⁰ χριστῷ,¹¹

καὶ Στάχυν τὸν ἀγαπητόν μου. 10 ἀσπάσασθε Ἀπελλὴν τὸν

δόκιμον ἐν¹ χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν² Ἀρι-

στοβούλου. 11 ἀσπάσασθε Ἡροδίωνα³ τὸν συγγενῆ⁴ μου.

ἀσπάσασθε τοὺς ἐκ τῶν¹ Ναρκίσσου, τοὺς ὄντας ἐν²

κυρίῳ. 12 ἀσπάσασθε Τρυφᾶιναν καὶ Τρυφῶσαν τὰς κοπιώσας

ἐν¹ κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ

ἐν¹ αὐτῇ² τοῖς ἁγίοις γένηται³ LTTA. ἂ ἐλθὼν (having come) ἐν⁴ χαρᾷ⁵ τ. ὁ κυρίου Ἰησοῦ of [the] Lord Jesus L. — καὶ⁶ τ. — καὶ συναναπαύσωμαι ὑμῖν L[A]. ἂ ἀμήν LTT. ὁ Κεν-τ

προσδέξησθε αὐτὴν LTTA. ὁ αὐτῇ GLTAW. ὁ ἐμοῦ αὐτοῦ LTTA. ἂ Πρίσκαν Prisca GLTTAW.

ἂ Ἀσίας Asia GLTTAW. ἂ Μαρίαν LTTA. ὁ ὑμᾶς you LTTA. ὁ γέγοναν LTTA.

ὁ Ἀμπλιαν Amplitus TTTA. ὁ κυρίῳ [the] Lord L. ὁ Ἡροδίωνα GLTTAW.

ὁ συγγενῆ τ. ὁ ἀσπάσασθε κυρίῳ L.

ἐκοπίασεν ἐν κυρίῳ.¹³ ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν
laboured in [the] Lord. Salute Rufus the chosen
ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.¹⁴ ἀσπάσασθε
in [the] Lord, and his mother and mine. Salute

Ἀσύγκριτον,¹⁵ Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ
Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and

τοὺς σὺν αὐτοῖς ἀδελφούς.¹⁵ ἀσπάσασθε Φιλόλογον καὶ
the with them brethren, Salute Philologus and

Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ
Julias, Nereus and his sister, and Olympas, and

τοὺς σὺν αὐτοῖς πάντας ἁγίους.¹⁶ ἀσπάσασθε ἀλλήλους
the with them all saints. Salute one another

ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι ὡς
with a kiss holy. Salute you the assemblies

χοιστοῦ.

of Christ.

¹⁷ Παρακαλῶ δὲ ὑμᾶς, ἀδελφεί, σκοπεῖν τοὺς διχο-
But I exhort you, brethren to consider those who

στασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδασχὴν ἣν ὑμεῖς
sions and causes of offence contrary to the teaching which ye

ἐμάθετε, ποιοῦντας καὶ ἐκκλίνετε ἀπ' αὐτῶν.¹⁸ οἱ γὰρ
learned, make, and turn away from them. For

τοιοῦτοι τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστῷ οὐ δουλεύουσιν, ἀλλὰ
such our Lord Jesus Christ serve not, but

τῷ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας
their own belly, and by kind speaking and praise

ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.¹⁹ ἡ γὰρ ὑμῶν ὑπακοή
deceive the hearts of the innocent. For the of you obedience

εἰς πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν.²⁰ θέλω δὲ
to all reached. I rejoice therefore concerning you; but I wish

ὑμᾶς σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ
you wise to be [as] to good, and simple to

κακόν.²⁰ ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ
evil. But the God of peace will bruise Satan under

τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ
your feet shortly. The grace of our Lord Jesus

χριστοῦ μεθ' ὑμῶν.^d

Christ [be] with you.

²¹ Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος
Salute you Timotheus my fellow-worker and Lucius

καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.²² ἀσπάζομαι
and Jason and Sosipater my kinsmen. Salute

ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
I Tertius who wrote the epistle in [the] Lord.

²³ ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας
Salutes you Gaius, the host of me and of the assembly

ὅλης.²⁴ ἀσπάζεται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως,
whole. Salutes you Erastus the steward of the city,

καὶ Κούαρτος ὁ ἀδελφός.²⁴ ἡ χάρις τοῦ κυρίου ἡμῶν
and Quartus the brother. The grace of our Lord

Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.
Jesus Christ [be] with all you. Amen.

much in the Lord.
13 Salute Rufus chosen
in the Lord, and his
mother and mine.
14 Salute Asyncritus,
Phlegon, Hermas, Pa-
trobas, Hermes, and
the brethren which are
with them. 15 Salute
Philologus, and Julia,
Nereus, and his sister,
and Olympas, and all
the saints which are
with them. 16 Salute
one another with an
holy kiss. The churches
of Christ salute you.

17 Now I beseech
you, brethren, mark
them which cause di-
visions and offences
contrary to the doc-
trine which ye have
learned; and avoid
them. 18 For they that
are such serve not our
Lord Jesus Christ, but
their own belly; and
by good words and
fair speeches deceive
the hearts of the sim-
ple. 19 For your obe-
dience is come abroad
unto all men. I am
glad therefore on your
behalf; but yet I would
have you wise unto
that which is good,
and simple concerning
evil. 20 And the God
of peace shall bruise
Satan under your feet
shortly. The grace of
our Lord Jesus Christ
be with you. Amen.

21 Timotheus my
workfellow, and Lu-
cius, and Jason, and
Sosipater, my kins-
men, salute you. 22 I
Tertius, who wrote
this epistle, salute you
in the Lord. 23 Gaius
mine host, and of the
whole church, saluteth
you. Erastus the
chamberlain of the
city saluteth you, and
Quartus a brother.
24 The grace of our
Lord Jesus Christ be
with you all. Amen.

^a Ἀσύν. T. ^v Ἑρμῆν LTTTAW. ^w Ἑρμᾶν LTTTAW. ^x + πάσαι all (the assemblies)

GLTTTAW. ^y ἐκκλίνετε TTT. ^z Ἰησοῦ GLTTTAW. ^a ἐφ' ὑμῖν σὺν χαίρω LTTTAW.

^b — μὲν LTTTAW. ^c — χριστοῦ TTTTAL. ^d + ἀμήν Amen E. ^e Ἀσπάζεται Salutes

LTTTAW. ^f ὅλης τῆς ἐκκλησίας LTTTAW. ^g — verse 24 LTTTAL.

25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 to God only wise, be glory through Jesus Christ for ever. Amen.

25 ^h Τῷ δὲ δυναμειῷ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνους αἰωνίους σεσιγημένου, 26 φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος. 27 μόνῃ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας¹. ἀμήν.
^k Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου, διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.^l
 Now to him who is able you to establish according to glad tidings my and the proclamation of Jesus Christ, according to a revelation of [the] mystery in times of the ages having been kept secret, but made manifest now, and by scriptures prophetic, according to commandment of the eternal God, for obedience of faith to all the nations having been made known— [the] only wise God, through Jesus Christ, to whom be glory to the ages. Amen.
 To [the] Romans written from Corinth. by Phoebe servant of the in Cenchreae assembly.

Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.^h

THE TO THE CORINTHIANS EPISTLE FIRST.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sothenes our brother, 2 unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ ^b κλητὸς^a ἀπόστολος Ἰησοῦ χριστοῦ,^h διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὓσιν ἐν Κορίνθῳ,^h ἡγιασμένοις ἐν χριστῷ Ἰησοῦ,^d κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε^h καὶ ἡμῶν. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
 Paul a called apostle of Jesus Christ, by [the] will of God, and Sothenes the brother, to the assembly of God which is in Corinth, having been sanctified in Christ Jesus, called saints, with all those calling on the name of our Lord Jesus Christ in every place, both theirs and ours: grace to you and peace from God our Father and [the] Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 that in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 who

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν. 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχόμενους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
 I thank my God always concerning you, for the grace of God that was given to you in Christ Jesus, that in every thing ye were enriched in him, in all discourse and all knowledge, according as the testimony of the Christ was confirmed in you, so that ye are behind in not one gift, awaiting the revelation of our Lord Jesus Christ;

^h Verses 25—27 placed at end of chapter xiv. a. ¹ + τῶν αἰώνων of ages LT. ^k — the subscription GLTW; Πρὸς Ῥωμαίους TRA.

^a + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς EG; Πρὸς Κορινθίους A LTTAW. ^b [κλητὸς] LA. ^c χριστοῦ Ἰησοῦ LTTAW. ^d τῇ οὓσιν ἐν Κορίνθῳ placed after Ἰησοῦ LTRA. ^e — τε both LTTAW.

8 ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ
 who also will confirm you to [the] end, unimpeachable in the
 ἡμέρᾳ τοῦ κυρίου. ἡμῶν Ἰησοῦ χριστοῦ. 9 πιστὸς ὁ θεός, δι'
 day of our Lord Jesus Christ. Faithful [is] God, by
 οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ
 whom ye were called into fellowship of his Son Jesus Christ
 τοῦ κυρίου. ἡμῶν.
 our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ
 Now I exhort you, brethren, by the name
 κυρίου. ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,
 of our Lord Jesus Christ, that the same thing ye say all,
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ καθήκοντες
 and no there be among you divisions; but ye be knit together
 ἐν τῷ αὐτῷ νοῷ. καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἔδηλώθη γάρ
 in the same mind and in the same judgment. For it was shewn
 μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης,
 to me concerning you, my brethren, by those of [the house of] Chloe,

ὅτι ἐριδες ἐν ὑμῖν εἰσιν. 12 λέγω δὲ τοῦτο, ὅτι ἕκαστος
 that strifes among you there are. But I say this, that each
 ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ
 of you says, I am of Paul, and I of Apollos, and I

Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 Μεμέρισται ὁ χριστός; μὴ Παῦ-
 of Cephas, and I of Christ Has been divided the Christ? Paul
 λος ἑσταυρωθὴ ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπ-
 was crucified for you? or to the name of Paul were ye

τίσθητε; 14 εὐχαριστῶ ἑτῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα,
 baptized? I thank God that no one of you I baptized,

εἰ μὴ Κρίσπον καὶ Γάϊον. 15 ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ
 except Crispus and Gaius, that not anyone should say that unto
 ἐμὸν ὄνομα ἐβάπτισα. 16 ἐβάπτισα δὲ καὶ τὸν Στεφάνῃ
 my name I baptized. And I baptized also the of Stephanas

οἶκον. λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. 17 Οὐ γάρ
 house; as to the rest I know not if any other I baptized. For not

ἀπέστειλέν με ἡ χριστός βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι.
 sent me Christ to baptize, but to announce the glad tidings;

οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.
 not in wisdom of word, that not be made void the cross of the Christ.

18 ὁ λόγος γάρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία
 For the word of the cross to those perishing foolishness

ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 19 γέ-
 is, but who are being saved to us power of God it is. It has

γραπταί γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
 been written for, I will destroy the wisdom of the wise, and the

σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός;
 understanding of the understanding ones I will set aside. Where [is the] wise?

ποῦ γραμματεὺς; ποῦ συζητητής τοῦ αἰῶνος τούτου;
 where [the] scribe? where [the] disputer of this age?

οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;
 did not make foolish God the wisdom of this world?

21 Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
 For since, in the wisdom of God, knew not the world by

τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ
 wisdom God, was pleased God by the foolishness of the

shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ, 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the

ἡ περὶ L. — τῷ θεῷ (read εὐχαριστῶ I give thanks) T. ἡ βαπτίσθητε ye were baptized LTTAAW. ἡ + [δ] L. ἡ ἀλλὰ TTTA. ἡ συζητητής LTTAA. — τούτου (i.e. the world) LTTAAW.

foolishness of preach-
ing to save them
that believe. 22 For
the Jews require a
sign, and the Greeks
seek after wisdom :
23 but we preach
Christ crucified, unto
the Jews a stumbling-
block, and unto the
Greeks foolishness ;
24 but unto them
which are called, both
Jews and Greeks,
Christ the power of
God, and the wisdom
of God. 25 Because
the foolishness of God
is wiser than men; and
the weakness of God
is stronger than men.
26 For ye see your
calling, brethren, how
that not many wise
men after the flesh,
not many mighty, not
many noble, are call-
ed. 27 but God hath
chosen the foolish
things of the world
to confound the wise;
and God hath chosen
the weak things of
the world to confound
the things which are
mighty; 28 and base
things of the world,
and things which are
despised, hath God
chosen, yea, and things
which are not, to
bring to nought things
that are: 29 that no
flesh should glory in
his presence. 30 But
of him are ye in
Christ Jesus, who of
God is made unto us
wisdom, and right-
eousness, and sanctifi-
cation, and redemp-
tion: 31 that, accord-
ing as it is written,
He that glorieth, let
him glory in the
Lord.

II. And I, brethren,
when I came to you,
came not with excel-
lency of speech or of
wisdom, declaring un-
to you the testimony
of God. 2 For I de-
termined not to know
any thing among you,
save Jesus Christ, and
him crucified. 3 And
I was with you in
weakness, and in fear,
and in much trem-
bling. 4 And my speech
and my preaching was
not with enticing
words of man's wis-
dom, but in demon-

κηρύγματος ὧσατε τοὺς πιστεύοντας. 22 ἐπειδὴ καὶ Ἰου-
proclamation to save those that believe. Since both Jews
δαῖοι ἡσημεῖον αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν.
a sign ask for, and Greeks wisdom seek;
23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίους
but we proclaim Christ crucified, to Jews
μὲν σκάνδαλον, ὁ Ἕλλησιν δὲ μωρίαν. 24 αὐτοῖς δὲ τοῖς
indeed a cause of offence, to Greeks and foolishness; but to those the
κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ
called, both Jews and Greeks, Christ God's power and
θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν
God's wisdom. Because the foolishness of God wiser
ἀνθρώπων ἐστίν· καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν
than men is, and the weakness of God stronger
ἀνθρώπων ἐστίν. 26 Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί,
thou men is. For ye see your calling, brethren,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δύνα-
that not many wise according to flesh [there are], not many power-
τοί, οὐ πολλοὶ εὐγενεῖς. 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου
ful, not many high-born. But the foolish things of the world
ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς καταίσχυνῃ. καὶ τὰ
chose God, that the wise he might put to shame; and the
ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταίσχυνῃ
weak things of the world chose God, that he might put to shame
τὰ ἰσχυρὰ. 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενη-
the strong things; and the low-born of the world, and the de-
μένα ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ
spised chose God, and the things that are not, that the things that
ὄντα καταργήσῃ. 29 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ
are be may annul; so that not might boast all flesh
ἐνώπιον αὐτοῦ. 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν χριστῷ Ἰησοῦ,
before him. But of him ye are in Christ Jesus,
ὃς ἐγενήθη ἡμῖν σοφία. ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἁγί-
who was made to us wisdom from God and righteousness and sancti-
μός καὶ ἀπολύτρωσις. 31 ἵνα, καθὼς γέγραπται,
fication and redemption; that, according as it has been written,
Ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω.
He that boasts, in [the] Lord let him boast.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ'
And I having come to you, brethren, came not according to
ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον
excellency of word or wisdom, announcing to you the testimony
τοῦ θεοῦ. 2 οὐ γὰρ ἔκρινα τοῦ ἵδεῖναι τι ἐν ὑμῖν,
of God. For not I decided to know anything among you,
εἰ μὴ Ἰησοῦν χριστόν, καὶ τοῦτον ἐσταυρωμένον. 3 καὶ ἐγὼ
except Jesus Christ, and him crucified. And I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην πρὸς
in weakness and in fear and in trembling much was with
ὑμᾶς. 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς
you; and my word and my preaching [was] not in persuasive
ἁνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος
human of wisdom words, but in demonstration of [the] Spirit

η σημεῖα signs GLTTAW.

καταίσχυνῃ τοὺς σοφοὺς [L]TTA.

σταί E. τοῦ θεοῦ God GLTTAW.

εἰδέναι GLTTAW.

καὶ γὰρ LTTA.

ἐθενεῖν to nations GLTTAW.

[καὶ τὰ . . . ὁ θεός] L.

σοφία ἡμῖν LTTA.

— ἀνθρωπίνης GLTTAW.

— ἐστίν TTr.

— καὶ LTTA.

— τοῦ GLTTAW.

ἀλλὰ Tr.

ἵνα

καυχῆ-

τι

καὶ δυνάμει· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἄλλ' ἐν δυνάμει θεοῦ.
and of power; that your faith might not be in wisdom of men, but in power of God.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος· τοῦτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος· τοῦτου. τῶν ἀκαταργουμένων· 7 ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος· τοῦτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἑσταύρωσαν· 9 ἀλλὰ καθὼς γέγραπται, ὁφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἣ ἡτοίμασεν ὁ θεὸς ἐν τῇ ἀγαπῶσιν αὐτόν· 10 ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν· διὰ τοῦ πνεύματος· αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἔρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ᾔσκει, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. 13 Ἄ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες· 14 ψυχικὸς δὲ ἄνθρωπος οὐδέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. 15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπὸ οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν χριστοῦ ἔχομεν.

stration of the Spirit and of power: 5 that your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

ἄλλὰ τῇ. ὁ θεοῦ σοφίαν GLTTAW. ὅσα whatsoever LTA. ἀπεκάλυψεν ὁ θεός GLTTAW. αὐτοῦ (read the Spirit) LTT[AL]. ἔρευνᾷ TTA. ἔγνωκεν has known LTTAW. ἁγίου GLTTAW. συν. 2. [τὰ] L; — μὲν TTA. κυρίου of [the] Lord L.

III. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, 13 every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's

3 ^{καὶ ἐγώ,} And I, ^{ἀδελφοί,} brethren, ^{οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς,} was not able to speak to you as to spiritual, ^{ἀλλ' ὡς ὀσαρκικοῖς,} but as to fleshly; ^{ὡς νηπίοις ἐν χριστῷ.} as to babes in Christ. 2 ^{γάλα ὑμᾶς ἐπότισα,} Milk I gave to drink; ^{καὶ οὐ βρώμα.} and not meat, ^{οὐπω γὰρ ἠδύνασθε,} for not yet were ye able, ^{ἀλλ' οὐτε} but neither ^{ἐτι νῦν δύνασθε.} yet now are ye able; 3 ^{ἐτι γὰρ σαρκικοί ἐστε.} for yet fleshly ye are. 4 ^{οὐ γὰρ ἐν ὑμῖν ζῆλος καὶ ἐρις καὶ διχοστασίαι,} For where among you emulation and strife and divisions [there are], ^{οὐχὶ σαρκικοί ἐστε.} not fleshly are ye, ^{καὶ κατὰ ἄνθρωπον περιπατεῖτε;} and according to man walk? 5 ^{ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐχὶ σαρκικοί ἐστε;} For when may say one, I am of Paul, and another, I am of Apollos, not fleshly are ye? 6 ^{τίς οὖν ἐστὶν Παῦλος,} Who then is Paul, ^{τίς δὲ Ἱ. Ἀπολλῶς,} who is Apollos? ^{ἀλλ' ἡ διακονοὶ δι' ὧν ἐπιστεύ-} but servants through whom ye be- ^{σατε,} lieved, ^{καὶ ἐκάστω ὡς ὁ κύριος ἔδωκεν;} and to each as the Lord gave? 7 ^{ἐγὼ ἐφύτευσα,} I planted, ^{Ἀπολλῶς ἐπότισεν,} Apollos watered; ^{ἀλλ' ὁ θεὸς ἡῤῥαυεν.} but God gave growth. 8 ^{ὥστε οὐτε ὁ φυτεύων ἐστὶν τι, οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός.} So that neither he that plants is anything, nor he that waters; but who gives growth? 9 ^{ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν ἕκαστος} But he that plants and he that waters one are; ^{καὶ ὁ ποτίζων δὲ τὸν ἰδίον μισθὸν ἑλθήσεται κατὰ τὸν ἰδίον κόπον.} each shall receive according to his own labour. 10 ^{θεοῦ γὰρ ἐσμὲν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή} For God's we are fellow-workers; God's husbandry, God's building ^{ἐστε.} ye are. 11 ^{κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκεν, ἄλλος δὲ ἐποικοδομεῖ.} According to the grace of God which was given to me, as a wise architect [the] foundation I have laid, and another builds up. 12 ^{ἐκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ.} Each let take heed how he builds up. 13 ^{θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς ὁ χριστός.} For foundation other no one is able to lay besides that which is laid, which is Jesus the Christ. 14 ^{εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον οὗτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,} Now if anyone build up on foundation this gold, silver, stones precious, wood, grass, ^{κατάμην, ὅτι ἐν πυρὶ ἀποκαλύπτεται καὶ ἐκαστος ἡμέρα δηλώσει.} of each the work manifest will become; for the day will declare [it], because in fire it is revealed; and of each the work what sort it is, the fire will prove. 15 ^{εἰ τις τὸ ἔργον ὁποῖον ἐστὶν, τὸ πῦρ δοκιμάσει.} If of anyone the work what sort it is, the fire will prove. 16 ^{ἐργον μένει δ' ἐπ' οὐκ ὀδομήσεν, μισθὸν ἑλθήσεται.} If a reward he shall receive. 17

^{καὶ ἐγώ} GLTTAW. ^{οσαρκικοί} to fleshly GLTTAW. ^{καὶ} GLTTAW. ^{ἠδύνασθε} GLTTA. ^{οὐδὲ} GLTTAW. ^{ἐτι} L. ^{καὶ διχοστασίαι} LTTA. ^{οὐκ (οὐχὶ) ὡ} ^{ἀνθρώποι} not men LTTAW. ^{τί} what LTT; τῆς A. ^{Ἀπολλῶς} and Παῦλος ^{transposed} LTTAW. ^{καὶ ἐστὶν} is LTTA. ^{ἀλλ' ἡ} GLTTAW. ^{ἀλλὰ} LTTA. ^{ἡμῶν} LTTA. ^{ἔθηκε} I laid LTTA. ^{χριστὸς} Ἰησοῦς L; — ὁ GLTTAW. ^{οὐ} τούτων ^{read} the foundation LTT[A]. ^{χρυσόν, ἄργυρον} TTE. ^{καὶ αὐτὸ} itself LTTAW. ^{μένει} shall abide GLTAW. ^{ἐποικοδομήσεν} TTA. ^{ἡμῶν} LTTA.

τινος τὸ ἔργον κατακαίσεται. ζημιωθήσεται· αὐτὸς δὲ
of anyone the work shall be consumed, he shall suffer loss, but himself
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 16 Οὐκ οἰδατε ὅτι ναὸς
shall be saved, but so as through fire. Know ye not that temple

θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 17 εἴ τις
God's ye are, and the Spirit of God dwells in you? If anyone

τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ τούτου¹ ὁ
the temple of God corrupt, shall bring to corruption him

θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳ τινές ἐστε ὑμεῖς.
God; for the temple of God holy is, which are ye.

18 μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφός
No one himself let deceive: if anyone thinks [himself] wise

εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρός γενέσθω, ἵνα
to be among you in this age, foolish let him become, that

γίνηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία
he may be wise. For the wisdom of this world foolishness

παρὰ τῷ θεῷ ἐστιν· γέγραπται γάρ, Ὁ δρασσόμενος τούς
with God is; for it has been written, He takes the

σοφούς ἐν τῇ πανουργίᾳ αὐτῶν. 20 καὶ πάλιν, Κύριος
wise in their craftiness. And again, [The] Lord

γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.
knows the reasonings of the wise, that they are vain.

21 Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν
So that no one let boast in men; for all things yours

ἐστίν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε
are. Whether Paul, or Apollos, or Cephas, or [the]

κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλλοντα·
world, or life, or death, or present things, or coming things,

πάντα ὑμῶν ἐστίν². 23 ὑμεῖς δὲ χριστοῦ· χριστὸς δὲ θεοῦ.
all yours are; and ye Christ's, and Christ God's.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας χριστοῦ
So of us let reckon a man as attendants of Christ

καὶ οἰκονόμους μυστηρίων θεοῦ. 2^ο δὲ λοιπόν, ζητεῖται
and stewards mysteries of God's. But as to the rest, it is required

ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλά-
in stewards that faithful one be found. But to me the small-

χιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης
set matter it is that by you I be examined, or by man's

ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἑμαυτῷ
day. But neither myself do I examine. For of nothing in myself

σύννοδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμα· ὁ δὲ ἀνα-
I am conscious; but not by this have I been justified: but he who ex-

κρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι
amines me [the] Lord is. So that not before [the] time anything

κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίζει τὰ
judge, until may have come the Lord, who both will bring to light the

κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν
hidden things of darkness, and will make manifest the counsels

καρδιῶν· καὶ τότε ὁ ἐπαίνος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.
of hearts; and then praise shall be to each from God.

6 Ταῦτα δέ, ἀδελφοί, μετεσημάτισα εἰς ἑμαυτὸν καὶ ᾤ-
Now these things, brethren, I transferred to myself and A-

πολλῷ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπερ-
pollos on account of you, that in us ye may learn not above

work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 16 Know ye not that the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men. For all things are yours; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 and ye are Christ's; and Christ is God's.

14. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before that time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that

¹ αὐτὸν L. ² — τῷ L[A].

P Ἀπολλῶν TTr.

² — ἐστιν (read [are]) LTTA.

^ο ὥδε here LTTA.

ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. 9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it. 13 Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. 14 I write not these things to shame you, but as my beloved sons I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I, beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 18 Now some are puffed up, as

9 ὅ" γέγραπται "φρονεῖν," ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς
"what" "has" "been" "written" "to" "think," "that" "not" "one" "for" "one"
φουσιώσθε κατὰ τοῦ ἑτέρου. 7 τίς-γάρ σε διακρίνει;
ye be puffed up against the other. For who thee makes to differ?

τί-δὲ ἔχεις ὃ οὐκ-ἔλαβες; εἰ-δὲ καὶ ἔλαβες,
and what hast thou which thou didst not receive? but if also thou didst receive,
τί καυχᾶσαι ὡς μὴ λαβών; 8 ἡδὴ κεκορεσμένοι ἐστέ,
why boastest thou as not having received? Already satiated ye are;
ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὀφελόν
already ye were enriched; apart from us ye reigned; and I would
γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν "συμβασιλεύσωμεν."
surely ye did reign, that also we "you" "might" "reign" "with."

9 δοκῶ-γάρ "ὅτι" ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἰσχύτους ἀπέ-
For I think that God us the apostles last set
δειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ,
forth as appointed to death. For a spectacle we became to the world,
καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
both to angels and to men. We [are] fools, on account of

χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ
Christ, but ye prudent in Christ; we weak, but ye
ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. 11 ἄχρι τῆς ἄρτι
strong; ye glorious, but we without honour. To the present

ώρας καὶ πεινώμεν καὶ διψῶμεν, καὶ "γυμνητεύομεν," καὶ
hour both we hunger and thirst and are naked, and
κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ κοπιῶμεν, ἔργα-
are buffeted, and wander without a home, and labour, work-
ζόμενοι ταῖς ἰδίαις χερσίν· λοιδوروμένοι, εὐλογοῦμεν· διω-
ing with our own hands. Railed at, we bless; per-
κόμενοι, ἀνεχόμεθα· 13 "βλασφημούμενοι," παρακαλοῦμεν·
secuted, we bear; evilly spoken to, we beseech:

ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων
as [the] refuse of the world we are become, of all [the]

περίφημα ἕως ἄρτι. 14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,
off-scouring until now. Not shaming you do I write these things,

"ἀλλ'" ὡς τέκνα μου ἀγαπητὰ Ἰνουθεῶ." 15 ἴαν-γάρ
but as "children" my "beloved" I admonish [you]. For if

μυρίους παιδαγωγούς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολ-
ten thousand tutors ye should have in Christ, yet not "many"
λοὺς πατέρας· ἐν-γάρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου
fathers; for in Christ Jesus through the glad tidings

ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου
I you did beget. I exhort therefore you, "imitators" of me
γίνεσθε.
become.

17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶν τέκνον
On account of this I sent to you Timotheus, who is "child"

μου ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνησεί
my "beloved" and faithful in [the] Lord, who "you" will "remind" of

τὰς ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ
my ways that [are] in Christ, according as everywhere in every

ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ-ἔρχομένου δέ μου πρὸς ὑμᾶς
assembly I teach. As "to" "not" "coming" "now" "my" "to" "you"

ἐφυσιώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἴαν
"were" "puffed" "up" "some"; but I shall come shortly to you, if

9 ὁ LITTAU. — φρονεῖν (read μὴ nothing) LITTAU. 8 συν- T. — ὅτι LITTAU.
γυμνητεύομεν LITTAU. — δυσφημούμενοι defamed TA. 2 ἀλλὰ Tr. 3 νουθεῶν
admonishing T. 4 + αὐτὸ very [thing] T. 5 μου τέκνον LITTAU. 6 + Ἰησοῦ Jesus LT.

ὁ κύριος θελήσῃ, καὶ γινώσκει, οὐ τὸν λόγον τῶν
the Lord will, and I will know, not the word of those who
πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. 20 οὐ γὰρ ἐν λόγῳ ἢ
are puffed up, but the power. For not in word the
βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν
kingdom of God [is], but in power. What will ye? with
ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι. τε ἐπρά-
a rod I should come to you, or in love and a spirit of meek-
τητος; ;
ness?

5. Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία
Commonly is reported among you fornication, and such fornication
ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά
which not even among the nations is named, so as wife
τινα τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ,
one [his] father's to have. And ye puffed up are,
καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν
and not rather did mourn, that might be taken out of your midst
ὁ τὸ ἔργον τοῦτο ποιήσας; 3 ἐγὼ μὲν γὰρ ὥς ἀπὼν τῷ
he who this deed did I for as being absent
σώματι, παρὼν δὲ τῷ πνεύματι, ἥδη ἐκρίκα ὡς παρὼν,
in body, but being present in spirit, already have judged as being present,
τὸν οὕτως τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ
him who so this worked out, in the name
κυρίου ἡμῶν Ἰησοῦ χριστοῦ, συναχθέντων ὑμῶν καὶ
of our Lord Jesus Christ, being gathered together ye and
τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ
my spirit, with the power of our Lord Jesus
χριστοῦ, 5 παραδόναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὀλεθρον
Christ—to deliver such a one to Satan for destruction
τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου
of the flesh, that the spirit may be saved in the day of the Lord
Ἰησοῦ. 6 Οὐ καλὸν τὸ καύχημα ὑμῶν οὐκ οἶδατε ὅτι μικρὰ
Jesus. Not good [is] your boasting. Know ye not that a little
ζύμη ὅλον τὸ φύραμα ζυμοί; 7 ἐκκαθάρατε οὖν τὴν πα-
leaven whole the lump leavens? Purge out therefore the
λαιάν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἀζύμοι.
old leaven, that ye may be a new lump, according as ye are unleavened.
καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ὁ ἐτύθη χριστός.
For also our passover for us was sacrificed Christ.
8 ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν
So that we should celebrate the feast, not with leaven old, nor with
ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις. 9 Εἰδι-
leaven of malice and wickedness, but with unleavened [bread] of
κρινείας καὶ ἀληθείας.
sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι
I wrote to you in the epistle, not to associate with
πόρνοις. 10 καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τοῦ
fornicators; and not altogether with the fornicators of this world,
τοῦ, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλότραις ἐπεὶ
or with the covetous, or rapacious, or idolaters, since

though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

V. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators: 10 yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or

* πρᾶξις LITTA. d — ὀνομάζεται (read [is]) GLITTAW. * ἀρθῇ GLITTAW. † πράξας; π.
8 — ὡς LITTAW. h — ἡμῶν (read the Lord) [LIT]. i — χριστοῦ LITTA. h [ἡμῶν] L.
[ἡμῶν Ἰησοῦ χριστοῦ] (read our Lord Jesus Christ) L; — Ἰησοῦ A; ἡμῶν Ἰησοῦ W.
1 — οὖν GLITTAW. 2 — ὑπὲρ ἡμῶν LITTAW. 3 ὁ ἐτύθη E. 4 εἰλικρινείας T. 5 — καὶ
LITTAW. 6 καὶ and LITTAW.

with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

VI. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effemin-

οφείλετε¹ ἄρα ἐκ τοῦ κόσμου ἐξελεθῆναι. 11 ἢ νυνὶ² δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἔάν τις ἀδελφὸς ὀνομαζόμενος τοῦ τοῦ οὐκ ἵνα συνανῇ, ἢ ἡ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μέθυσορ, ἢ ὕρπαξ· τῷ τοιούτῳ μὴ δὲ συνεσθῆναι. 12 τί ἢ ἐγὼ ἔχω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; 13 τοὺς δὲ ἔσω ὁ θεὸς κρίνει. καὶ ἐξαρεῖτε³ τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

6 Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; 2 οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἔστε κριτηρίων ἐλαχίστων; 3 οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν; 4 μῆτιγ⁴ βιωτικά; 5 βιωτικά μὲν οὖν κριτήρια ἔχοντες, τρῦς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τοὺς καθίζετε. 5 πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφός οὐδὲ εἷς, ὃς δυνησεται διακρίναι ἀνάμεικτον τοῦ ἀδελφοῦ αὐτοῦ; 6 ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; 7 ἤδη μὲν οὖν ὅλως ἥγημα ἐστὶν ὑμῖν ἵνα κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς.

9 ἢ οὐκ οἶδατε ὅτι ἀδικοὶ βασιλείαν θεοῦ οὐ κληρονομήσουσιν; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενικοῦται, 10 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοιδοροί, οὐκ ὕρπαγες, βασιλείαν θεοῦ οὐκ κληρονομήσουσιν.

¹ ὀφείλετε LITTA. ² νυν LITTA. ³ ἢ BE GLITTAW. ⁴ — καὶ LITTA. ⁵ κρίνετε (LIT) will judge GLT. ⁶ ἐξάρτατε put ye out GLITTAW. ⁷ + ἢ OR GLITTAW. ⁸ μῆτιγ GLT. ⁹ καθίζετε; (read do ye set up these, &c.) OTW. ¹⁰ ἀλλὰ LIT. ¹¹ ἐν GLITTAW. ¹² οὐδεὶς σοφός LITTA. ¹³ — οὖν [ITR]. ¹⁴ — ἐν (read ὑμῖν with you) GLITTAW. ¹⁵ διὰ τί LITTA. ¹⁶ τοῦτο this LITTAW. ¹⁷ θεοῦ βασιλείαν GLITTAW. ¹⁸ οὐκ TA. ¹⁹ — οὐ LITTA.

μήσουσιν. 11 καὶ ταυτὰ τινες ἦτε· ἀλλὰ ἀπελού-
inherit. And these things some of you were; but ye were

σασθε, ἀλλὰ ἡγιασθητε, ὁ ἀλλ' ἰδικαιώθητε, ἐν τῷ ὀνόματι
washed, but ye were sanctified, but ye were justified, in the name
τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
of the Lord Jesus, and by the Spirit of our God.

12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα
All things to me are lawful, but not all things do profit; all things
μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἔξουσιασθήσομαι ὑπὸ τινος.
to me are lawful, but not I will be brought under the power of any.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν·
Meats for the belly, and the belly for meats;

ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει· τὸ δὲ σῶμα
but God both this and these will bring to nought: but the body [is]
οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·
not for fornication, but for the Lord, and the Lord for the body.

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν, καὶ ἡμεῖς ἔξεγερεῖ· διὰ
And God both the Lord raised up, and us will raise out by
τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη
his power, Know ye not that your bodies members

χριστοῦ ἐστί· ἅρας οὖν τὰ μέλη τοῦ χριστοῦ, ποιήσω
of Christ are? Having taken then the members of the Christ, shall I make

πόρνης μέλη; μη· γένοιτο. 16 ἢ οὐκ οἴδατε ὅτι ὁ
[them] of a harlot members? May it be! Or know ye not that he that
κολλώμενος τῇ πόρνῳ, ἐν σῶμά ἐστιν; ἔσονται γάρ, φησὶν,
is joined to the harlot, one body is? For shall be, he says,

οἱ δύο εἰς σάρκα μίαν· 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν
the two for flesh one. But he that is joined to the Lord, one
πνεῦμά ἐστιν. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ
spirit is. Flee fornication. Every sin which

ἐάν ποιῇσθ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἐστιν· ὁ δὲ
shall practise a man, without the body is, but he that
πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 ἢ οὐκ
commit fornication, against his own body sins. Or not

οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος
know ye that your body a temple of the in you Holy Spirit
ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὶ ἐαυτῶν; 20 ἢ γορά-
is, which ye have from God; and not are ye your own? ye were

σθῆτε γὰρ τιμῇ· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι
bought for with a price; glorify indeed God in your body
ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστιν τοῦ θεοῦ.
your, and in your spirit, which are God's.

7 Περὶ δὲ ὧν ἐγράψατε μοι, καλὸν ἀνθρώπῳ
But concerning what things ye wrote to me: [It is] good for a man

γυναῖκος μὴ ἀπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος
a woman not to touch; but on account of fornication each
τὴν ἑαυτοῦ γυναῖκα ἔχτω, καὶ ἑκάστη τὸν ἴδιον ἀνδρα ἔχτω.
his own wife let have, and each her own husband let have.

3 τῇ γυναίκε ὁ ἀνὴρ τὴν ὀφειλομένην ἐννοίαν ἀπο-
To the wife the husband due benevolences let
διδότω ὁμοίως· ὅδε καὶ ἡ γυνὴ τῷ ἀνδρὶ. 4 ἡ γυνὴ τοῦ ἰδίου
render, and likewise also the wife to the husband. The wife her own

σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ ὁμοίως· δὲ καὶ ὁ
body has not authority over, but the husband; and likewise also the

ste, nor abusers of
themselves with man-
kind, 10 nor thieves,
nor covetous, nor
drunkards, nor re-
vilers, nor extortion-
ers, shall inherit the
kingdom of God.
11 And such were
some of you: but ye
are washed, but ye are
sanctified, but ye are
justified in the name
of the Lord Jesus,
and by the Spirit of
our God.

12 All things are
lawful unto me, but
all things are not ex-
pedient: all things
are lawful for me,
but I will not be
brought under the
power of any. 13 Meats
for the belly, and the
belly for meats: but
God shall destroy
both it and them.
Now the body is not
for fornication, but
for the Lord; and
the Lord for the body.
14 And God hath both
raised up the Lord,
and will also raise up
us by his own power.
15 Know ye not that
your bodies are the
members of Christ?
shall I then take the
members of Christ,
and make them the
members of an har-
lot? God forbid.

16 What? know ye
not that he which is
joined to an harlot is
one body? for two,
saith he, shall be one
flesh. 17 But he that
is joined unto the
Lord is one spirit.
18 Flee fornication.
Every sin that a man
doeth is without the
body; but he that
committe h fornication
sinneeth against
his own body. 19 What!
know ye not that your
body is the temple of
the Holy Ghost which
is in you, which ye
have of God, and ye
are not your own? 20
For ye are bought
with a price; there-
fore glorify God in
your body, and in your
spirit, which are God's.

VII. Now concern-
ing the things where-
of ye wrote unto me:
It is good for a man
not to touch a wo-
man. 2 Nevertheless,
to avoid fornication,
let every man have

* ἀλλ' L. * ἀλλὰ TTA. P + [ἡμῶν] (read our Lord) L.

* ἡμᾶς you E.

* ἐξεγείρει raises out L.

GLTTAW. — μοι T[Tr]A.

* φησὶν L.

* ὀφειλὴν [her] due GLTTAW.

7 [ὅτι] L.

* + χριστοῦ Christ ETT.

* — καὶ ἐν to end of verse

GLTTAW.

* ἀλλὰ LTTA.

his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: as likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not by commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving de-

άνηρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἢ ἡ γυνή. 5 ἡ husband his own body has not authority over, but the wife. 6 ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, defraud one another, unless by consent for a season, ἵνα ὁ σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν that ye may be at leisure for fasting and for prayer, and again ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς into one place come together, that not may tempt you Satan διὰ τὴν ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ συνέ- because of your incontinence. But this I say by way of per- γνῶμην, οὐ κατ' ἐπιταγήν. 7 θέλω ἑγὼ πάντας ἀνθρώ- mission, not by way of command. I wish but all men πους εἶναι ὡς καὶ ἐμαυτόν· ἅλλ' ἕκαστος ἰδίον χάρισμα to be even as myself: but each his own gift ἔχει ἐκ θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως. 8 λέγω δὲ has from God; one so, and another so. But I say τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔστιν εἰν to the unmarried and to the widows, good for them it is if μένωσιν ὡς καὶ ἐγώ. 9 εἰ δὲ οὐκ ἐγκρατεύονται, γαμήσα- they should remain as even I. But if they have not self-control, let them τωσαν· κρείσσον γὰρ ἔστιν ἡ γαμήσαι ἢ πυροῦσθαι. marry; for better it is to marry than to burn. 10 τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ, ἅλλ' ὁ But to the married I charge, not I, but the κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. 11 εἰ δὲ καὶ Lord, wife from husband not to be separated; (but if also χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· she be separated, let her remain unmarried, or to the husband be reconciled;) καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. 12 τοῖς δὲ λοιποῖς ἐγὼ λέγω, and husband wife not to leave. But to the rest I say, οὐχ ὁ κύριος, εἰ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ not the Lord, if any brother wife has an unbelieving, and αὐτῇ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· she consents to dwell with him, let him not leave her. 13 καὶ ἡ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς And a woman who has husband an unbelieving, and he συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. 14 ἡ γίαστα, consents to dwell with her, let her not leave him. Is sanctified γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡ γίασται ἡ γυνή for the husband unbelieving in the wife, and is sanctified the wife ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά unbelieving in the husband; else then your children unclean ἔστιν, νῦν δὲ ἁγία ἔστιν. 15 εἰ δὲ ὁ ἄπιστος χωρίζεται, are, but now holy ara. But if the unbeliever separates himself, χωρίζεσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν let him separate himself; is not under bondage the brother or the sister in τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός. 16 τί such [cases], but in peace has called us God. What γὰρ οἶδας, γυναῖκα, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, for knowest thou, O wife, if the husband thou shalt save? or what knowest thou;

* ἅλλ' LITTA. * σχολάζητε GLITTAW. b — τῇ νηστείᾳ καὶ GLITTAW. c ἐπὶ τὸ αὐτὸ συνέρχεσθε E; ἐπὶ τὸ αὐτὸ ἦτε together may be GLITTAW. d συν. T. e δὲ but LITTAW. f ἔχει χάρισμα GLITTAW. g ὁ LITTAW. h — ἐστὶν (read [it is]) GLITTAW. i + [οὕτως] L. k κρείττον LITTAW. l — ἐστὶν W. m γαμῆν T. n χωρίζεσθαι L. o λέγω ἐγὼ LITTAW. p αὐτῇ LITTAW. q εἰ τις if any T. r οὗτος LITTAW. s τὸν ἄνδρα the husband LITTAW. t ἀδελφῷ brother LITTAW. u ὑμᾶς you T.

ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ ἐκάστῳ ὡς
O husband, if the wife thou shalt save? Only to each as
"ἐμέρισει" καὶ θεός, "ἕκαστον ὡς ἐκέληκεν" καὶ κύριος, "οὕτως
"divided" "God," each as "has called" the "Lord," so

περιπατέτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσ-
let him walk; and thus in the assemblies all I order.

σομαι. 18 Περιτετμημένος τις ἐκλήθη; μὴ ἐπι-
Having been circumcised any one was called? let him not be

σπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περι-
uncircumcised: in uncircumcision any one was called? let him not be

τεμνέσθω. 19 ἡ περιτομή οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν
circumcised. Circumcision nothing is, and uncircumcision nothing

ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει
is, but keeping commandments God's. Each in the calling

ᾧ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος ἐκλή-
in which he was called, in this let him abide. Bondman [being] wast

θης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
thou called, not to thee let it be a care; but and if thou art able free

γενέσθαι, μᾶλλον χρῆσαι. 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς
to become, rather use [it]. For he in [the] Lord being called

δοῦλος, ἀπελεύθερος κυρίου ἐστίν· ὁμοίως καὶ ὁ
[being] a bondman, a freedman of [the] Lord is; likewise also he

ἐλεύθερος κληθεὶς, δοῦλος ἐστίν χριστοῦ. 23 τιμῆς ἡγορά-
free being called, a bondman is of Christ. With a price ye were

σθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ ἐκλή-
bought; become not bondmen of men. Each wherein he was

θη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ.
called, brethren, in that let him abide with God.

25 Περί δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω·
But concerning virgins, commandment of [the] Lord I have not;

γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς
but judgment I give, as having received mercy from [the] Lord faithful

εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-
to be. I think then this good is because of the pre-

εστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
want necessity, that [it is] good for a man so to be.

27 δέδεσται γυναῖκί; μὴ ζήτηε λύσιν. λένυσαι ἀπὸ
Hast thou been bound to a wife? seek not to be loosed. Hast thou been loosed from

γυναϊκός; μὴ ζήτηε γυναῖκα. 28 εἰ δὲ καὶ ἡ γῆμς,
a wife? seek not a wife. But if also thou mayest have married,

οὐχ ἡμαρτές· καὶ εἰ γῆμς ἡ παρθένος, οὐχ
thou didst not sin; and if may have married the virgin, not

ἡμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ
she did sin; but tribulation in the flesh shall have such; but I

ὑμῶν φείδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-
you spare. But this I say, brethren, the season strait-

εσταλμένος· τὸ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυναῖκας,
ened [is]. For the rest is, that even those having wives,

ὡς μὴ ἔχοντες ὦσιν· 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ
as not having be; and those weeping, as not weeping; and

οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ
those rejoicing, as not rejoicing; and those buying, as not

part, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But as God hath distributed to every man, as the Lord hath distributed to every one, so let him walk. And so ordain I in all churches. 18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 29 But this I say,

* μεμέρικεν has divided TT. * ὁ θεός and ὁ κύριος transposed GLTTAW. † ἐκέληται τις has any one been called LTTAW. ‡ — καὶ LTTAW. § — τῷ GLTTAW. ‡ γαμήσης LTTA. * [ἡ] LTA. † + ὅτι E. * ἐστὶν τὸ λοιπὸν, (τὸ λοιπὸν ἐστίν· E) (read is for the rest joined to straitened) ETAW; ἐστὶν τὸ λοιπὸν LT. † — οἱ E.

the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 and through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

IX. Am I not an apostle? am I not free? have I not Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 3 Mine answer to them that do examine me is this, 4 I have not power to eat and to drink? 5 I have not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 for it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we

μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου, σκανδαλίσω.
my I may cause to offend.

9 Οὐκ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος; οὐχὶ Ἰησοῦν Χριστὸν τὸν κύριον ἡμῶν ἔώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ; 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. 3 ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστίν, 4 Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;

5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; 7 τίς στρατεύεται ἰδίους ὀφωνισίς ποτὶς; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; 8 μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; 9 ἐν γὰρ τῷ Μωσέϊ νόμῳ γέγραπται, Οὐ φιμώσεις βούν ἀλωῶνα. μὴ τῶν βοῶν μέλει τῷ θεῷ; 10 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. 11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν, ἢ μὲγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; 12 εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινὰ δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. 13 οὐκ οἰδατε ὅτι οἱ τὰ ἱερά ἐργαζόμενοι,

^a ἀπόστολος καὶ ἐλεύθερος transposed GLTΓAW.

^a μου τὸς ἀποστολῆς LITTA.

^a καρπὸν the fruit LITΓAW.

^a LITΓAW. ⁱ κημώσεις TITa.

ⁱ ἡμῶν ἐξουσίας GLTΓAW.

^γ — χριστὸν LITTA.

^b ἐστὶν αὐτῇ LITTA.

^c πίνειν TA.

^d — τοῦ LITTA.

^e καὶ ὁ νόμος ταῦτα οὐ LITΓAW.

^f Μωσέως

^g οἰδεῖται ἐπ' ἐλπίδι LITTA.

^h ἐπ' ἐλπίδι τοῦ μετέχειν GLTΓAW.

ⁱ τινὰ ἐγκοπὴν (ἐκκ- T) LITΓAW.

^j + τὰ the things TITa.

^a ὅρακα γ.

^b τὸν

^c Μωσέως

^d οἰδεῖται ἐπ' ἐλπίδι LITTA.

^e ἐπ' ἐλπίδι τοῦ μετέχειν GLTΓAW.

^f τινὰ ἐγκοπὴν (ἐκκ- T) LITΓAW.

^g + τὰ the things TITa.

^h τὰ ἱερά ἐργαζόμενοι, ἡ

ⁱ Christ. Know ye not that those [at] sacred things labouring, [the

ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδ-
things of the temple eat; those at the altar attend-
ρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται; 14 οὕτως καὶ ὁ
ing, with the altar partake? So also the
κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ
Lord did order to those the glad tidings announcing, of the
εὐαγγελίου ζῆν. 15 ἐγὼ δὲ οὐδενὶ ἐχρησάμην¹ τούτων·
glad tidings to live. But I none used of these things.

οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί·
Now I did not write these things that thus it should be with me; [*it "were"]
καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καυχῆμαί μου ἵνα
"good for for me rather to die, than my "boasting that
τις² "κενώσῃ." 16 ἰάν· γὰρ εὐαγγελίζομαι, οὐκ ἔστιν
anyone should make void. For if I announce the glad tidings, there is not

μοι καύχημα· ἀνάγκη γάρ μοι ἐπικείται· οὐαί· δὲ μοι
"to me "boasting; for necessity me is laid upon; woe but to me
ἐστὶν ἰάν· μὴ εὐαγγελίζομαι." 17 εἰ γὰρ ἐκὼν τοῦτο
It is if I should not announce the glad tidings. For if willingly this

πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων οἰκονομίαν πεπί-
I do, a reward I have; but if unwillingly an administration I am en-
στείμαι. 18 τίς οὖν μοι³ ἐστὶν ὁ μισθός; ἵνα εὐαγ-
trusted with. What then my is reward? That in announcing

γελοῖζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον· τοῦ
the glad tidings "without "expense I "should "make the "glad "tidings of the
χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ
"Christ, so as not using as my own my authority in the

εὐαγγελίῳ. 19 Ἐλευθερός γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν
glad tidings. For free being from all, to all myself

ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην
I became bondman, that the more I might gain. And I became

τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς
to the Jews as a Jew, that Jews I might gain: to those

ὕπὸ νόμον ὡς ὑπὸ νόμον,⁴ ἵνα τοὺς ὑπὸ νόμον κερδήσω·
under law as under law, that those under law I might gain:

21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος ἰθεὺς,⁵ ἀλλ'
to those without law as without law, (not being without law to God, but

ἐν νόμῳ ὡς ἐν νόμῳ, ἵνα κερδήσω ἀνόμους. 22 ἐγενόμην
within law to Christ,) that I might gain those without law. I became

τοῖς ἀσθενέσιν ὡς⁶ ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω.
to the weak as weak, that the weak I might gain.

τοῖς πᾶσιν γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.
To all these I have become all things, that by all means some I might save.

23 τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς⁷
"This and I do on account of the glad tidings, that a fellow-partaker

αὐτοῦ γένωμαι.
with it I might be.

24 Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες κάντες μὲν
Know ye not that those who in a race-course run all

φρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα
run, but one receives the prize? Thus run, that

καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-
ye may obtain. But everyone that strives, in all things controls

shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things; neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by

* παρεδρεύοντες LITTAU. P οὐ κέρημα οὐδενὶ have not used any OLITTAU. 1 οὐδεις LITTAU. 2 κενώσει shall make vain LITTAU. 3 γὰρ for OLITTAU. 4 εὐαγγελίσωμαι LITTAU. 5 μὴ τῷ Χρ. — τοῦ Χριστοῦ LITTAU. 6 + μὴ ὢν αὐτὸς ὑπὸ νόμον not being myself under law OLITTAU. 7 θεοῦ of God LITTAU. 8 Χριστοῦ of Christ LITTAU. 9 κερδαίνω τοὺς LITTAU. 10 — ὡς [L]ITTAU. 11 — τὰ LITTAU. 12 πάντα all things LITTAU. 13 συν- LITTAU.

all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

X. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 and were all baptized unto Moses in the cloud and in the sea; 3 and did all eat the same spiritual meat; 4 and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were

τεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, himself: they indeed then that a corruptible crown they may receive, ἡμεῖς δὲ ἀφθαρτον. 26 ἐγὼ τοίνυν οὕτως τρέχω, ὥς οὐκ but we an incorruptible. I therefore so run, as not

ἀδόλως· οὕτως πυκτεύω, ὥς οὐκ ἀέρα δέρω. 27 ἀλλ' uncertainly; so I combat, as not [the] air beating. But

ὑπωπιάζω μου τὸ σῶμα, καὶ δουλαγωγῶ, μήπως ἄλλοις I buffet my body, and bring [it] into servitude, lest to others κηρύξας αὐτὸς ἀδόκιμος γένομαι.

having preached myself rejected I might be.

10 Οὐ θέλω ἡδὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες I wish not now you to be ignorant, brethren, that fathers

ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς our all under the cloud were, and all through the θαλάσσης διήλθον, 2 καὶ πάντες εἰς τὸν Μωσῆν ἑβαπτίσαντο sea passed, and all to Moses were baptized

ἐν τῇ νεφελῇ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ αὐτὸ βρῶμα in the cloud and in the sea, and all the same meat

πνευματικὸν ἔφαγον, 4 καὶ πάντες τὸ αὐτὸ πόμα πνευ- spiritual ate, and all the same drink epi-

ματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης ritual drank; for they drank of a spiritual following

πέτρας· ἡ δὲ πέτρα ἦν ὁ χριστός. 5 ἀλλ' οὐκ ἐν τοῖς rock, and the rock was the Christ: yet not with the

πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν most of them was well pleased God; for they were strewed in

τῇ ἐρήμῳ. 6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ the desert. But these things types for us became, for not

εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμη- to be us desires of evil things, according as they also desired,

σαν. 7 μὴ δὲ εἰδωλόλατραι γίνεσθε, καθὼς τινες αὐτῶν ὥς Neither idolaters be ye, according as some of them; as

γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἄν- it has been written, Sat down the people to eat and to drink, and rose

ἔστησαν παίζειν. 8 μὴ δὲ πορνεύωμεν, καθὼς τινες up to play. Neither should we commit fornication, according as some

αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον· ἐν μίᾳ ἡμέρᾳ εἰκοσιτρεῖς of them committed fornication, and fell in one day twenty-three

χιλιάδες. 9 μὴ δὲ ἐκπειράζωμεν τὸν χριστόν, καθὼς καὶ thousand. Neither should we tempt the Christ, according as also

τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειν ἀπώλοντο. some of them tempted, and by the serpents perished.

10 μὴ δὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, Neither murmur ye, according as also some of them murmured,

καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ πάντα and perished by the destroyer. Now these things all [are]

τύποι· συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν types happened to them, and were written for admonition

ἡμῶν εἰς οὗς τὰ τέλη τῶν αἰώνων κατήντησεν. 12 ὥστε our on whom the ends of the ages are arrived. So that

ἡ ἀλλὰ ττ. ὡ γὰρ for GLTTAW. ὡ Μωϋσῆν GLTTAW. ὡ ἑβαπτίσθησαν LT. ὡ πνευματικὸν ἔφαγον βρῶμα (βρῶμα ἔφαγον TTr) LTTr. ὡ πνευματικὸν ἔπιον πόμα LTTrAW. ὡ πέτρα δὲ LTTrA. ὡ εὐδόκησεν LTTrAW. ὡ ὥσπερ LTTrA. ὡ πίν τΑ. ὡ ἔπεσαν LTTrAW. ὡ ἐν LTTr[A]. ὡ κύριον Lord LTTrA. ὡ — καὶ LTTrAW. ὡ ἐξεπείρασαν τ. ὡ ἀπώλοντο TTr. ὡ καθάπερ TTr. ὡ — πάντα [LTTr[A]]. ὡ τυπικῶς typically LTTrAW. ὡ συνέβαινον TTr. ὡ κατήντησεν have come LTTrAW.

ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ. 13 Πειρασμός
he that thinks to stand, let him take heed lest he fall. Temptation

ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς
you has not taken except what belongs to man; and faithful [is] God, who

οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει
will not suffer you to be tempted above what ye are able, but will make

σὺν τῷ πειρασμῷ· καὶ τὴν ἐκβασιν, τοῦ δύνασθαι ὑμᾶς
with the temptation also the issue, for to be able you

ὑπενεγκεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς
to bear [it]. Wherefore, my beloved, flee from the

εἰδωλολατρείας. 15 ὥς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ
idolatry. As to intelligent ones I speak: judge ye what

φημι. 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ
I say. The cup of blessing which we bless, not

κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν; τὸν ἄρτον δὲ
fellowship of the blood of the Christ is it? The bread which

κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;
we break, not fellowship of the body of the Christ is it?

17 ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἵσμεν· οἱ γὰρ πάντες
Because one loaf, one body the many we are; for all

ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ
of the one loaf we partake. See Israel according to

σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς θυσίας, κοινωνοὶ
flesh: not those eating the sacrifices, fellow-partakers

τοῦ θυσιαστηρίου εἰσιν; 19 τί οὖν φημι; ὅτι εἰδῶλον τί
of the altar are? What then say I? that an idol anything

ἐστίν; ἢ ὅτι εἰδωλόθυτον τί ἐστίν; 20 ἀλλ' ὅτι
is, or that what is sacrificed to an idol anything is? but that

ὃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ θεῷ.
what sacrifice the nations, to demons they sacrifice, and not to God.

οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
But I do not wish you fellow-partakers with demons to be.

21 οὐ δύνασθε ποτήριον κυρίου πίνειν, καὶ ποτήριον
Ye cannot [the] cup of [the] Lord drink, and [the] cup

δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ
of demons: ye cannot of [the] table of [the] Lord partake and

τραπέζης δαιμονίων. 22 ἢ παραζηλοῦμεν τὸν κύριον;
of [the] table of demons. Or, do we provoke to jealousy the Lord?

μῇ ισχυρότεροί αὐτοῦ ἴσμεν;
stronger than he are we?

23 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.
All things for me are lawful, but not all things are profitable;

πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς
all things for me are lawful, but not all do build up. No one

τὸ ἐαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ὅεκάστος.
that of himself let seek, but that of the other each one.

25 Πάν τὸ ἐν μακέλλῃ πωλούμενον ἐσθίετε, μηδὲν ἀνα-
Everything that in a market is sold eat, nothing in-

κρίνοντες διὰ τὴν συνείδησιν. 26 τοῦ γὰρ κυρίου
quitting on account of conscience. For the Lord's [is]

ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἰ δέ τις καλεῖ ὑμᾶς
the earth and the fulness of it. But if anyone invite you

destroyed of the de-
stroyer. 11 Now all

these things happened
unto them for ex-

amples: and they are
written for our ad-

monition, upon whom
the ends of the world

are come. 12 Where-
fore let him that think-

eth he standeth take
heed lest he fall.

13 There hath no
temptation taken you

but such as is com-
mon to man: but God

is faithful, who will
not suffer you to be

tempted above that ye
are able; but with the

temptation also make
a way to escape, that

ye may be able to
bear it. 14 Wherefore,

my dearly beloved, flee
from idolatry. 15 I

speak as to wise men;
judge ye what I say.

16 The cup of blessing
which we bless, is it not

the communion of the
blood of Christ? The

bread which we break,
is it not the communion

of the body of Christ?
17 For we being many

are one bread, and one
body: for we are all

partakers of that one
bread. 18 Behold Israel

after the flesh: are
not they which eat of

the sacrifices partak-
ers of the altar?

19 What say I then?
that the idol is any

thing, or that which is
offered in sacrifice to

idols is any thing?
20 But I say, that the

things which the Gen-
tiles sacrifice, they

sacrifice to devils, and
not to God: and I

would not that ye
should have fellow-

ship with devils. 21 Ye
cannot drink the cup

of the Lord, and the
cup of devils: ye can-

* — ὑμᾶς (read [you]) GLTFAW. ἵσμεν τοῦ αἵματος τοῦ χριστοῦ Tr. οὐχὶ LTAW.
εἰδῶλον and εἰδωλόθυτον transposed LTTAW. ἵθουσιν they sacrifice LTTAW. ἢ — τὰ
ἐθνη LTA. ἢ — θύει LTTA. ἢ — θύουσιν they sacrifice LTTA. ἢ — μοι GLTFAW.
ἢ — ἕκαστος GLTFAW. ἢ κυρίου γὰρ LTTAW. ἢ — δὲ but LTTAW.

shambles, *that* eat, asking no question for conscience sake: 26 for the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a *feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 29 conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. XI. Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinance, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is the man; and the head of every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον·
of the unbelieving, and ye wish to go, all that is set before
ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν.
you eat, nothing inquiring on account of conscience.

28 ἂν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστιν· μὴ
But if anyone to you say, This offered to an idol is, not
ἐσθίετε, δι' ἐκείνον τὸν μνηύσαντα καὶ τὴν συνείδησιν·
do eat, on account of him that shewed [it], and the conscience;
τοῦ γὰρ κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς. 29 συνεί-
for the Lord's [is] the earth and the fulness of it. 29 Con-
δῶσιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου.
science but, I say, not that of thyself, but that of the other;
ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;
for why my freedom is judged by another's conscience?

30 εἰ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ
But if I with thanks partake, why am I evil spoken of for what
ἐγὼ εὐχαριστῶ; 31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε
I give thanks? Whether therefore ye eat, or ye drink or

τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. 32 ἀπρόσκοποι
anything ye do, all things to glory God's do. Without offence
γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ
be ye both to Jews and Greeks and to the assembly

θεοῦ. 33 καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
of God. According as I also all in all things please; not seeking
τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶ-
the of myself profit, but that of the many, that they may
σιν. 11 μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ.
be saved. Imitators of me be, according as I also [am] of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέ-
Now I praise you, brethren, that in all things me ye have
μνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατ-
remembered; and according as I delivered to you, the traditions ye
έχετε. 3 Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
keep. But I wish you to know, that of every man the head

ὁ χριστὸς ἐστίν· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ· κεφαλὴ δὲ
the Christ is, but head of [the] woman [is] the man, and head
τοῦ χριστοῦ, ὁ θεός. 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων,
of Christ, God. Every man praying or prophesying,
κατὰ κεφαλῆς ἔχων, κατασχίνει τὴν κεφαλὴν αὐτοῦ.
[anything] on [his] head having, puts to shame his head.

5 πᾶσα δὲ γυνὴ προσευχόμενη ἢ προφητεύουσα ἀκατακάλυπτος
But every woman praying or prophesying uncovered

τῇ κεφαλῇ, κατασχίνει τὴν κεφαλὴν αὐτῆς. Ἐν γὰρ
with the head, puts to shame her head; for one
ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρμην. 6 εἰ γὰρ οὐ κατακαλύπ-
it is and the same with having been shaven. For if be not covered
τεται γυνή, καὶ κεράσθω· εἰ δὲ αἰσχροὺν γυναικὶ τὸ
a woman, also let her be shorn. But if [it be] shameful to a woman

κεῖρασθαι ἢ ξυρᾶσθαι, κατακαλύπτέσθω. 7 ἀνὴρ μὲν γὰρ οὐκ
to be shorn or to be shaven, let her be covered. For man indeed not

ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ
ought to have covered the head, image and glory of God
ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν. 8 οὐ γὰρ ἐστὶν ἀνὴρ
being; but woman glory of man is. For not is man

† εἰδωλόθυτόν offered in sacrifice LITTA. * — τοῦ γὰρ to end of verse GLTTAAW. † — δὲ
but GLTTAAW. † καὶ Ἰουδαίοις γίνεσθε LITTA. * συμφέρον LITTA. * — ἀδελφοί EITTAW.
† + τοῦ (read of the Christ) [LITTA. * αὐτῆς LITTA. * + ἡ the (woman) LITTAW.

you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

XII Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that

δ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ that which also I delivered to you, that the Lord Jesus in the night
 ᾧ παρεδίδοτο, ἔλαβεν ἄρτον, 24 καὶ εὐχαριστήσας in which he was delivered up took bread, and having given thanks
 ἔκλασεν, καὶ εἶπεν, Ἄραβετε, φάγετε· τοῦτό μου ἐστὶν τὸ he broke [it], and said, Take, eat, this of me is the
 σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον· τοῦτο ποιεῖτε εἰς τὴν body which for you [is] being broken: this do in
 ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ remembrance of me. In like manner also the cup, after
 δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν having supped, saying, This cup the new covenant is
 ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἂν πίνητε, ἐν τῷ ἐμῷ αἵματι· this do, as often as ye may drink [it],
 εἰς τὴν ἐμὴν ἀνάμνησιν. 26 Ὅσακις γὰρ ἂν ἐσθίητε τὸν in remembrance of me. For as often as ye may eat
 ἄρτον· τοῦτον, καὶ τὸ ποτήριον· τοῦτο πίνετε, τὸν θάνατον this bread, and this cup may drink, the death
 τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. 27 Ὡστε of the Lord ye announce, until he may come. So that
 ὅς ἂν ἐσθίῃ τὸν ἄρτον· τοῦτον ἢ πίνῃ τὸ ποτήριον whoever should eat this bread or should drink the cup
 τοῦ κυρίου ἀναξίως, ἔνοχος ἐστὶ τοῦ σώματος καὶ αἵματος of the Lord unworthily, guilty shall be of the body and blood
 τοῦ κυρίου. 28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως of the Lord. But let a man himself, and thus
 ἐκ τοῦ ἄρτου ἐσθίτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. 29 ὁ γὰρ of the bread let him eat, and of the cup let him drink. For he that
 ἐσθίῳν καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, eats and drinks unworthily, judgment to himself eats and drinks,
 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου. 30 διὰ τοῦτο ἐν ὑμῖν not discerning the body of the Lord. Because of this among you
 πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι, καὶ κοιμῶνται ἱκανοί. many [are] weak and infirm, and are fallen asleep many.
 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· 32 κρινόμενοι δέ, ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ judged but, by [the] Lord we are disciplined, that not with the
 κόσμῳ κατακριθῶμεν. 33 Ὡστε, ἀδελφοί μου, συνερχόμενοι world we should be condemned. So that, my brethren, coming together
 εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 εἰ δέ τις πεινᾷ, for to eat, one another wait for. But if anyone be hungry,
 ἐν οἴκῳ ἐσθίτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ at home let him eat, that not for judgment ye may come together; and the
 λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι. other things whenever I may come, I will set in order.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς But concerning spirituals, brethren, I do not wish you
 ἄγνοεῖν. 2 οἶδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδωλά τὰ ἄφωνα to be ignorant. Ye know that Gentiles ye were, to idols dumb
 ὡς ἂν ἤγεσθε, ἀπαγόμενοι· 3 διὸ γνωρίζω ὑμῖν, ὅτι as ye might be led, led away. Therefore I give to know you, that

† παρεδίδοτο LITTA. † — Ἄραβετε, φάγετε GLTTAW. † — κλάμενον LITTA. † ἐὰν LITTA.
 † — τοῦτο (read the cup) LITTAW. † — ἀχρις τ. † — ἂν GLTTA. † — τοῦτον (read the bread) GLTTAW. † + τοῦ of the GLTTAW. † ἐαυτὸν ἀνθρώπου W. † — ἀναξίως LITTA.
 † — τοῦ κυρίου LITTA. † δὲ but LITTAW. † + τοῦ the TITAJW. † — δὲ but GLTTAW.
 † + ὅτε when [L]ITTA.

οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ἀνάθεμα ἡ Ἰησοῦν·
 no one in [the] Spirit of God speaking says accursed [is] Jesus;
 καὶ οὐδεὶς δύναται εἰπεῖν Ἰσχυρὸν Ἰησοῦν, ἢ εἰ μὴ ἐν πνεύ-
 and no one can say Lord Jesus, except in [the] Spirit
 ματι ἁγίῳ. 4 διαίρεσεις δὲ χαρισμάτων εἰσὶν. τὸ δὲ αὐτὸ
 Holy. But diversities of gifts there are, but the same
 πνεῦμα· 5 καὶ διαίρεσεις διακονιῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος·
 Spirit; and diversities of services there are, and the same Lord;
 6 καὶ διαίρεσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτός ἐστιν θεός,
 and diversities of operations there are, but the same is God,
 ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. 7 ἐκάστω δὲ δίδοται ἡ φανέρω-
 who operates all things in all. But to each is given the mani-
 ρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. 8 ᾧ μὲν γὰρ διὰ
 festation of the Spirit for profit. For to one by
 τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλω δὲ λόγος
 the Spirit is given a word of wisdom; and to another a word
 γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα· 9 ἑτέρῳ δὲ πίστις,
 of knowledge, according to the same Spirit; and to a different one faith,
 ἐν τῷ αὐτῷ πνεύματι· ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ
 in the same Spirit; and to another gifts of healing, in the
 αὐτῷ πνεύματι· 10 ἄλλω δὲ ἐνεργήματα δυνάμεων,
 same Spirit; and to another operations of works of power;
 ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων,
 and to another prophecy; and to another discerning of spirits;
 ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεῖα γλωσ-
 and to a different one kinds of tongues; and to another interpretation of
 σῶν· 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦ-
 tongues. But all these things operates the one and the same Spirit,
 μα, διαιροῦν ἰδίᾳ ἐκάστω καθὼς βούλεται. 12 Καθάπερ
 dividing separately to each according as he wills. Even as
 γὰρ τὸ σῶμα ἐν ἑστίν καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ
 for the body one is and members has many, but all the
 μέλη τοῦ σώματος τοῦ ἐνός, πολλά ὄντα, ἐν ἑστίν σῶμα·
 members of the body one, many being, one are body;
 οὕτως καὶ ὁ χριστός. 13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς
 so also [is] the Christ. For also by one Spirit we
 πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἑλ-
 all into one body were baptized, whether Jews or
 ληνες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν πνεῦμα
 Greeks, whether bondmen or free and all into one Spirit
 ἐποτίσθημεν. 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ
 were made to drink. For also the body is not one member, but
 πολλά. 15 ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ
 many. If should say the foot, Because I am not a hand, I am not
 ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;
 of the body: on account of this is it not of the body?
 16 καὶ ἐὰν εἴπῃ τὸ ὄψ, Ὅτι οὐκ εἰμὶ ὀφθαλμός οὐκ εἰμὶ ἐκ
 And if should say the ear, Because I am not an eye I am not of
 τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;
 the body: on account of this is it not of the body?
 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον
 If whole the body [were] an eye, where the hearing? if [the] whole

no man speaking by the Spirit of God call-
 eth Jesus accursed; and that no man can
 say that Jesus is the Lord, but by the Holy
 Ghost. 4 Now there are diversities of gifts,
 but the same Spirit. 5 And there are differ-
 ences of adminis-
 trations, but the same Lord. 6 And there are
 diversities of opera-
 tions, but it is the
 same God which work-
 eth all in all. 7 But the
 manifestation of the
 Spirit is given to every
 man to profit withal.
 8 For to one is given
 by the Spirit the word
 of wisdom; to another
 the word of knowledge
 by the same Spirit;
 9 to another faith by
 the same Spirit; to
 another the gifts of
 healing by the same
 Spirit; 10 to another
 the working of mira-
 cles; to another pro-
 phesy; to another dis-
 cerning of spirits; to
 another divers kinds
 of tongues; to another
 the interpretation of
 tongues: 11 but all
 these worketh that one
 and the selfsame Spi-
 rit, dividing to every
 man severally as he
 will. 12 For as the body
 is one, and hath many
 members, and all the
 members of that one
 body, being many, are
 one body: so also is
 Christ. 13 For by one
 Spirit are we all bap-
 tized into one body,
 whether we be Jews or
 Gentiles, whether we
 be bond or free; and
 have been all made to
 drink into one Spirit.
 14 For the body is not
 one member, but many.
 15 If the foot shall
 say, Because I am not
 the hand, I am not of
 the body; is it there-
 fore not of the body?
 16 And if the ear shall
 say, Because I am not
 the eye, I am not of
 the body; is it there-
 fore not of the body?
 17 If the whole body
 were an eye, where
 were the hearing? If
 the whole were hear-

ἡ Ἰησοῦς LTTTAW. ἰ Κύριος Ἰησοῦς LTTTAW. ἰ καὶ ὁ and the A. ἰ — ἐστίν GITTAW.
 — δὲ and [L]TTT[A]. ἐνὶ one LTTTAW. ο — δὲ and LTT. P — δὲ and LTT. ἰ δὲ
 κρισίς T. — δὲ and LTTT. ἰ ἐρμηνεῖα L. ἰ πολλά ἔχει LTTTAW. — τοῦ ἐνός
 LTTTAW. — εἰς LTTTAW. — ; (read it is not on account of this not of the body.) LTT.

ing, where were the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are there many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the foot, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour: and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 that there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

ἀκοή, πού ἡ ὁσφρησις; 18 Ἵνυνι¹ δὲ ὁ θεὸς ἔθετο τὰ μέλη, hearing, where the smelling? But now God set the members, ἕν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. 19 εἰ δὲ ²one ³each of them in the body, according as he would. But if ἦν ⁴τὰ⁵ πάντα ἐν μέλος, πού τὸ σῶμα; 20 Ἵνυνι⁶ δὲ πολλὰ ⁷were ⁸all one member, where the body? But now many ⁹μέν¹⁰ μέλη, ἐν δὲ σῶμα. 21 οὐ δύναται ¹¹δὲ ¹²ὁφ- [are the] members, but one body. And is not able [the] θαλμός εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ eye to say to the hand, Need of thee I have not; or again the κεφαλῇ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω. 22 ἀλλὰ πολλῶ head to the feet, Need of you I have not. But much μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρ- rather the ¹³which ¹⁴seem ¹⁵members ¹⁶of ¹⁷the ¹⁸body ¹⁹weaker ²⁰to ²¹χειν, ἀναγκαῖα ἐστίν· 23 καὶ ὁ δοκοῦμεν ²²ἀτιμότερα²³ be, necessary are; and those which we think more void of honour εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν²⁴ to be of the body, ²⁵these ²⁶honour ²⁷more ²⁸abundant ²⁹we ³⁰put ³¹about; καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει· and the ³²uncomely [parts] of us ³³comeliness ³⁴more abundant have; 24 τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ θεὸς but the ³⁵comely [parts] of us ³⁶no ³⁷need ³⁸have. But God συνεκράσεν τὸ σῶμα, τῷ ὑστεροῦντι³⁹ περισσοτέραν tempered together the body, to that being desolent more abundant δοῦς τιμὴν, 25 ἵνα μὴ ⁴⁰σχίσμα⁴¹ ἐν τῷ ⁴²having ⁴³given ⁴⁴honour, ⁴⁵that ⁴⁶there ⁴⁷might ⁴⁸not ⁴⁹be ⁵⁰division ⁵¹in the σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ body, but ⁵²the ⁵³same ⁵⁴for ⁵⁵one ⁵⁶another ⁵⁷might ⁵⁸have ⁵⁹concern ⁶⁰the μέλη· 26 καὶ εἴτε⁶¹ πάσχει ἐν μέλος, ⁶²συνπάσχει⁶³ πάντα ⁶⁴members. And if ⁶⁵one member, suffers with [it] ⁶⁶all τὰ μέλη· εἴτε δοξάζεται ἐν μέλος, ⁶⁷συγχαίρει⁶⁸ πάντα τὰ the members; if ⁶⁹be glorified ⁷⁰one member, rejoice with [it] ⁷¹all the μέλη. 27 ὅμοιως δὲ ἐστε σῶμα χριστοῦ, καὶ μέλη ἐκ members. Now ye are [the] body of Christ, and members in μέρους. 28 Καὶ οὗς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶ- particular. And ⁷²certain ⁷³did ⁷⁴set ⁷⁵God in the assembly: first, τον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, apostles; secondly, prophets; thirdly, teachers; ἔπειτα δυνάμεις, ⁷⁶ἔλτα⁷⁷ χάρισματα ἱαμάτων, ⁷⁸ἀντιλήψεις, ⁷⁹then works of power; ⁸⁰then gifts of healings; ⁸¹helps; κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες ἀπόστολοι; μὴ governments; kinds of tongues. [Are] ⁸²all ⁸³apostles? πάντες προφῆται; μὴ πάντες διδασκαλοι; μὴ πάντες δυνά- all prophets? all teachers? [have] ⁸⁴all ⁸⁵works of meίς; 30 μὴ πάντες χάρισματα ἔχουσιν ἱαμάτων; μὴ πάντες power? ⁸⁶all ⁸⁷gifts ⁸⁸have of healings? ⁸⁹all γλώσσας λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; 31 Ζηλοῦτε ⁹⁰do speak with tongues? ⁹¹all ⁹²do interpret? ⁹³Be ⁹⁴emulous ⁹⁵of δὲ τὰ χάρισματα τὰ κρείττονα⁹⁶ καὶ ἐτι καθ' ὑπερβολὴν ⁹⁷but the ⁹⁸gifts ⁹⁹better, and yet ¹⁰⁰more ¹⁰¹surpassing ὁδὸν ὑμῖν δείκνυμι. ¹⁰²a way to you I shew.

XIII. Though I speak with the tongues of

ὁδὸν ὑμῖν δείκνυμι.

¹ Ἵνυνι LTr. ² [τὰ] LTr. ³ [μέν] LTr. ⁴ — δὲ and of L. ⁵ + ὁ the GLTTAW. ⁶ ἀτιμότερα E. ⁷ ἀλλὰ LTTA. ⁸ ὑστεροῦμένη LTTA. ⁹ σχίσματα divisions T. ¹⁰ εἰ τι if anything LTr. ¹¹ συν- TA. ¹² — ἐν (read a member) TT[A]. ¹³ συν- E. ¹⁴ ἔπειτα LTTA. ¹⁵ ἀντιλήψεις LTTA. ¹⁶ μέζονα greater LTTA.

13 Ἐάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν
If with the tongues of men I speak and

ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ
of angels, but love have not, I have become brass, or a tinkling
εὐμβάλον ἀλαλάζον. 2 Ἐάν ἔχω προφητείαν, καὶ εἰδῶ
a cymbal clanging. And if I have prophecy, and know

τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, Ἐάν ἔχω
"mysteries" all and all knowledge, and if I have

πᾶσαν τὴν πίστιν, ὥστε ὄρη ἔμεθιστάνειν, ἀγάπην δὲ
all faith, so as mountains to remove, but love

μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἄν ἴψωμισω πάντα τὰ
have not, nothing I am. And if I give away in food all

ὑπάρχοντά μου, καὶ ἄν παραδῶ τὸ σῶμά μου ἵνα καυθή-
my goods, and if I deliver up my body that I may be

σωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη
burned, but love have not, nothing I am profited. Love

μακροθυμεῖ, χρηστεταί· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ
has patience, is kind; love is not envious; love "not

περιπερεύεται, οὐ φουσιῶται, 5 οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ
"is vain-glorious, is not puffed up, acts not unseemly, seeks not the things

ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαίρει
of its own, is not quickly provoked, reckons not evil, rejoices not

ἐν τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει,
at unrighteousness, but rejoices with the truth; all things covers,

πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη
all things believes, all things hopes, all things endures. Love

οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται·
never falls; but whether prophecies, they shall be done away;

εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.
whether tongues, they shall cease; whether knowledge it shall be done away.

9 ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν·
For in part we know, and in part we prophesy;

10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους κατ-
but when may come that which is perfect, then that in part shall be

αργηθήσεται. 11 ὅτε ἤμην νηπίος, ὥς νηπίος ἐλάλουν, ὥς
done away. When I was an infant, as an infant I spoke, as

νήπιος ἐφρόνου, ὥς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα
an infant I thought, as an infant I reasoned; but when I became

ἀνὴρ, κατήρηκα τὰ τοῦ νηπίου, 12 βλέπομεν γὰρ
a man, I did away with the things of the infant. For we see

ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς
now through a glass obscurely, but then face to

πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι
face; now I know in part, but then I shall know

καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς,
according as also I have been known. And now abides faith, hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.
love; these three things; but the greater of these [is] love.

14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά,
Pursue love, and be emulous of spirituals,

μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, οὐκ
but rather that ye may prophesy. For he that speaks with a tongue, not

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abide faith, hope, charity, these three; but the greatest of these is charity.

XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but

Ἐάν L.A. Ἐάν T.A. ἔμεθιστάνειν LITr. οὐδὲν E.G.W. Ἐάν LITr. ἴψωμισω E.
"ἔμεθιστάνειν" I shall be burned T. οὐδὲν T. ἡ ἀγάπη LITr. συν. T.
εὐμβάλον LITr. [δὲ] Tr. — τότε LITr. & W. ἐλάλουν ὥς νηπίος LITr. & W. ἐφρόνου
ἡ νηπίος, ἐλογιζόμην ὥς νηπίος LITr. & W. — δὲ but LITr. & W.

unto God : for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied : for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I

ἀνθρώποις λαλεῖ, ἀλλὰ ἡψὶ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι
to men speaks, but to God : for no one hears ; "in "spirit
δὲ λαλεῖ μυστήρια· 3 ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ
"but he speaks mysteries. But he that prophesies, to men speaks
οἰκοδομῇ καὶ παράκλησιν καὶ παραμυθίαν. 4 ὁ λαλῶν
[for] building up and encouragement and consolation. He that speaks
γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν
with a tongue, himself builds up; but he that prophesies, [the] assembly
οἰκοδομεῖ. 5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλῶσσαις, μᾶλλον
builds up. Now I desire all you to speak with tongues, "rather
δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ
"but that ye should prophesy : greater "for [is] he that prophesies than
ὁ λαλῶν γλῶσσαις, ἐκτός ἐστιν ἡ διερμηνεύ, ἵνα ἡ ἐκ-
he that speaks with tongues, unless he should interpret, that the as-
σὴν οἰκοδομῇ λάβῃ. 6 Ἡ νῦν· δέ, ἀδελφοί, ἐάν ἐλθω
sembly building up may receive. And now, brethren, if I come
πρὸς ὑμᾶς γλῶσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐάν μὴ
to you with tongues speaking, what you shall I profit, unless
ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προ-
to you I shall speak either in revelation, or in knowledge, or in pro-
φητεῖα, ἢ ἐν διδαχῇ; 7 ὅμως τὰ ἄψυχα φωνὴν διδόντα,
phesy, or in teaching? Even lifeless things a sound giving,
εἴτε αὐλὸς εἴτε κιθάρα, ἐάν διαστολὴν τοῖς φθόγγοις
whether pipe or harp, if distinction to the sounds
μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-
they give not, how shall be known that being piped or being
ζόμενον; 8 καὶ γὰρ ἐάν ἀδηλον ὡφονὴν σάλπιγγος δῶ, τίς
harped? For also if an uncertain sound a trumpet give, who
παρασκευάσεται εἰς πόλεμον; 9 οὕτως καὶ ὑμεῖς διὰ τῆς
shall prepare himself for war? So also ye, by means of the
γλῶσσης ἐάν μὴ εὐδῆμον λόγον δῶτε, πῶς γνωσθήσεται τὸ
tongue unless an intelligible speech ye give, how shall be known that
λαλούμενον; ἔσεσθε γὰρ εἰς αἶρα λαλοῦντες. 10 Τοσαῦτα,
being spoken? for ye will be "into [the] "air "speaking. So many,
εἰ τύχοι, γένη φωνῶν ὅστιν ἐν κόσμῳ, καὶ οὐδὲν αὐ-
it may be, kinds of sounds there are in [the] world, and none of
τῶν· ἀφῶν· 11 ἐάν οὖν μὴ εἰδῶ τὴν δύναμιν
them without [distinct] sound. If therefore I know not the power
τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ
of the sound, I shall be to him that speaks a barbarian; and he that
λαλῶν, ἐν ἐμοὶ βάρβαρος· 12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί
speaks, "for me "a "barbarian. So also ye, since emulous
ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε
ye are of spirits, for the building up of the assembly seek
ἵνα περισσεύητε. 13 Διόπερ ὁ λαλῶν γλῶσση, προσευ-
that ye may abound. Wherefore he that speaks with a tongue, let him
χέσθω ἵνα διερμηνεύ. 14 ἐάν γὰρ προσεύχωμαι γλῶσση,
pray that he may interpret. For if I pray with a tongue,
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἐστίν.
my spirit prays, but my understanding unfruitful is.
15 τί οὖν ἐστίν; προσεύχομαι τῷ πνεύματι, προσεύχομαι
What then is it? I will pray with the Spirit, "I "will "pray
δὲ καὶ τῷ νοῷ ψαλῶ τῷ πνεύματι, ψαλῶ
"but also with the understanding. I will praise with the Spirit, "I "will "praise

^h — τῷ LTT[A].

ⁱ δὲ and LTT[A].

^k νῦν LTT[A]W.

^l — ἐν T[Tr].

^m τοῦ φθόγγου of

the sound L.

ⁿ σάλπιγγος φωνήν T.

^o εἰσὶν LTT[A]W.

^p — αὐτῶν LTT[A]W.

^q διὰ LTT[A].

^r [γὰρ] LTr.

^{δὲ} καὶ ^{τῷ} νοῖ. 16 ἐπεὶ ἐὰν ^{εὐλογήσῃς} ^{τῷ}
but also with the understanding. Else if thou bless with the
πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
spirit, he that fills the place of the uninstructed how
ἔρεῖ τὸ ἀμήν ἐπὶ τῇ σὺ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις
shall he say the Amen at thy giving of thanks, since what thou sayest
οὐκ οἶδεν; 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἄλλ' ὁ ἕτερος
he knows not? For thou indeed well givest thanks, but the other
οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ τῷ θεῷ ^{μου}, πάντων ὑμῶν
is not built up. I thank ^{God} my, ^{than} all of you

μᾶλλον ^{γλώσσῃς} λαλῶν. 19 ἄλλ' ἐν ἐκκλησίᾳ θέλω πέντε
more with tongues speaking; but in [the] assembly I desire five
λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους
words with understanding my to speak, that also others
κατηγήσω, ἢ μυρίου λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ
I may instruct, than ten thousand words in a tongue. Brethren, not
παῖδια γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιᾶτε,
children be in [your] minds, but in malice be babes;
ταῖς δὲ φρεσίν τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγρα-
but in [your] minds full grown be. In the law it has been
πται, "Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις." λα-
written, By other tongues, and by lips other I will
λήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου,
speak to this people, and not even thus will they hear me,
λέγει κύριος. 22 Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσιν, οὐ
saith [the] Lord. So that the tongues for a sign are, not

τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία,
to those that believe, but to the unbelievers; but prophecy,
οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 ἐὰν οὖν
not to the unbelievers, but to those that believe. If therefore
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσ-
come together the assembly whole in one place, and all with
σαι λαλῶν, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι,
tongues should speak, and come in uninstructed ones or unbelievers,
οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 ἐὰν δὲ πάντες προφητεύωσιν,
will they not say that ye are mad? But if all prophecy,
εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάν-
and should come in some unbeliever or uninstructed, he is convicted by all,
των, ἀνακρίνεται ὑπὸ πάντων, 25 καὶ οὕτως τὰ κρυπτά
he is examined by all; and thus the secrets
τῆς καρδίας αὐτοῦ φανερά γίνονται καὶ οὕτως πεσὼν ἐπὶ
of his heart manifest become; and thus, falling upon
πρόσωπον, προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι ἐὸ θεός
[his] face, he will do homage to God, declaring that God
ὄντως ἐν ὑμῖν ἐστιν.
indeed amongst you is.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος
What then is it, brethren? when ye may come together, each
ὑμῶν ψαλμὸν ἔχει, διδασχὴν ἔχει, γλώσσαν ἔχει, ἀποκά-
of you a psalm has, a teaching has, a tongue has, a reve-
λυσιν ἔχει, ἐρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν ἡγε-
lation has, an interpretation has. All things for building up let be

will pray with the spi-
rit, and I will pray with
the understanding also:
I will sing with the
spirit, and I will
sing with the under-
standing also. 16 Else
when thou shalt bless
with the spirit, how
shall he that occupieth
the room of the un-
learned say Amen at
thy giving of thanks,
seeing he understand-
eth not what thou say-
est? 17 For thou verily
givest thanks well, but
the other is not edified.
18 I thank my God, I
speak with tongues
more than ye all:
19 yet in the church I
had rather speak five
words with my under-
standing, than by my
voice I might teach
others also, than ten
thousand words in an
unknown tongue.
20 Brethren, be not
children in under-
standing: howbeit in
malice be ye children,
but in understanding
be men. 21 In the law
it is written, With
men of other tongues
and other lips will I
speak unto this peo-
ple; and yet for all
that will they not hear
me, saith the Lord.
22 Wherefore tongues
are for a sign, not to
them that believe, but
to them that believe
not: but prophesying
serveth not for them
that believe not, but
for them which be-
lieve. 23 If therefore
the whole church be
come together into one
place, and all speak
with tongues, and
there come in those
that are unlearned, or
unbelievers, will they
not say that ye are
mad? 24 But if all
prophecy, and there
come in one that be-
leaveth not, or one un-
learned, he is convinced
of all, he is judged
of all: 25 and thus
are the secrets of his
heart made manifest;
and so falling down
on his face he will
worship God, and re-
port that God is in you
of a truth.

26 How is it then,
brethren? when ye
come together, every

* — δὲ [τῷ]. † — τῷ the E. ‡ εὐλογῆς LITTA. § — τῷ (read πνευ. with [the] Spirit) LITTA. ¶ ἀλλὰ T. † — μου GLTTAW. * γλώσσῃ λαλῶ I speak with a tongue LITTA. * ἀλλὰ LITTA. † τῷ νοῖ LITTAW. ‡ ἑτέροις 'others' LITTA. § ἔλθῃ come L. * λαλῶσιν γλώσσῃς LITTA. † — καὶ οὕτως GLTTAW. ‡ ὄντως ὁ (— ὁ τ) θεός LITTAW. § — ὑμῶν LITTA. † ἀποκαλύψιν ἔχει, γλώσσαν ἔχει LITTAW. ‡ γινέσθω GLTTAW.

one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

XV. Moreover, brethren, I declare unto you the gospel which I preached unto you,

νόσω. 27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ
done. If with a tongue anyone speak, [let it be] by two or the

πλείστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύτω. 28 ἐὰν δὲ
most three, and in succession, and one let interpret; and if

μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ
there be not an interpreter, let him be silent in an assembly; and to himself

λαλεῖτω καὶ τῷ θεῷ. 29 προφηταὶ δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 30 ἐὰν δὲ ἄλλω
let him speak and to God. And prophets two or three let speak, and the others let discern. But if to another

ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγάτω. 31 δύνανθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μάνα
should be a revelation sitting by, the first let be silent. Ye can for one by one all prophesy, that all may

θάνωσιν, καὶ πάντες παρακαλῶνται. 32 καὶ πνεύματα
learn, and all may be exhorted. And spirits

προφητῶν προφήταις ὑποτάσσεται. 33 οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεός, ἀλλ' εἰρήνης, ὥς ἐν πάσαις ταῖς ἐκκλησίαις
of prophets to prophets are subject. For not he is of disorder the God, but of peace, as in all the assemblies

τῶν ἁγίων.
of the saints.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν·
Women your in the assemblies let them be silent,

οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσασθαι,
for it is not allowed to them to speak; but to be in subjection,

καθὼς καὶ ὁ νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦς ἰδίους ἀνδράς ἐπερωτᾶτωσαν· αἰσχρὸν γὰρ ἐστὶν
according as also the law says. But if anything to learn they wish, at home their own husbands let them ask; for a shame it is

γυναίξιν ἐν ἐκκλησίᾳ λαλεῖν.
for women in assembly to speak.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς
Or from you the word of God went out, or to you

μόνους κατήντησεν; 37 εἰ τις δοκεῖ προφήτης εἶναι ἢ
only did it arrive? If anyone thinks a prophet to be or

πνευματικός, ἐπιγινώσκειτω ἃ γράφω ὑμῖν, ὅτι τοῦ κυρίου εἰσὶν ἐντολαί· 38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω.
spiritual, let him recognise the things I write to you, that of the Lord they are commands. But if any be ignorant, let him be ignorant.

39 Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν
So that, brethren, be emulous to prophesy, and to speak

γλώσσαις μὴ κωλύετε. 40 πάντα εὐσχημόνως καὶ κατὰ
with tongues do not forbid. All things becomingly and with

τάξιν γινέσθω.
order let be done.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγήσαμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,
But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

ἐν ᾧ καὶ ἐστήκατε,
in which also ye stand,

1 διερμηνευτής LTR. = ἀλλὰ LITRAW. 2 ἁγίων, αἱ (read verse 33 joined to verse 34) GLT.
• — ὑμῶν LITRA. 3 ἐπιτρέπεται LITRAW. 4 ὑποτασσέσθωσαν let them be in subjection LTR.
• γυναῖκε (a woman) λαλεῖν ἐν ἐκκλησίᾳ LITRA. — τοῦ (read of [the]) GLITRAW. 5 ἐστὶν it is LITRAW. 6 ἐντολαί a command LIT[AW]; — ἐντολαί T. 7 ἀγνοεῖται he is ignored LTR.
8 + μου my (brethren) [LITRA]. 9 μὴ κωλύετε (+ ἐν [LITRA] γλώσσαις LITRA. 10 + δὲ
But (all things) GLITRAW.

2 δι' οὗ καὶ σώζεσθε. τίνι λόγῳ ^βεὐηγγελισάμην¹ ὑμῖν
 by which also ye are being saved, "what "word "I "announced "to "you
 εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. 3 Παρέδωκα γάρ
 "if "ye "hold "fast, unless in vain ye believed. For I delivered
 ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν
 to you in the first place, what also I received, that Christ died
 ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ¹κατὰ τὰς γραφάς· 4 καὶ ὅτι
 for our sins, according to the scriptures; and that
 ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ^ατρίτῃ ἡμέρᾳ,² κατὰ τὰς
 he was buried; and that he was raised the third day, according to the
 γραφάς· 5 καὶ ὅτι ὤφθη Κηφᾶ, ⁴εἰτα³ τοῖς δώδεκα. 6 ἔπειτα
 scriptures; and that he appeared to Cephas, then to the twelve. Then
 ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
 he appeared to above five hundred brethren at once, of whom the
 "πλείους" μένουσιν ἕως ἄρτι, τινὲς δὲ ¹καὶ ²ἐκοιμήθησαν.
 greater part remain until now, but some also are fallen asleep.
 7 ἔπειτα ὤφθη Ἰακώβῳ, ³εἰτα⁴ τοῖς ἀποστόλοις πάνσιν.
 Then he appeared to James; then to "the "apostles "all;
 8 ἔσχατον δὲ πάντων, ὡσπερὶ τῷ ἐκτρώματι ὤφθη κάμοι.
 and last of all, as to an abortion, he appeared also to me.
 9 ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ
 For I am the least of the apostles, who am not
 ἱκανὸς· καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν
 fit to be called apostle, because I persecuted the assembly
 τοῦ θεοῦ. 10 χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ
 of God. But by grace of God I am what I am, and his grace
 ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐ-
 which [was] towards me not void has been, but more abundantly than
 τῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ³ἀλλ' ⁴ἡ χάρις τοῦ θεοῦ
 them all I laboured, but not I, but the grace of God
 ἡ⁵ σὺν ἐμοί. 11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσ-
 with me. Whether therefore I or they, so we
 σομεν, καὶ αὕτως ἐπιστεύσατε. 12 Εἰ δὲ χριστὸς κηρύσσεται,
 preach, and so ye believed. Now if Christ is preached,
 ὅτι ¹ἐκ νεκρῶν² ἐγήγερται, πῶς λέγουσιν ³τινες
 that from among [the] dead he has been raised, how say some
 ἐν ὑμῖν⁴ ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνά-
 among you that a resurrection of [the] dead there is not? But if a resur-
 στασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται· 14 εἰ δὲ
 rection of [the] dead there is not, neither Christ has been raised: but if
 χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα ¹τὸ κήρυγμα ἡμῶν, κενὴ
 Christ has not been raised, thou void [is] our proclamation, "void
²ἡ³ καὶ ἡ πίστις ὑμῶν. 15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες
 "and also your faith. And we are found also false witnesses
 τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν
 of God; for we witnessed concerning God that he raised up
 τὸν χριστὸν, ὃν οὐκ ἤγειρεν εἰπερ ἄρα νεκροὶ οὐκ
 the Christ, whom he raised not if then [the] dead "not
 ἐγείρονται· 16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς
 "are raised. For if [the] dead are not raised, neither Christ
 ἐγήγερται· 17 εἰ δὲ χριστὸς οὐκ ἐγήγερται, μάταια ἡ πίστις
 has been raised: but if Christ has not been raised, vain "faith

which also ye have re-
 ceived, and wherein ye
 stand; 2 by which al-
 so ye are saved, if ye
 keep in memory what
 I preached unto you,
 unless ye have believed
 in vain. 3 For I de-
 livered unto you first
 of all that which I
 also received, how that
 Christ died for our
 sins according to the
 scriptures; 4 and that
 he was buried, and
 that he rose again the
 third day according to
 the scriptures; 5 and
 that he was seen of
 Cephas, then of the
 twelve: 6 after that,
 he was seen of above
 five hundred brethren
 at once; of whom the
 greater part remain
 unto this pre-
 sent, but some are
 fallen asleep. 7 After
 that, he was seen of
 James; then of all the
 apostles. 8 And last of
 all he was seen of me
 also, as of one born
 out of due time. 9 For
 I am the least of the
 apostles, that am not
 meet to be called an
 apostle, because I per-
 secuted the church of
 God. 10 But by the
 grace of God I am
 what I am: and his
 grace which was be-
 stowed upon me was
 not in vain; but I
 laboured more abun-
 dantly than they all:
 yet not I, but the grace
 of God which was with
 me. 11 Therefore whe-
 ther it were I or they,
 so we preach, and so
 ye believed. 12 Now if
 Christ be preached that
 he rose from the dead,
 how say some among
 you that there is no
 resurrection of the
 dead? 13 But if there
 be no resurrection of
 the dead, then is
 Christ not risen: 14 and
 if Christ be not risen,
 then is our preaching
 vain, and your faith is
 also vain. 15 Yea, and
 we are found false
 witnesses of God; be-
 cause we have testified
 of God that he raised
 up Christ: whom he
 raised not up, if so be
 that the dead rise not.
 16 For if the dead rise
 not, then is not Christ
 raised: 17 and if Christ

¹ εὐαγγελισάμην L. ² ἡμέρᾳ τῇ τρίτῃ LITTAW. ³ ἔπειτα T. ⁴ πλείονες
 LITTAW. ⁵ — καὶ LITTAW. ⁶ ἔπειτα TA. ⁷ ἀλλὰ LITTAW. ⁸ — ἡ LITTAW. ⁹ ἐκ
 νεκρῶν ὅτι A. ¹⁰ ἐν ὑμῖν τινὲς LITTAW. ¹¹ + καὶ also [LITTAW. ¹² — δὲ LITTAW.

be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

ὁμῶν· ἐτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὁμῶν· 18 ἄρα καὶ οἱ ὑμῶν· ἐτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὁμῶν· 18 ἄρα καὶ οἱ And then those that κοιμηθέντες ἐν χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ ταύτῃ fell asleep in Christ perished. If in this life Πηλικότες ἐσμὲν ἐν χριστῷ μόνον, ἐλεινότεροι πάντων ἀν-²we¹ have² hope¹ in² Christ¹ only, more miserable than all θρώπων ἐσμέν.
men we are.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

20 Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ But now Christ has been raised from among [the] dead, first-fruit τῶν κεκοιμημένων· ἐγένετο.¹ 21 ἐπειδὴ γὰρ δι' ἀνθρώπου of those fallen asleep he became. For since by man [is] τὸ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥστε death, also by man resurrection of [the] dead. As γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ for in Adam all die, so also in the χριστῷ πάντες ζωοποιήσονται. 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ Christ all shall be made alive. But each in his own γάματι· ἀπαρχὴ χριστοῦ, ἔπειτα οἱ χριστοῦ ἐν τῇ rank: [the] first-fruit Christ, then those of Christ at τῇ παρουσίᾳ αὐτοῦ. 24 εἴτα τὸ τέλος, ὅταν παραδῷ¹ τὴν his coming. Then the end, when he shall have given up the βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήτῃ kingdom to him who [is] God and Father; when he shall have annulled πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· 25 δεῖ γὰρ all rule and all authority and power. For it behoves αὐτὸν βασιλεῦειν, ἄχρις οὗ ἂν¹ θῇ πάντας τοὺς him to reign, until he shall have put all ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταρ- enemies under his feet. [The] last enemy an- γεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς nulled [is] death. For all things he put in subjection under πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτάσσεται, his feet. But when it be said that all things have been put in subjection, δὴλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· [it is] manifest that [it is] except him who put in subjection to him all things. 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε But when shall have been put in subjection to him all things, then καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι also himself the Son will be put in subjection to him who put in subjection αὐτῷ τὰ πάντα, ἵνα ᾧ ὁ θεὸς τὰ πάντα ἐν πᾶσιν. to him all things, that may be God all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 30 and why stand we in jeopardy every hour? 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I have

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν Since what shall they do who are baptized for the dead εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ if at all [the] dead not are raised? why also are they baptized for βῶτον νεκρῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; the dead? Why also we are in danger every hour? 31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ἡμετέραν καύχουμαι, ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ κατὰ which I have in Christ Jesus our Lord. If according to

¹ + [ἐστίν] is L.

² ἐν χριστῷ ἡλικότες ἐσμὲν LTTAW.

³ — ἐγένετο GLTTAW.

⁴ — ὁ LTT[Δ]W.

⁵ + τοῦ (read of the Christ) GLTTAW.

⁶ παραδίδοι he may give up

LTTA. ἄχρη TA.

⁷ — ἂν LTTAW.

⁸ + [αὐτοῦ] his (enemies) L.

⁹ [ὅτι] L.

¹⁰ — καὶ [L]TT[A].

¹¹ — τὰ LTTA.

¹² αὐτῶν them GLTTAW.

¹³ ἡμετέραν your EGLTTAW.

¹⁴ + ἀδελφοί brethren LTTA.

ἄνθρωπον ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,
 man I fought with beasts in Ephesus, what to me the profit,
 εἰ νεκροὶ οὐκ ἐγείρονται; ὡς φάγωμεν καὶ πίωμεν.
 if [the] dead are not raised? We may eat and we may drink;
 αὐριοῦ γὰρ ἀποθνήσκομεν. 33 μὴ πλανᾶσθε φθείρουσιν ἡθῇ
 for to-morrow we die. Be not misled: corrupt manners
 ἡχοῦσθ' ὁμιλίαι κακαί. 34 ἐκνήψατε δικαίως, καὶ μὴ
 'good 'companionships 'evil. Awake up righteously, and 'not
 ἀμαρτάνετε ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν πρὸς ἐντροπήν
 'sin; for ignorance of God some have: to 'shame
 ὑμῖν ἔλέγω.
 'your I speak.

35 ἢ ἅλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ
 But will say some one, How are raised the dead? 'with 'what
 δὲ σώματι ἔρχονται; 36 ἄφρον, σὺ δὲ σπείρεις, οὐ
 'and body do they come? Fool; 'thou 'what sowest, 'not
 ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· 37 καὶ δὲ σπείρεις, οὐ τὸ σῶμα
 'is quickened unless it die. And what thou sowest, not the body
 τὸ γενησόμενον σπείρεις, ἀλλὰ γημινὸν κόκκον, εἰ τύχοι,
 that shall be thou sowest, but a bare grain, it may be
 σίτου ἢ τινος τῶν λοιπῶν· 38 ὁ δὲ θεὸς αὐτῷ δίδωσιν
 of wheat or of some one of the rest; and God to it gives
 σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων κτ' ἴδιον
 a body according as he willed, and to each of the seeds its own
 σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν
 body. Not every flesh [is] the same flesh, but one
 ἡ σὰρξ τῶν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἡ σὰρξ τῶν ἰχθύων,
 flesh of men, and another flesh of beasts, and another of fishes,
 ἄλλη δὲ τῶν πτηνῶν. 40 καὶ σώματα ἐπουράνια, καὶ
 and another of birds. And bodies [there are] heavenly, and
 σώματα ἐπίγεια· ὁ δὲ ἕτερον μὲν ἢ τῶν ἐπουρανίων
 bodies earthly: but different [is] the 'of the 'heavenly
 δόξα, ἕτερον δὲ ἡ τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου,
 'glory, and different that of the earthly: one glory of [the] sun,
 καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων ἀστήρ
 and another glory of [the] moon, and another glory of [the] stars; 'star
 γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 οὕτως καὶ ἡ ἀνάστασις
 'for 'from 'star 'differs in glory. So also [is] the resurrection
 τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
 of the dead. It is sown in corruption, it is raised in incorruptibility.
 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀ-
 It is sown in dishonour, it is raised in glory. It is sown in weak-
 σθενείᾳ, ἐγείρεται ἐν δυνάμει· 44 σπείρεται σῶμα ψυχικόν,
 ness, it is raised in power. It is sown a 'body 'natural,
 ἐγείρεται σῶμα πνευματικόν. ἔστιν σῶμα ψυχικόν, καὶ
 it is raised a 'body 'spiritual: there is a 'body 'natural, and
 ἔστιν σῶμα πνευματικόν. 45 οὕτως καὶ γέγραπται,
 there is a 'body 'spiritual. So also it has been written,
 Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ
 'Became the 'first 'man 'Adam a 'soul 'living; the
 ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον
 last Adam a 'spirit 'quickening. But not first [was] which is spiritual,

fought with beasts at Ephesus, what advantage it me, if the dead rise not: let us eat and drink; for to-morrow we die. 33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 but God giveth it a body as it hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual,

•• ὄφελος; ... ἐγείρονται, (end the question at profit) GLTTA. ἡ χρῆσται GTTAW. ε λαλῶ
 LTTA. ἡ ἅλλα TTT. ἡ ἀφρων LTTA. ἡ δίδωσιν αὐτῷ LTTAW. ἡ — τὸ LTTA.
 ἡ — σὰρξ GLTTA. AW. ἡ + σὰρξ flesh [L]TTTA. ἡ πτηνῶν, ἄλλη δὲ ἰχθύων LTTA. AW.
 ὁ ἅλλα LTTA. AW. P + εἰ ἡ LTTA. AW. ἡ ἔστιν καὶ there is also LTTA. AW. ἡ — σῶμα
 LTTA. AW. ἡ [ἀνθρώπος] L.

but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. the spiritual, but the natural, then the spiritual: 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεῦτερος ἄνθρωπος, ὁ κύριος· ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, *φορέσομεν· καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ. made of dust, we shall bear also the image of the [one] heavenly. 50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ· *ζύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν· *κληρονομεῖ. ruptibility does inherit.

51 Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ, 58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

51 Ἴδου μυστήριον ὑμῖν λέγω· Πάντες Ἰμὲν· οὐ κοιμηθη· Lo a mystery to you I tell: All not we shall sleep, but all we shall be changed, in an instant, in [the] twinkling of an eye, at the last trumpet; for a trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 διὰ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος. 55 Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη, τὸ νίκος; 56 Τὸ δὲ ὁ θάνατος τοῦ θανάτου ἡ ἀμαρτία· ἡ δὲ δύναμις τῆς ἀμαρτίας ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 Ὡστε, ἀδελφοί μου, ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἐστὶν κενός ἐν κυρίῳ. void in [the] Lord.

XVI. Now concerning the collection for the saints, as I have

16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ Now concerning the collection which [is] for the saints, as

* — ὁ κύριος LITTA.
νομήσει shall inherit L.
sleep, but not all &c.) L.
• θάνατε O death LITTA.

* φορέσωμεν we should bear LITTA.
• — μὲν [LITTA].
• ἀναστήσανται L.

* δύναται TIT.

* κοιμηθήσμεθα, οὐ (read we shall all
• νίκος and κέντρον transposed LITTA.

διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς
I directed the assemblies of Galatia, so also ye
ποιήσατε. 2 κατὰ μίαν ^{ἑκάστου} ἑβδομάτην ^{ἐκαστος} ἑκάστου ὑμῶν παρ'
do. Every first [day] of the week ^{each} of you ^{ye}

ἑαυτῷ τίθεται, θησαυρίζων ὅ,τι ἂν ^{εὐδοῦνται} εὐδοῦνται, ἵνα μὴ
him ^{let} put, ^{treasuring up} whatever he may be prospered in, that not
ὅταν ἔλθω τότε λογίαι γίνονται. 3 ὅταν δὲ παραγένω-
when I may come then collections there should be. And when I shall have

μαι, οὐς ἂν ^{δοκιμάσῃτε δι' ἐπιστολῶν} δοκιμάσῃτε δι' ἐπιστολῶν τούτους πέμψω
arrived, whomsoever ye may approve by epistles these I will send
ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ. 4 ἂν δὲ ^ἢ
to carry your bounty to Jerusalem: and if it be

ἄξιον ^{τοῦ} καμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. 5 Ἐλεύ-
suitable for me also to go, with me they shall go. ^I will

σομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω.
come but to you when Macedonia I shall have gone through;

Μακεδονίαν γὰρ διέρχομαι. 6 πρὸς ὑμᾶς δὲ τυχὸν παραμείνω,
for Macedonia I do go through. And with you it may be I shall stay,

ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἂν
or even I shall winter, that ye me may set forward wheresoever

πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν ἑλπίζω
I may go. For I will not you now in passing to see, I hope

ἂν ^ἢ χρόνον τινὰ ἐπιμείναι πρὸς ὑμᾶς, ἂν ὁ κύριος ἐπι-
but a time certain to remain with you, if the Lord per-

τρέψῃ. 8 ἐπιμείνω δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς.
mit. But I shall remain in Ephesus till Pentecost.

9 θύρα γὰρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντι-
For a door to me has been opened great and efficient, and op-

κείμενοι πολλοί.

many [are] many.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφύβως γένηται
Now if come Timotheus, see that without fear he may be

πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὡς καὶ ἐγώ.
with you; for the work of [the] Lord he works, as even I.

11 μὴ τις οὖν αὐτὸν ἐξουθειῇ· προπέμψατε δὲ αὐτὸν
Not anyone therefore him should despise; but set forward him

ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με ^ἢ ἐκδέχομαι γὰρ αὐτὸν μετὰ
in peace, that he may come to me; for I await him with

τῶν ἀδελφῶν. 12 Περί δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ
the brethren. And concerning Apollos the brother, much

παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν
I exhorted him that he should go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ,
brethren; and not at all was [his] will that now he should come;

ἐλευσεται δὲ ὅταν εὐκαιρήσῃ. 13 Γρηγορεῖτε, στήκετε
but he will come when he shall have opportunity. Watch ye; stand fast

ἐν τῇ πίστει, ἀνδρίζεσθε, ^ἢ κραταιοῦσθε. 14 πάντα
in the faith, quit yourselves like men, be strong. ^{All} things

ὑμῶν ἐν ἀγάπῃ γινέσθω.

your in love let be done.

15 Πιστάκαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφάνῃ,
But I exhort you, brethren, ye know the house of Stephanas,

ὅτι ἰστὶν ἀπαρχὴ τῆς Ἀχατίας, καὶ εἰς διακονίαν τοῖς ἁγίοις
that it is first-fruit Achaia's, and for service to the saints

given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me. 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. 12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. 13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruit of Achaia, and that they have addicted themselves to the ministry of the

¹ σαββάτου LITTAW.

² ἐπιτρέψῃ LITTAW.

³ ἂν Tr.

⁴ κάγω LITTAW.

⁵ ἂν LIT.

⁶ ἐμὲ LIT.

⁷ ἄξιον ἢ LITTAW.

⁸ + [καὶ] and L.

⁹ γὰρ for GLITTAW.

what ye read or acknowledge; and I trust ye shall acknowledge even to the end; 14 as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. 15 And in this confidence I was minded to come unto you before, that ye might have a second benefit; 16 and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? 18 But as God is true, our word toward you was not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 who hath also sealed us, and given the earnest of the Spirit in our hearts.

ὑμῖν ἄλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω. δὲ to you but what ye read, or even recognize; and I hope ὅτι καὶ ἕως τέλους ἐπιγινώσεσθε, 14 καθὼς καὶ ἐπέ- that even to [the] end ye will recognize, according as also ye did γινωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ recognize us in part, that "your" boasting "we" are, even as καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ᾿Ιησοῦ. 15 Καὶ also ye [are] ours in the day of the Lord Jesus. And ταύτῃ τῇ πεποιθήσει ἐβουλόμην ἡμῶν ἐλθεῖν πρότερον," with this confidence I purposed "to" you "to" come previously, ἵνα δευτέραν χάριν ᾿έχητε." 16 καὶ δι' ὑμῶν διελθεῖν that a second favour ye might have; and by you to pass through εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, to Macedonia, and again from Macedonia to come to you, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν and by you to be set forward to Judea. This therefore ἡβουλευόμενος, μὴ τι ἄρα τῇ εὐφροδίᾳ ἐχρησάμην; ἢ ἃ purposing, indeed "lightness" did "I" use? or what βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾗ παρ' I purpose, according to flesh do I purpose, that there should be with ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὐ οὐ; 18 πιστὸς δὲ ὁ θεός, ὅτι ὁ me yea yea, and nay nay? Now faithful God [is], that λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ. 19 ὁ γὰρ our word to you "not" was yea and nay. For the τοῦ θεοῦ υἱὸς ὁ Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κη- "of" God "Son," Jesus Christ, who among you by us was ρυχθεὶς, δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ proclaimed, (by me and Silvanus and Timotheus,) was not yea καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. 20 ὅσαι γὰρ ἐπαγγελίαι and nay, but yea in him has been. For whatever promises θεοῦ, ἐν αὐτῷ τὸ ναί, καὶ ἐν αὐτῷ τὸ ἀμήν, of God [there are], in him [is] the yea, and in him the Amen, τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν "to" God "for" glory by us. Now he who confirms us with ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός. 22 ὁ καὶ σφραγι- you unto Christ, and anointed us, [is] God, who also sealed σάμενος ἡμᾶς, καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν us, and gave the earnest of the Spirit in ταῖς καρδίαις ἡμῶν.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. II. But I determined this with myself, that I would not come again to you in heaviness. 3 For if I make you sorry, who is he then that maketh me glad, but the same

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν But I "as" witness God "call" upon my ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον soul, that sparing you not yet did I come to Corinth. 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί Not that we rule over your faith, but fellow-workers ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε. 2 ἔκρινα δὲ are of your joy: for by faith ye stand. But I judged ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν εἰλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. with myself this, not again to come in grief to you. 2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἔστιν ὁ εὐφραίνων με, εἰ μὴ For if I grieve you, "also" who is it that gladdens me, except

ἢ [ἄλλ'] L; ἄλλα W. — καὶ LTTA. + ἡμῶν (read our Lord) [L]TA. ᾿πρότερον πρὸς ὑμᾶς ἐλθεῖν LTTA; πρὸ. ἐλθ. πρὸς ὑμᾶς W. ᾿σχῆτε TTA. ᾿ἀπελθεῖν to pass on L. ᾿βουλευόμενος LTTA.W. ᾿ἐστιν is LTTA.W. τοῦ θεοῦ γὰρ LTTA.W. ᾿χριστὸς ᾿Ιησοῦς T. διὸ καὶ δι' αὐτοῦ wherefore also through him LTTA.W. ᾿ἀραβῶνα LT. εἰ ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν GLTTA.W. ᾿ἐστιν LTTA.W.

ὁ λυπούμενος ἐξ ἐμοῦ; 3 καὶ ἔγραψα ὑμῖν¹ τοῦτο αὐτό,
 he who is grieved by me? And I wrote to you this same,
 ἵνα μὴ ἐλθὼν λύπην ἔχω² ἀφ' ὧν ἔδει με
 lest having come grief I might have from [those] of whom it behoves me
 χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ
 to rejoice; trusting in ^{all} you, that my joy [that]
 πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς
 of ^{all} you ^{is}. For out of much tribulation and distress
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λύπη-
 of heart I wrote to you through many tears; not that ye might
 θήτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισ-
 be grieved, but ^{the} ^{love} ^{that ye might know which I have more}
 σστέρω³ εἰς ὑμᾶς. 5 Εἰδὲ τις λελύπηκεν, οὐκ ἐμὲ
 abundantly towards you. But if anyone has grieved, ^{not} ^{me}
 λελύπηκεν, ἄλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας
^{he} ^{has} ^{grieved,} but in part (that I may not overcharge) ^{all}
 ὑμᾶς. 6 ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν
 you. Sufficient to such a one [is] this rebuke which [is] by the
 πλείονων· 7 ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι
 greater part; so that on the contrary rather ye should forgive
 καὶ παρακαλεῖσαι, μήπως τῇ περισσοτέρᾳ λύπῃ κατα-
 and encourage, lest with more abundant grief should be swal-
 ποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς
 lowed up such a one. Wherefore I exhort you to confirm ^{towards}
 αὐτὸν ἀγάπην. 9 εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ
 him ^{love}. For, for this also did I write, that I might know
 τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοι ἐστέ. 10 ὧ δέ
 the proof of you, if to everything obedient ye are. But to whom
 τι χαρίζεσθε, καὶ ἐγὼ καὶ γὰρ ἐγὼ εἰ τι κεχάρισ-
 anything ye forgive, also I; for also I if anything I have for-
 μαί, ὧ κεχάρισμαι,⁴ δι' ὑμᾶς, ἐν προσώπῳ χριστοῦ,
 given, of whom I have forgiven, [is] for sake of you, in [the] person of Christ;
 11 ἵνα μὴ πλεονεκτῇθωμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ
 that we should not be overreached by Satan, for not of his
 τὰ νοήματα ἀγνοοῦμεν.
 thoughts are we ignorant.

12 Ἐλθὼν δέ εἰς τὴν Τρωάδα⁵ εἰς τὸ εὐαγγέλιον τοῦ
 Now having come to Troas for the glad tidings, of the
 χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ, 13 οὐκ
 Christ, also a door to me having been opened in [the] Lord,
 ἔσχηκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με τίτον τὸν
 I had ease in my spirit at my not finding Titus
 ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε-
 my brother; but having taken leave of them, I went out to Mace-
 δονίαν. 14 Τῷ θεῷ χάρις τῷ πάντοτε θριαμβεῖοντι
 donia. But to God [be] thanks, who always leads in triumph
 ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ
 us in the Christ, and the odour of the knowledge of him
 φανεροῦντι δι' ἡμῶν ἐν παντί τόπῳ. 15 ὅτι χριστοῦ
 makes manifest through us in every place. For of Christ
 εὐωδία ἔσμεν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-
 a sweet perfume we are to God in those being saved and in those perish-
 λυμένοις· 16 οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον· οἷς δέ,
 ing; to the ones, an odour of death to death, but to the others,

which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy in the joy of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the person of Christ; 11 lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia. 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that per-
 16 ish: 16 to the one use

¹ — ὑμῖν LITTAW.

² σχῶ TTA.

³ ἀλλὰ LITTAW.

⁴ [μᾶλλον] TCA.

⁵ κάγω

LITTAW.

⁶ δ κεχάρισμαι, εἰ τι κεχάρισμαι GLITTAW.

⁷ Τρωάδα LT.

⁸ + ἐκ (read

from death) LITTA.

are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

ὁσμή⁹ ἡ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; an odour of life to life; and for these things who [is] competent? 17 οὐ γὰρ ἴσμεν ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον For not we are as the many, making gain by corrupting the word τοῦ θεοῦ, ἀλλ' ὡς ἐξ εὐλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατ- of God, but as of sincerity, but as of God. be- ενώπιον¹⁰ τοῦ θεοῦ, ἐν χριστῷ λαλοῦμεν. fore God, in Christ we speak.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μή χρύ- Do we begin again ourselves to commend? unless we

III. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 6 who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 how shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory

ζομεν, ὡς ἑστέ, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν; 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἔγγεγραμ- need, as some, commendatory epistles to you, or from you commendatory [ones]? Our epistle ye are, having been μένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινω- inscribed in our hearts, being known and being σκομένη ὑπὸ πάντων ἀνθρώπων. 3 φανερούμενοι ὅτι ἐστέ read by all men, being manifested that ye are ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἔγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν not with ink, but with [the] Spirit of God [the] living; not on tablets λιθίναις, ἀλλ' ἐν πλαξίν καρδίας σαρκίναίς. 4 Πεισ- of stone, but on tablets of [the] heart fleshy. 4 Conf- θησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν dence and such have we through the Christ towards God: 5 οὐχ ὅτι ἱκανοὶ ἴσμεν ἑαυτῶν λογισασθαι τι ὡς ἐξ not that competent we are from ourselves to reckon anything as of εἰς ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. 6 ὃς καὶ ourselves, but our competency [is] of God; who also ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμ- made competent us [as] servants of a new covenant; not of let- ματος, ἀλλὰ πνεύματος. τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ ter, but of Spirit; for the letter kills, but the πνεῦμα ζωοποιεῖ. 7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμ- Spirit quickens. But if the service of death in let- μασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε ters, having been engraven in stones, was produced with glory, so as μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσω- not to be able to look intently the children of Israel into the face πον Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν of Moses, on account of the glory of his face, which καταργουμένην. 8 πῶς οὐκ ἂν μάλλον ἡ διακονία τοῦ πνεύμα- is being annulled; how not rather the service of the Spirit τος ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως shall be in glory? For if the service of condemnation [be] δόξα, πολλῶς μάλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης glory, much rather abounds the service of righteousness ἐν δόξῃ. 10 καὶ γὰρ οὐδὲ δεδοξασται τὸ in glory. For even neither has been made glorious that which

9 + ἐκ (read from life) LITTA. 2 ἀλλὰ Tr. 3 εὐλικρινείας T. 4 κατέναντι LITTA.
5 — τοῦ LIT[A]. 6 συνιστάν LIT. 7 ἡ (read of need we) GLITTA. 8 + [πρὸ] L. 9 συνο- Tr.
10 — συστατικῶν LITTA.W. 11 ἐν T. 12 ἀλλὰ EQW. 13 καρδίαις hearts LITTA. 14 ἱκανοὶ
ἐσμεν λογίσσασθαι (λογίσασθαι AW) τι ἀφ' ἑαυτῶν LAW; ἀφ' ἑαυτῶν ἱκανοὶ ἴσμεν λογίσσασθαι
τι Tr. 15 αὐτῶν them LIT. 16 ἀποκτείνει L; ἀποκτείνει Tr. 17 γράμματι writing LITTA.
18 — ἐν (read λίθοις on stones) LITTA.W. 19 Μωσέως GLITTA.W. 20 τῇ διακονίᾳ with the
service LITTA. 21 — ἐν (read δόξῃ in glory) LITTA. 22 οὐδὲ not GLITTA.W.

δεδοκασμένον ἐν τούτῳ τῷ μέρει, ἡ ἐνεκεν^α τῆς ὑπερβαλλούσης δόξης. 11 εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλὰ μᾶλλον τὸ μένον ἐν δόξῃ. 12 ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλὰ παρόρησιν χρῶμεθα. 13 καὶ οὐ καθάπερ ὁ Μωσῆς^β ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ῥεάντου, ἡ πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. 14 ἅλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὃ τι ἐν χριστῷ καταργεῖται. 15 ἅλλ' ἕως σήμερον, ἡνίκα ἡ ἀναγνώσκεται^γ ὁ Μωσῆς, ἡ κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. 16 ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. οὐδὲ τὸ πνεῦμα κυρίου, ἡ ἐκεῖ ἡλευθερία. 18 ἡμεῖς δὲ πάντες ἀνακαλυμμένοι προσώψῃ τὴν δόξαν κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλέηθημεν, οὐκ ἔκκακοῦμεν. 2 ἅλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανέρωσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πάντας συνειδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. 3 Εἰ δὲ καὶ ἐστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν ταῖς ἀπολλυμένοις ἐστιν κεκαλυμμένον. 4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τοῦτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ

in this respect, by reason of the glory that excelleth. 11 For if that which is being annulled [was] through glory, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 but their minds were blinded: for until this day remaineth the same veil untoken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

IV. Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who in the image of

^α ἐνεκεν LITTA. ^β Μωσῆς GLTTAW. ^γ αὐτοῦ (read his face) LITAW. ^δ ἅλλὰ Tr. ^ε + ἡμέρας day LITAW. ^ς ὅτι that [it] GLTTAW. ^ζ ἀν ἀναγινώσκειται may be read LITTA. ^η δὲ ἐν Tr; δὲ ἐάν T. ^θ — ἐκεῖ LITAW. ^ι ἐγκ- LITAW. ^κ ἅλλὰ LITTA. ^λ συνιστῶντες LITAW. ^μ — αὐτοῖς GLTTAW.

unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; cast down, but not destroyed; 10 always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14 knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ θεοῦ. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ "χριστὸν ἰησοῦν" κύριον ἑαυτοὺς δὲ δούλους ὑμῶν διὰ ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτῶν φῶς "λάμψαι," ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ ἰησοῦ χριστοῦ. 7 Ἐχομένους τὸν θησαυρὸν τοῦτον ἐν ὀσπριακοῖς σκεύουσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. 8 ἐν παντὶ ὀλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι. 9 διωκόμενοι, ἀλλ' οὐκ ἔγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι. 10 πάντοτε τὴν νέκρωσιν τοῦ κυρίου ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. 11 αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσά, διὸ ἠλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον ἰησοῦν, καὶ ἡμᾶς διὰ ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For

16 Διὸ οὐκ ἑκκακούμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινύεται

* τὸν the x.
his glory) x.
8 — μὲν GLTTAW.
LTTAW.

4 Ἰησοῦν χριστὸν L.
— Ἰησοῦ LTTA.
1 + καὶ also T.

* λάμψει shall shine LTTA.
b — κυρίου GLTTAW.
m [κύριον] TrA.

† αὐτοῦ (read
τῶν σώμασιν bodies T.
σὺν with LTTAW.
* ἐγκ-

† ἔσω ἡμῶν (read our inward [man]) LTTT; ἔσωθεν] ἡμῶν A.

ἡμέρα·καὶ·ἡμέρα. 17 τὸ·γὰρ παραυτίκα ἑλαφρὸν τῆς θλίψεως
day by day. For the momentary lightness of tribulation

ἡμῶν καθ' ὑπερβολὴν·εἰς ὑπερβολὴν αἰώνιον βάρος δόξης
our excessively surpassing an eternal weight of glory

κατεργάζεται ἡμῖν, 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπό-
works out for us; not considering we the things seen,

μενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα
but the things not seen; for the things seen [are]

πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. 5 οἶδαμεν γὰρ
temporary, but the things not seen eternal. For we know

ὅτι ἐάν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνοῦ καταλυθῇ, οἰκο-
that if earthly our house of the tabernacle be destroyed, a build-

δομην ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς
ing from God we have, a house not made with hands, eternal in the

οὐρανοῖς. 2 καὶ γὰρ ἐν τούτῳ στεναζόμεν, τὸ οἰκτῆριον ἡμῶν
heavens. For indeed in this we groan, our dwelling

τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· 3 ᾗγε
which [is] from heaven to be clothed with longing; if indeed

καὶ ἐνδύσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα. 4 καὶ γὰρ οἱ
also being clothed, not naked we shall be found. For indeed who

ὄντες ἐν τῷ σκηνῇ στεναζόμεν βαρούμενοι· ἑπειδὴ οὐ
are in the tabernacle we groan being burdened; since not

θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ
we do wish to be unclothed, but to be clothed upon, that may be swallowed up

τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς
the mortal by life. Now he who wrought out us for

αὐτὸ τοῦτο θεός, ὁ καὶ δούς ἡμῖν τὸν ἄρραβῶνα τοῦ
this same thing [is] God, who also gave to us the earnest of the

πνεύματος. 6 θαρρόντες οὖν πάντοτε, καὶ εἰδότες ὅτι
Spirit. Being confident therefore always, and knowing that

ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου·
being at home in the body we are from home away from the Lord,

7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους· 8 θαρρόμεν δέ,
(for by faith we walk, not by sight) we are confident,

καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
and are pleased rather to be from home out of the body and

ἐνδημῆσαι πρὸς τὸν κύριον. 9 Διὸ καὶ φιλοτιμούμεθα,
to be at home with the Lord. Wherefore also we are ambitious,

εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.
whether being at home or being from home, well-pleasing to him to be.

10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
For all we be manifested must before the

βήματος τοῦ χριστοῦ, ἵνα κομισθῇ ἕκαστος τὰ
judgment seat of the Christ, that may receive each the things [done]

διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε
in the body, according to what he did, whether good or

κακόν. 11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου, ἀνθρώπους
evil. Knowing therefore the terror of the Lord, men

πειθόμεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς
we persuade, but to God we have been manifested, and I hope also in the

συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12 οὐ γὰρ πάλιν ἑαυτοὺς
your consciences to have been manifested. For not again ourselves

δυνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος
do we commend to you, but occasion are giving to you of boasting

our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

V. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (for we walk by faith, not by sight;) 8 we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 12 For we commend not ourselves again unto you,

ἡ εἰ περ Ltr.

ἡ ἐφ' ᾧ for that ECLTtrAw.

ἡ ἀλλὰ Tr.

ἡ — καὶ LTTtrAw.

ἡ ἀραβῶνα T.

ἡ φαῦλον Tr.

ἡ — γὰρ for LTTtrAw.

but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: how that God was in Christ (the) world reconciling to himself, not reckoning to them their offences, and having put in us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

ὕπερ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν παρουσίᾳ καυχώμενους καὶ οὐ¹ καρδία. 13 εἴτε γὰρ ἐξῆσθιμεν, θεῷ² εἴτε σωφρονούμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ³ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· 15 καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζώσωσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἰεργέντι. 16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ⁴ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 ὥστε εἰ τις ἐν χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ βτὰ πάντα. 18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ⁵ χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· 19 ὥς ὅτι θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παρπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν πρεσβεύομεν, ὥς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν δέομεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ· 21 τὸν γὰρ⁶ μὴ γνόντα ἁμαρτιαν ὑπὲρ ἡμῶν ἁμαρτίαν ἑποίησεν, ἵνα ἡμεῖς ἑγνώμεθα⁷ δικαιοσύνην θεοῦ ἐν αὐτῷ.

VI. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation I have helped thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in anything, but in everything commending ourselves as God's servants,

¹ μὴ ἐν LTTT. ² — εἰ LTTTAW. ³ — δὲ but LTTT. ⁴ — τὰ πάντα LTTT. ⁵ — Ἰησοῦ LTTTAW. ⁶ — γὰρ for LTTTAW. ⁷ γινώμεθα LTTTAW. ⁸ συνιστάντες LTTTAW.

ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀναγκαῖς, ἐν στενοχωρίαις, 5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, 6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἐν long-suffering, in kindness, in [the] ²Spirit ³Holy, in love unfeigned, in [the] word of truth, in [the] power of God;

διὰ τῶν ὤπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας ὡς πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοοῦμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι· 10 ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες ὡς πτωχοί, πολλοὺς δὲ πλουτιζόντες ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέφγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτνται· 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχνος ὑμῶν. 13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς. [as] recompense, (as to children I speak,) be expanded also ye.

14 Μὴ γίνεσθε ἑτεροζυγῶντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφώνησις ἰηριστῷ πρὸς ^κΒελίαν; ἡ τίς μερίς πιστῷ μετὰ ἀπίστου; 16 τίς δὲ ¹συγκατάθεσις ²ναῶ θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς θεοῦ ἐστε· ζῶντος, καθὼς εἶπεν ὁ θεός, Ὅτι ἑνοικίσω ἐν αὐτοῖς, καὶ ἑμπεριπατήσω· καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι λαός. 17 διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει

not blamed: 4 but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8 by honour and dishonour, by evil report and good report: as deceivers, and yet true; 9 as unknown, and yet well known: as dying, and, behold, we live; as chastened, and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your bowels; 13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what partnership hath righteousness with unrighteousness? and what communion hath light with darkness? 15 and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 and will be to

² ἢ τίς or what LITTA. ¹ ἰηριστοῦ of Christ LITTA. ^κ Βελίαν Belial EL. ¹ συν- 2
² ἡμεῖς we LITTA. ² ἐμπερ LITTA. ³ ἐν- T. ⁴ μου of me LITTA. ⁵ ἐξέλθετε LITTA.

Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. VII. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

3 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clear-

κύριος παντοκράτωρ. 7 Ταύτας οὖν ἔχοντες τῆς [the] Lord Almighty. *These *therefore having ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς promises, beloved, we should cleanse ourselves from every μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν defilement of flesh and spirit, perfecting holiness in φόβῳ θεοῦ. fear of God.

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἰφθίρωμεν, Receive us: no one did we wrong, no one did we corrupt, οὐδένα ἐπλεονεκτήσαμεν. 3 'οὐ πρὸς κατάκρισιν' λέγω· no one did we overreach. Not for condemnation I speak, προεῖρηκα· γὰρ ὅτι ἐν ταῖς καρδίαις ὑμῶν ἴστε εἰς τὸ συν- for I have before said that in our hearts ye are, for to die ἀποθανεῖν καὶ *συζῆν. 4 πολλή μοι παρρησία πρὸς together and to live together. Great [is] to me boldness towards ὑμᾶς, πολλή μοι καύχσις ὑπὲρ ὑμῶν· πεπληρωμαι you, great to me boasting in respect of you; I have been filled τῇ παρακλήσει, ὑπερπερισεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ with encouragement; I overabound with joy at all θλιψείμην. 5 Καί· γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, our tribulation. For indeed, *having *come *we into Macedonia, οὐδεμίαν *ἔσχηκεν* ἀνεσιν ἡ σὰρξ ὑμῶν, ἀλλ' ἐν παντί *not *any *had *ense *our *flesh, but in every [way] θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6 ἀλλ' ὁ being oppressed; without contentions, within fears. But he who παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ encourages those brought low encouraged us— God—by the παρουσία Τίτου· 7 οὐ μόνον· δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ coming of Titus; and not only by his coming, but καὶ ἐν τῇ παρακλήσει ᾧ παρεκλήθη ἐφ' ὑμῖν, also by the encouragement with which he was encouraged as to you; ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν δένυρμόν, relating to us your longing, your mourning, τὸν ὑμῶν ζήλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. 8 Ὅτι your zeal for me; so as for me the more to be rejoiced. For εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ if also I grieved you in the epistle, I do not regret [it], if even μετεμελόμην· βλέπω· γὰρ* ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς I did regret; for I see that that epistle, if even for ὥραν ἐλύπησεν ὑμᾶς. 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' an hour, grieved you. Now I rejoice, not that ye were grieved, but ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, that ye were grieved to repentance; for ye were grieved according to God, ἵνα ἐν μηδεὶν ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ that in nothing ye might suffer loss by us. For the *according *to θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον *κατερ- *God *grief repentance to salvation not to be regretted works γάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. out; but the *of *the *world *grief death works out. 11 Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι *ὑμῶν, For io, this same thing, according to God *to *have *been *grieved *you, πόσῃ *κατεργάσατο* ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, how much *it *worked *out *in *you *diligence, but [what] defence,

* πρὸς κατάκρισιν οὐ LITTA.
* ἐργάζεται WORKS LITTAW.

* συνζῆν LITTA.
* — ὑμᾶς LITTA[A].

* ἔσχηκεν LIT.
* κατεργάσατο T.

* — γὰρ for [LIT].
* + [ἐν] L.

ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ
but indignation, but fear, but longing, but

ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντί συνεστήσατε ἑαυτοῖς
zeal, but vengeance! in every [way] ye proved yourselves

ἀγνοῦς εἶναι ἐν τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν,
pure 'to be in the matter. Then if also I wrote to you,

οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ
not for the sake of him who did wrong, nor for the sake of him who

ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
suffered wrong, but for the sake of 'being manifested 'diligence

ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.
'your 'which ['is] 'for 'us to you before God.

13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει
On account of this we have been encouraged in 'encouragement

ὑμῶν· περισσοτέρως· ἰδὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ
'your, and the more abundantly rather we rejoiced at the joy

Τίτου, ὅτι ἀναπέπνυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων
of Titus, because has been refreshed his spirit by all

ὑμῶν· 14 οἷ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ
of you. Because if anything to him about you I have boasted, 'not

κατυσχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν
'I 'was put to shame; but as all things in truth we spoke

ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἣ ἐπὶ Τίτῳ
to you, so also the boasting of us which [was] to Titus

ἀλήθεια ἐγενήθη· 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως
truth became; and his bowels more abundantly

εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν
towards you are, remembering the 'of 'you

ὑπακοήν, ὥς μετὰ φόβου καὶ τρόμου ἰδέσασθε αὐτόν.
'obedience, how with fear and trembling ye received him.

16 χαίρω ὅτι ἐν παντί θαρρῶ ἐν ὑμῖν.

I rejoice that in everything I am confident in you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν
But we make known to you, brethren, the grace of God which

δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· 2 ὅτι ἐν πολλῷ
has been given in the assemblies of Macedonia; that in much

δοκιμῇ θλίψεως ἡ περισσεῖα τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ
proof of tribulation the abundance of their joy and

βάθους πτωχείας αὐτῶν ἐπέρισσευσεν εἰς τὸν πλοῦτον τῆς
'deep 'poverty 'their abounded to the riches

ἀπλότητος αὐτῶν· 3 ὅτι κατὰ δύναμιν, μαρτυρῶ,
of their liberality. For according to [their] power, I bear witness,

καὶ ὑπὲρ δύναμιν αὐθαίρετοι, 4 μετὰ πολ-
and beyond [their] power [they were] willing of themselves, with much

λῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν
entreaty beseeching of us, 'the 'grace 'and 'the 'fellowship

τῆς διακονίας τῆς εἰς τοὺς ἁγίους ᾧδεσθαι ἡμᾶς·
'of 'the 'service 'which ['was] 'for 'the 'saints 'for 'us 'to receive.

5 καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶ-
And not [only] according as we hoped, but themselves they gave first

τον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ 6 εἰς τὸ παρα-
to the Lord, and to us by [the] will of God. 6 Inasmuch that

ing of yourselves, *yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what vengeance!* In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. 15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice therefore that I have confidence in you in all things.

VIII. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, *yea, and beyond their power they were willing of themselves;* 4 praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministry to the saints. 5 And *this they did,* not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 6 Inasmuch that we desired Titus, that

* ἀλλὰ LITTAW. b — ἐν (read τῷ in the) [L]ITTAW. c εἵνεκεν LITTAW. d ἀλλὰ Tr.
e ἡμῶν OUR EG. f ὑμῶν YOU EG. g + δὲ and (in) commencing a sentence at ἐπὶ LITTAW.
h ἡμῶν OUR LITTAW. i — δὲ and LITTAW. k ὑμῶν of YOU LA. l — ἣ Tr. J.
m + οὐν wherefore E. n τὸ πλοῦτος LITTAW. o παρὰ LITTAW. p — δεῖσθαι ἡμᾶς
O LITTAW. q ἀλλὰ Tr.

as he had begun, so he would also finish in you the same grace also. 7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. 8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. 11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13 For I mean not that other men be eased, and ye be burdened: 14 but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: 15 as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 and not that only, but who was also chosen of the

καλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προεἰήρξατο, οὕτως καὶ hortet ^{we} Titus, that according as he before began, so also ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. 7 Ἀλλ' ὅσπερ he might complete with you also this grace. But even as ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ in every [way] ye abound, in faith, and word, and knowledge, and πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν all diligence, and in the ^{from} ^{you} ^{to} ^{us} love, that also in ταύτῃ τῇ χάριτι περισσεύητε. 8 οὐ κατ' ἐπιταγὴν λέγω, this grace ye should abound. Not according to a command do I speak, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τῆς ὑμετέρας ἀγάπης but through the ^{of} ^{others} diligence and the ^{of} ^{your} love γνήσιον δοκιμάζων. 9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ^{genuineness} proving. For ye know the grace ^{of} ^{Lord} ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπώρυχεν ^{our} Jesus Christ, that ^{for} ^{the} ^{sake} ^{of} ^{you} he ^{became} ^{poor} πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. ^{rich} ^{being}; that ye by his poverty might be enriched. 10 καὶ γνώμην ἐν τούτῳ δίδωμι· τούτο γὰρ ὑμῖν συμφέρει, And a judgment in this I give, for this for you is profitable, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προεἰήρξασθε ἀπὸ πέρους. 11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, before a year ago. But now also ^{the} ^{doing} ^{complete}; ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ so that even as [there was] the readiness of the being willing, so also τὸ ἐπιτελεῖσαι ἐκ τοῦ ἔχειν. 12 Εἰ γὰρ ἡ προθυμία πρό- the completing out of that [ye] have. For if the readiness is προ- κεῖται, καθὼς ἴαν ἔχῃ τις εὐπρόσδεκτος, οὐ καθὼς sent, according as ^{may} ^{have} ^{anyone} [he is] accepted, not according as οὐκ ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις ἀνεσίς, ὑμῖν δὲ ^{he has not}. For [it is] not that to others [there may be] ease, but for you θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισ- pressure, but of equality, in the present time your abun- σευμα εἰς τὸ ἐκείνων ὑστέρημα, 14 ἵνα καὶ τὸ ἐκείνων περισ- dance for their deficiency, that also their abun- σευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται dance may be for your deficiency, so that there should be ἰσότης. 15 καθὼς γέγραπται, Ὁ τὸ πολὺ οὐκ equality. According as it has been written, He that [gathered] much ^{not} ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν. ^{had over}, and he that [gathered] little did not lack.

16 Χάρις δὲ τῷ θεῷ, τῷ ^{διδόντι} τὴν αὐτὴν σπουδὴν ὑπὲρ But thanks to God, who gives the same diligence for ὑμῶν ἐν τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν παράκλησιν ἐ- you in the heart of Titus. For the ^{indeed} ^{exhortation} he δέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθεν received, but more diligent being, of his own accord he went out πρὸς ὑμᾶς. 18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν ^{to} ^{you}. But we sent with him the brother οὗ ὁ ἑπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκ- of whom the praise [is] in the glad tidings through all the as- κλησιῶν. 19 οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν assemblies; and not only [so], but also having been chosen by the

* ἡμετέρας of our E.
but LITTAJ.

* ἂν T.
δόντι gave W.

* — τις (ἵνα ἔχῃ, he may have) LITTAJ.
- τὸν ἀδελφὸν μετ' αὐτοῦ T.

* — δε

ἐκκλησιῶν συνέκδημος ἡμῶν ἰσὺν¹ τῇ χάριτι ταύτῃ τῇ
 assemblies [is] our fellow-traveller with this grace, which [is]
 διακονοῦμένην ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ² τοῦ κυρίου δόξαν
 served by us to the³ himself⁴ of the⁵ Lord⁶ glory
 καὶ προθυμίαν ἡμῶν⁷ 20 στελλόμενοι τοῦτο, μή
 and [a witness of] readiness⁸ your; avoiding this, lest
 τις ἡμᾶς μωμῆσθαι ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονοῦ-
 anyone us should blame in this abundance which [is] served
 μένῃ ὑφ' ἡμῶν⁹ 21^b προνοοῦμενοι¹⁰ καλὰ οὐ μόνον ἐνώπιον
 by us; providing things right not only before
 κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέμφαμεν δὲ
 [the] Lord, but also before men. And we sent with
 αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολ-
 them our brother whom we proved in many things often
 λάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποι-
 diligent to be, and now much more diligent by the¹¹ con-
 θῆσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου,
 fidence¹² great which [is] towards you. Whether as regards Titus,
 κοινωνὸς ἑμὸς καὶ εἰς ὑμᾶς συνεργός¹³· εἴτε ἀδελφοί
 [he is] partner¹⁴ my and for you a fellow-worker; or brethren
 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα· χριστοῦ. 24 Τὴν
 our, [they are] messengers of assemblies, glory Christ's. The

οὖν ἐνδείξει τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ
 therefore¹⁵ proof¹⁶ of your love, and of our boasting about
 ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε¹⁷ καὶ¹⁸ εἰς πρόσωπον τῶν ἐκκλησιῶν.
 you, to them¹⁹ shew ye and in face of the assemblies.

9 Περί· μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους
 For concerning the service which [is] for the saints

περισσὸν μοι ἐστὶν τὸ γράφειν ὑμῖν. 2 οἶδα γὰρ τὴν προθυ-
 superfluous for me it is writing to you. For I know readiness²⁰
 μίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι
 ness your which concerning you I boast of to Macedonians; that
 Ἀχαΐα παρεσκεῦασται ἀπὸ πέρους²¹ καὶ ἐο²² ἔξ ὑμῶν ζῆλος
 Achaia has been prepared a year ago, and the of you zeal
 ἠρίθυσεν τοὺς πλείονας. 3 ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ
 provoke the greater number. But I sent the brethren, lest

τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ
 our boasting which [is] about you should be made void in

μέρει· τοῦτ' ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε,
 this respect, that according as I said, prepared ye may be;

4 μήπως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς
 lest perhaps if should come with me Macedonians, and find you

ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν
 unprepared, should be put to shame we, (that we may not say

ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. 5 ἀναγκαῖον
 ye,) in this confidence of boasting. Necessary

οὖν ἡγησάμην παρακαλεῖσαι τοὺς ἀδελφούς ἵνα προέλ-
 therefore I esteemed [it] to exhort the brethren that they should

θωσιν²³ εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν προκατηγ-
 go before to you, and should complete beforehand fore-

γελμένην²⁴ εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι οὕτως ὡς
 announced blessing your this ready to be thus as

churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 avoiding this, that no man should blame us in this abundance which is administered by us: 21 providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting in your behalf.

IX. For as touching the ministering to the saints, it is superfluous for me to write to you: 2 for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: 4 lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of

¹ ἐν in LITAW.

² αὐτοῦ LITAW.

³ ἡμῶν OUR GLTTAW.

^b προνοοῦμεν γὰρ for

we provide LITAW. ^c προνοοῦμενοι γὰρ G.

^d ἐνδείκνυμενοι shewing LITAW.

GLTTAW. ^e τὸ TT.

^f — ἐξ (read ὑμῶν of you) LIT[A].

^g — τῆς καυχήσεως GLTTAW.

^h πρὸς LITW.

ⁱ προέπηγγελμένην before promised LITAW.

λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς
 I reckon to be daring towards some who reckon of us as
 κατὰ σάρκα περιπατοῦντας. 3 ἐν σαρκί· γὰρ περιπατοῦντες,
 'according to' flesh 'walking.' For in flesh walking,
 οὐ κατὰ σάρκα στρατηνόμεθα· 4 τὰ γὰρ ὅπλα τῆς ἁσ-
 not according to flesh do we war. For the arms of "war-
 τείας". ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
 fare our [are] not fleshly, but powerful through God to [the]
 καθαίρειν ὀχυρωμάτων· 5 λογισμοὺς καθαιροῦντες καὶ πᾶν
 overthrow of strong-holds; 'reasonings' overthrowing and every
 ὑψώμα ἱπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἷμα-
 high thing lifting itself up against the knowledge of God, and leading
 λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ
 captive every thought into the obedience of the Christ; and
 ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πλη-
 'in' readiness 'having to avenge all disobedience, when may have
 ρωθῇ ὑμῶν ἡ ὑπακοή. 7 Τὰ κατὰ πρόσωπον
 been fulfilled your obedience. The things according to appearance
 βλέπετε; εἰ τις πέποιθεν ἐαυτῷ χριστοῦ εἶναι, τοῦτο
 do ye look at? If anyone is persuaded in himself of Christ to be, this
 λογιζέσθω πάλιν ἑαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ,
 let him reckon again of himself, that according as he [is] of Christ,
 οὕτως καὶ ἡμεῖς "χριστοῦ." 8 ἔάν· τε· γὰρ καὶ περισ-
 so also [are] we of Christ. For and if even more a-
 σότερόν τι "καυχῆσθωμαι" περὶ τῆς ἐξουσίας ἡμῶν, ἧς
 bandantly somewhat I should boast concerning our authority, which
 ἔδωκεν ὁ κύριος ἡμῖν· εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρειν
 'gave' the 'Lord' to us for building up and not for overthrowing
 ὑμῶν, οὐκ αἰσχυνθήσομαι· 9 ἵνα μὴ δόξω ὡς ἀνέκφοβον
 you, I shall not be put to shame; that I may not seem as if frightening
 ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 ὅτι αἱ "μὲν ἐπιστολαί,
 you by means of epistles: because the epistles,
 φησὶν," βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος
 says he, [are] weighty and strong, but the presence of the body
 ἀσθενής, καὶ ὁ λόγος ἑξουθενημένος." 11 τοῦτο λογιζέσθω
 weak, and the speech naught. This let 'reckon
 ὁ τοιοῦτος, ὅτι οἳ οἶοι ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
 'such' a 'one, that such as we are in word by epistles being absent,
 τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ τολμῶμεν
 such [we are] also being present in deed. For 'not' 'dare' we
 ἐγκρίναι· ἢ συγκρίναι· ἑαυτοὺς τισιν τῶν ἑαυτοὺς συν-
 rank among or compare 'with' ourselves some who themselves com-
 ιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ
 mend; but these by themselves themselves measuring, and
 συγκρίνοντες· ἑαυτοὺς ἑαυτοῖς, οὐ συνιούσιν." 13 ἡμεῖς
 comparing themselves with themselves, do not understand. "We
 δὲ οὐχὶ" εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ
 'now not to the things beyond measure will boast, but according to
 τὸ μέτρον τοῦ κανόνος ὃν ἔμερισεν ἡμῖν ὁ θεὸς μέτρον
 the measure of the rule which 'divided' to 'us' the 'God' of 'measure
 ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὥς μὴ ἐφικνούμενοι εἰς
 to reach 'to' also you. 'Not' for as not reaching to

think of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war after the flesh: 4 (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 and having in a readiness to revenge all disobedience, when your obedience is fulfilled. 7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. 8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: 9 that I may not seem as if I would terrify you by letters. 10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. 11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. 12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond our measure, as though we

ἰ στρατιάς τ. γ ἐφ' ττ. * — χριστοῦ οἰττω. * — τε and [L]ττ[Α]. b — καὶ
 LTTA. * καυχῆσθωμαι I shall boast τ. d — ἡμῖν LTTA. * ἐπιστολαὶ μὲν φησὶν
 (φασιν say they L) LTT. ἰ ἐξουθενημένος L. ε ἐν. τ. h συν. τ. i συνιδῶν LTTA.
 k οὐκ LTTAW. l ὥς γὰρ (reading the sentence as a question) L.

reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: 15 not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 16 to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. 17 But he that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. 5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. 9 And

ὕμᾱς ὑπερεκτείνομεν ἑαυτούς· ἄχρη γὰρ καὶ ὑμῶν ἐφθάσαμεν
you do we overstretch ourselves, (for to ^{also} you we came
ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ· 15 οὐκ εἰς τὰ ἄμετρα
in the glad tidings of the Christ;) not ^{to} the things beyond measure
καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανο-
^{boasting} in others' labours, but hope having, ^{increas-}
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ
ing ^{your} faith, among you to be enlarged according to
τὸν κανόνα ἡμῶν εἰς περισσεῖαν, 16 εἰς τὰ ὑπὲρ ἑκείνα ὑμῶν
our rule to abundance, to that beyond you
εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ
to announce the glad tidings, not ⁱⁿ another's rule ^{as} to things
ἔτοιμα καυχήσασθαι. 17 Ὁ δὲ καυχώμενος, ἐν κυρίῳ
^{ready} ^{to} boast. But he that boasts, in [the] Lord
καυχάσθω· 18 οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἑκεῖνός ἐστιν
let him boast, For not he that himself commends, this [one] is
δόκιμος, ἀλλ' ὃν ὁ κύριος συνίστησιν.
approved, but whom the Lord commends.

11 Ὅφελον ῥάνεχεσθέ^α μου μικρὸν ^α τῇ ἀφροσύνῃ^α
I would ye were bearing with me a little in folly;
ἀλλὰ καὶ ἀνέχεσθέ μου. 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζή-
but indeed bear with me. For I am jealous as to you ^{of} God ^{with} [the]
λῃ· ἡρμოსάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνῆν
^{jealousy}, for I have espoused you to one man ^a virgin ^{chaste}
παραστῆσαι τῷ χριστῷ· 3 φοβιῦμαι δὲ μήπως ὥς ὁ
^{to} ^{present} [you] to the Christ. But I fear lest by any means as the
ὄφις· Ἐὐὰν ἐξηπατήσεν^α ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως
serpent ^{Eve} ^{deceived} ⁿ his craftiness, so
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος^α τῆς
should be corrupted your thoughts from simplicity which [is]
εἰς τὸν^α χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν
as to the Christ. For if indeed he that comes another Jesus
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
proclaims whom we did not proclaim, or a ^{spirit} ^{different} ye receive
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε,
which ye did not receive, or ^{glad} tidings ^{different} which ye did not accept,
καλῶς ^α ἡνέχεσθε. 5 Λογίζομαι γὰρ^α μηδὲν ὑστερη-
wall were ye bearing with [it]. I reckon for in nothing to have been
κῆναι τῶν ὑπὲρ λίαν^α ἀποστόλων. 6 εἰ δὲ καὶ ἰδιώτης
behind those in a surpassing degree apostles. But if even unpolished
τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ ^α φανε-
in speech [I am], yet not in knowledge; but in every [way] made
ρωθέντες^α ἐν πᾶσιν εἰς ὑμᾶς. 7 ἢ ἁμαρτίαν ἐποίησα, ἑμαυτὸν
manifest in all things to you. Or did I commit sin, ^{myself}
ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ
^{humbling} that ye might be exalted, because gratuitously the ^{of} God
εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 ἄλλας ἐκκλησίας ἐσώλησα,
^{glad} tidings I announced to you? Other assemblies I despoiled,
λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ
having received wages for ^{towards} you ^{service}. And
παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα
being present with you and having been deficient, I did lastly burden

^α συνιστάνων LTTAW. ^ο ἀλλὰ LTR. ^ρ ἡνέχεσθέ E. ^α + τῇ some (little) ELTTAW.
^ε τῆς E; ἀφροσύνης ELTTAW. ^α ἐξηπάτησεν Εὐὰν LTTAW. ^α — οὕτως LTTA. ^γ + καὶ
τῆς ἀγνότητος and the purity LTTAW. ^α — τὸν T. ^α ἀνέχεσθε SITW; ἀνέχεσθε ye
bear with LA. ^γ δὲ but L. ^α ὑπὲρ λίαν GLTAW. ^α φανερωσαντες having made [it]
manifest LTTA.

οὐδενός·¹ τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελ-
 φοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ
 ἔμῳ ἐμαυτὸν² ἔτηρησα· καὶ τηρήσω. 10 ἔστιν ἀλήθεια
 τοῦ χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὐτῆς οὐ σφραγίσεται³ εἰς ἐμέ
 ἐν τοῖς κλίμασιν τῆς Ἀχαιᾶς. 11 διὰ τὴν⁴ ὅτι οὐκ ἀγαπῶ
 ἑαυτὸν; ὁ θεὸς οἶδεν· 12 ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκ-
 κώσω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυ-
 χῶνται εὐρεθῶσιν⁵ καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
 ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀπο-
 τόλους χριστοῦ· 14 καὶ οὐ θαυμαστόν⁶ αὐτὸς γὰρ ὁ
 σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· 15 οὐ
 μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζον-
 ται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ
 τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ
 μῆγε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα ἡμικρόν τι καγῶ⁷
 καυχώσωμαι. 17 ὁ λαλῶ, οὐ ἡλαλῶ κατὰ κύριον,⁸
 ἀλλ' ὡς ἐν ἀφρόσυνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.
 18 ἔπει πολλοὶ καυχῶνται κατὰ τὴν⁹ σάρκα, καγὼ καυ-
 χήσομαι. 19 ἠδὲως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι
 ὄντες· 20 ἀνέχεσθε γὰρ εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις
 κατεσθίει, εἰ τις λαμβάνει, εἰ τις ἐπαίρεται,
 εἰ τις ὑμᾶς εἰς πρόσωπον¹⁰ δέρει. 21 κατὰ ἀτιμίαν λέγω,
 ὡς ὅτι ἡμεῖς ἡσθενήσαμεν¹¹ ἐν ᾧ δ' ἂν τις τολμᾷ. ἐν
 ἀφρόσυνη λέγω, τολμᾷ καγὼ. 22 Ἑβραῖοι εἰσιν; καγὼ
 Ἰσραηλῖται¹² εἰσιν; καγὼ σπέρμα Ἀβραάμ εἰσιν; καγὼ

when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory they may be found even as we. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. 17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of

¹ οὐδενός LITTA. ² ἑμαυτὸν ὑμῖν LITTA. ³ οὐ σφραγίσεται shall not be stopped BGLITTA. ⁴ διὰ τί LITTA. ⁵ εὐρεθῶσιν no wonder LITTA. ⁶ οὐ θαυμάσιον τι BGLITTA. ⁷ κατὰ κύριον λαλῶ LITTA. ⁸ — τὴν LITTA. ⁹ εἰς πρόσωπον ὑμᾶς LITTA. ¹⁰ ἡσθενή-
 kamen have been weak LITTA. ¹¹ Ἰσραηλῖται T.

Abraham? so am I. 23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Besides these things that are without, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 and through a window in a basket was I let down by the wall, and escaped his hands.

XII. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one

23 διάκονοι χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ
Servants of Christ are they? (as being beside myself I speak,) above
ἐγώ· ἔν κόποις περισσotέρως, ὅν πληγαῖς ὑπερ-
[treasure] I [too]; in labours more abundantly, in stripes above
βαλλόντως, ἐν φυλακαῖς περισσotέρως, ἐν θανάτοις πολ-
measure, in imprisonments more abundantly, in deaths often.
λάκις. 24 ὑπὸ Ἰουδαίων πεντάκις ῥεσσαράκοντα¹
From Jews five times forty [stripes]
παρὰ μίαν ἔλαβον, 25 τρίς ἑρραβδίσθην.¹ ἕπαξ ἐλιθάσθην,
except one I received. Thrice I was beaten with rods, once I was stoned,
τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα·
three times I was shipwrecked, a night and a day in the deep I have passed:
26 ὁδοιπορίας πολλάκις· κινδύνους ποταμῶν, κινδύνους
in journeyings often, in perils of rivers, in perils
ληστῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν,
of robbers, in perils from [my own] race, in perils from [the] nations,
κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν
in perils in [the] city, in perils in [the] desert, in perils on
θαλάσσῃ, κινδύνους ἐν ψευδαῖελοις· 27 ἐν κόπῃ καὶ
[the] sea, in perils among false brethren; in labour and
μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῇ καὶ δίψει, ἐν νη-
toll, in watchings often, in hunger and thirst, in fast-
στείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· 28 ἄνευ τῶν
ings often, in cold and nakedness. Besides the things
παρεκτός, ἡ ἐπισύστασίς μου¹ ἡ καθ' ἡμέραν, ἡ μέριμνα
without, the crowding on me daily, the care
πασῶν τῶν ἐκκλησιῶν. 29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
concerning all the assemblies. Who is weak, and I am not weak? who
σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 εἰ καυχᾶσθαι
is offended, and I do not burn? If I boast
δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. 31 Ὅ
it behoves, [in] the things concerning my infirmity I will boast. The
θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ οἶδεν, ὁ
God and Father of our Lord Jesus Christ knows, he who
ὦν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δα-
blessed to the ages, that I do not lie. In Da-
μασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν
mascus the ethnarch of Aretas the king was guarding the
Δαμασκηνῶν πόλιν, πιάσαι με θέλων· 33 καὶ διὰ
of the Damascenes' city, to take me wishing. And through
θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ
a window in a basket I was let down through the wall, and
ἐξέφυγον τὰς χεῖρας αὐτοῦ.
escaped his hands.

12 Καυχᾶσθαι ἰδὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς
To boast indeed is not profitable to me; for I will come to
ὀπτασίας καὶ ἀποκαλύψεις κυρίου· 2 οἶδα ἄνθρωπον ἐν
visions and revelations of [the] Lord. I know a man in
χριστῷ πρὸ ἑτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα,
Christ years ago fourteen, (whether in [the] body I know not,
εἴτε ἐκτός τοῦ σώματος οὐκ οἶδα· ὁ θεὸς οἶδεν· ἀρπαγέντα
or out of the body I know not, God knows,) caught away

¹ ὑπεργῶ L. ² ἐν φυλακαῖς περισσotέρως, ἐν πληγαῖς ὑπερβαλλόντως LITTA; ἐν πλη. περισ. ἐν φυλ. ὑπερβ. T. ³ ῥεσσαράκοντα LITTA. ⁴ ἐραβδίσθην LITTA. ⁵ — ἐν LITTAW. ⁶ ἡ ἐπί-
στασις μοι my anxiety LITTAW. ⁷ — ἡμῶν (read the Lord) LITTAW. ⁸ — χριστοῦ LITTA.
⁹ πόλιν Δαμασκηνῶν LITTA. ¹⁰ — θέλων LITTAW. ¹¹ δεῖ, οὐ συμφέρον μὲν, ἐλεύσομαι δὲ
it behoves [me], not profitable [is it], but I will come LITTA. ¹² + καὶ also L. ¹³ — τοῦ L.

τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν τοιοῦτον
such a one to [the] third heaven. And I know such

ἄνθρωπον, εἴτε ἐν σώματι εἴτε ἔκτος^β τοῦ σώματος οὐκ
a man, (whether in [the] body or out of the body not

οἶδα^γ ὁ θεὸς οἶδεν· 4 ὅτι ἠρπάγη εἰς τὸν παράδεισον,
I know, God knows: that he was caught away to Paradise,

καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
and heard unutterable sayings, which it is not permitted to man

λαλῆσαι. 5 ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι· ὑπὲρ δὲ ἑαυτοῦ
to speak. Concerning such a one I will boast, but concerning myself

οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις^δ μου^ε. 6 ἰδὲ γὰρ
I will not boast, unless in my weaknesses. For if

θελήσω καυχῆσθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ
I should desire to boast, I shall not be a fool; for truth

ἔρῳ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσσεται ὑπὲρ ὃ
I will say; but I forbear, lest anyone as to me should reckon above what

βλέπει με, ἢ ἀκούει^ε τι^ζ ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ
he sees me, or hears anything of me. And by the surpassingness

τῶν ἀποκαλύψεων^η ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
of the revelations that I might not be exalted, was given to me a thorn

τῇ σαρκί, ἄγγελος σατανᾶ^θ ἵνα με κολαφίζῃ, ἵνα μὴ
for the flesh, a messenger of Satan, that me he might buffet, that not

ὑπεραίρωμαι. 8 ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα,
I might be exalted. For this thrice the Lord I besought

ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ εἰρηκέν μοι, Ἀρκεῖ σοι ἡ
that it might depart from me, And he said to me, Suffices thee

χάρις μου· ἡ γὰρ δύναμις^ι μου^κ ἐν ἀσθενείᾳ^λ τελειοῦται.^μ
my grace; for the power of me in weakness is perfected.

ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις^μ μου^ν.
Most gladly therefore rather will I boast in my weaknesses

ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. 10 διὸ
that may dwell upon me the power of the Christ. Wherefore

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ-
I take pleasure in weaknesses, in insults, in necessities, in perse-

μοῖς, ἐν^ν στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ ἀσθενῶ,
outions, in straits, for Christ: for when I may be weak,

τότε δυνατός εἰμι.
then powerful I am.

11 Γέγονα ἄφρων^ο καυχώμενος^π· ὑμεῖς με ἠναγκάσατε.
I have become a fool boasting; ye me compelled:

ἐγὼ γὰρ ὀφείλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ
for I ought by you to have been commended; for nothing

ὑστέρησα τῶν ὑπὲρ λίαν^ρ ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.
I was behind those in a surpassing degree apostles, if also nothing I am.

12 Τὰ μὲν σημεῖα τοῦ ἀποστόλου^σ κατεργάσθη^τ ἐν ὑμῖν
The "indeed" signs of the apostle were worked out among you

ἐν πάσῃ ὑπομονῇ, ἐν^υ σημείοις^θ καὶ^ι τέρασιν καὶ δυνάμεσιν.
in all endurance, in signs and wonders and works of power.

13 τί γὰρ ἔστιν ὃ ἡττήθητε^κ ὑπὲρ τὰς λοιπὰς^λ ἐκ-
For in what is it that ye were inferior beyond the rest [of the] as-

κλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρί-
semblies, unless that myself I did not lastly burden you? For-

caught up to the third heaven. 3 And I know such a man, (whether

in the body, or out of the body, I cannot tell; God knoweth;) 4 how

that he was caught up into paradise, and heard unspeakable

words, which it is not lawful for a man to utter. 5 Of such an

one will I glory: yet of myself I will not glory, but in mine in-

firmities. 6 For though I would desire to glory, I shall not be a

fool; for I will say the truth; but now I forbear, lest any man

should think of me above that which he seeth me to be, or that

he heareth of me. 7 And lest I should be exalted above mea-

sure through the abundance of the revelations, there was

given to me a thorn in the flesh, the messenger of Satan to buffet

me, lest I should be exalted above measure. 8 For this thing

I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my

strength is made perfect in weakness. Most gladly therefore

will I rather glory in my infirmities, that the power of Christ

may rest upon me. 10 Therefore I take pleasure in infirmities,

in reproaches, in necessities, in persecutions, in distresses for

Christ's sake: for whom I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have

been commended of you: for in nothing am I behind the

very chiefest apostles, though I be nothing. 12 Truly the signs of

an apostle were wrought among you in all patience, in signs, and wonders,

and mighty deeds. 13 For what is it wherein ye were inferior to other churches,

^β χωρὶς apart from LITTA. ^γ — οὐκ οἶδα L. ^δ — μου MY LIT[A]. ^ε — τε LIT[A].
^ζ + διὸ therefore LIT[A]. ^θ σατανᾶ LITTA. ^ι — ἵνα μὴ ὑπεραίρωμαι [LIT[A]]. ^κ + [καὶ]
and L. ^λ — μου LITTA. ^μ τελεία LITTA. ^ν [μου] Tr. ^ξ καὶ and T. ^ο — καυχώ-
μενος GLTTAW. ^π ὑπερλίαν OLTAW. ^ρ κατηργάσθη T. ^σ — ἐν LITTAW. ^τ — τε καὶ
and also TA. ^υ ἡσώσθητε LITTA.

except it be that I myself was not burdensome to you? forgive me this wrong. 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. 17 Did I make a gain of you by any of them whom I sent unto you? 18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. 20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 21 and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

XIII. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write

σαςθὲ μοι τὴν ἀδικίαν ταύτην. 14 ἰδοὺ τρίτον ἑτοίμως ἔχω δοῦναι ὑμῖν, καὶ οὐ κατὰ ἀνάγκην ὑμῶν. οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις. 15 ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι. 16 Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλὰ ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον. 17 μὴ τινὰ ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

19 Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 φοβοῦμαι γάρ, μήπως ἔλθων οὐχ οἷους θέλω εὑρὼ ὑμᾶς, καὶ γὰρ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ἔζηλοι, θυμοί, ἐριθείαι, καταλαλαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν ἔλθοντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἧ ἐπραξαν.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. 2 προεῖρηκα καὶ προλέγω, ὥς παρὼν τὸ δεύτερον, καὶ ἀπὼν ἔνυν ἠγράφω τοῖς προημαρτηκόσιν, καὶ τοῖς

* + τοῦτο this (third time) GLTT-[A]W. * ὑμῶν LTTA. * ἀλλὰ LTTAW. * ἀλλὰ TTT. * — καὶ LTTA. * ἀγαπῶ I love T. * ἥσσαν LTTA. * ἀγαπῶμαι; am I loved? T. * Πάλιν and —; (read) Long ago ye are thinking, &c.) LTTA. * κατέναντι LTTAW. * — τοῦ LTTAW. * ἔρις strife LT. * ἔζηλος jealousy LTTAW. * ἔλθόντος μου I having come LTTAW. * ταπεινώσει shall humble LTTA. * + με me LTTAW. * — γράφω GLTTAW.

λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. 3 ἔπει
 *rest 'all, that if I come again I will not spare. Since
 δοκιμὴν ζητεῖτε τοῦ ἐν ἡμοῖ λαλούντος χριστοῦ, ὃς εἰς
 a proof ye seek 'in 'me 'speaking 'of 'Christ, (who towards
 ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ ^{mei}
 you is not weak, but is powerful in you, for indeed if
 ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ.
 he was crucified in weakness, yet he lives by 'power 'God's;
 καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ὀζήσόμεθα ^{syn}
 for indeed we are weak in him, but we shall live with
 αὐτῷ ἐκ δυνάμεως θεοῦ ^{Rei} ὑμᾶς. 5 ἑαυτοὺς πειράζετε
 him by 'power 'God's towards you, yourselves try ye
 εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε
 if ye are in the faith; yourselves prove: or do ye not recognise
 ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἔστιν; εἰ μὴ τι ἀδό-
 yourselves, that Jesus Christ in you is, unless re-
 κίμοι ἴστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν
 jected ye are? Now I hope that ye will know that we are not
 ἀδόκιμοι. 7 εὐχόμεαι δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς
 rejected. But I pray to God [that] 'may 'do 'ye
 κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς
 'evil 'nothing; not that we approved may appear, but that ye
 τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. 8 οὐ γὰρ
 what [is] right may do, and we as rejected be. For not
 δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.
 have we 'power 'any against the truth, but for the truth.
 9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε.
 For we rejoice when we may be weak, and ye powerful may be.
 τοῦτο. 10 δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 διὰ τοῦτο
 But this also we pray for, your perfecting. On this account
 ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρή-
 these things being absent I write, that being present not with severity I may
 σωμαί, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέν μοι ὁ κύριος εἰς
 treat [you], according to the authority which 'gave 'me 'the 'Lord for
 οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.
 building up and not for overthrowing.

11 Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,
 For the rest, brethren, rejoice; be perfected; be encouraged;
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε καὶ ὁ θεὸς τῆς ἀγάπης καὶ
 'the 'same 'thing 'mind; be at peace; and the God of love and
 εἰρήνης ἔσται μεθ' ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
 peace shall be with you. Salute one another with a holy
 φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 13 Ἡ χάρις
 kiss. 'Salute 'you 'the 'saints 'all. The grace
 τοῦ κυρίου Ἰησοῦ χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ
 of the Lord Jesus Christ, and the love of God, and the
 κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.
 fellowship of the Holy Spirit [be] with 'all 'you. Amen.

Ἦ πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς
 'To [the] 'Corinthians 'second written from Philippi
 Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.
 of Macedonia, by Titus and Lucas.

to them which hereto-
 fore have sinned, and
 to all other, that, if I
 come again, I will not
 spare: 3 since ye seek
 a proof of Christ
 speaking in me, which
 to you-ward is not
 weak, but is mighty
 in you. 4 For though he
 was crucified through
 weakness, yet he liveth
 by the power of God.
 For we also are weak
 in him, but we shall
 live with him by the
 power of God toward
 you. 5 Examine your-
 selves, whether ye be
 in the faith; prove
 your own selves. Know
 ye not your own selves,
 how that Jesus Christ
 is in you, except ye be
 reprobates? 6 But I
 trust that ye shall
 know that we are not
 reprobates. 7 Now I
 pray to God that ye do
 no evil; not that we
 should appear approv-
 ed, but that ye should
 do that which is hon-
 est, though we be as
 reprobates. 8 For we
 can do nothing against
 the truth, but for the
 truth. 9 For we are
 glad, when we are
 weak, and ye are
 strong: and this also
 we wish, even your
 perfection. 10 There-
 fore I write these
 things being absent,
 lest being present I
 should use sharpness,
 according to the power
 which the Lord hath
 given me to edifica-
 tion, and not to des-
 truction.

11 Finally, brethren,
 farewell. Be perfect,
 be of good comfort,
 be of one mind, live
 in peace; and the God
 of love and peace shall
 be with you. 12 Greet
 one another with an
 holy kiss. 13 All the
 saints salute you. 14
 The grace of the
 Lord Jesus Christ, and
 the love of God, and
 the communion of the
 Holy Ghost, be with
 you all. Amen.

* — εἰ [L]TTTA. * + καὶ also E. * ὀζήσομεν LTTTAW. P [eis ὑμᾶς] A. * χριστὸς
 Ἰησοῦς TTT. * — ἔστιν (read [is]) [L]TTT[A]. * εὐχόμεθα we pray LTTTAW. * ἀλλὰ TTTA.
 * — δὲ but LTTTAW. * ὁ κύριος ἔδωκέν μοι LTTTA. * — ἀμήν GLTTTAW. * — the
 subscription GLTW; Πρὸς Κορινθίους β' TTA.

Ἡ ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
THE "TO [THE] "GALATIANS "EPISTLE "OF "PAUL.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 and all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 to whom be glory for ever and ever. Amen.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν-
Paul apostle, not from men nor through
θρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ
man, but through Jesus Christ, and God [the] Father, who
ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ
raised him from among [the] dead, and "the "with "me
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν
"all "brethren, to the assemblies of Galatia. Grace to you
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ χρισ-
and peace from God [the] Father and "Lord "our Jesus Christ,
τοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως
who gave himself for our sins, so that
ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος" πονηροῦ,
he might deliver us out of the present "age "evil,
κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ
according to the will of "God "and "Father "our; to whom [be]
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the glory to the ages of the ages. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ
I wonder that thus quickly ye are being changed from him who
καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ, εἰς ἕτερον εὐαγ-
called you in "grace "Christ's, to a different glad
γέλιον· 7 δ' οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ παρασ-
tidings, which is not another; but "some "there "are who trou-
σοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ
ble you, and desire to pervert the glad tidings of the
χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγ-
Christ: but even if we or an angel out of heaven should an-
γελίζηται" εὐμὴν" παρ' δ' εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα
nounce glad tidings to you contrary to what we announced to you, accursed
ἔστω. 9 ὥς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις
let him be. As we have said before, "also "now again I say, If anyone
ὑμᾶς εὐαγγελίζεται παρ' δ' παρελάβετε, ἀνάθεμα
[to] you announces glad tidings contrary to what ye received, accursed
ἔστω. 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ
let him be. For now men do I persuade or God? or
ζητῶ ἀνθρώπους ἀρέσκειν; εἰ γὰρ" ἔτι ἀνθρώποις ἡρεσκον,
do I seek men to please? For if yet men I were pleasing,
χριστοῦ δοῦλος οὐκ ἂν ἤμην.
Christ's bondman I should not be.

11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I nei-

11 Γνωρίζω "ὅδ'" ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγ-
"I "make "known "but to you, brethren, the glad tidings which was
γελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἀνθρώπον· 12 οὐδὲ
announced by me, that it is not according to man. "Neither

* + τοῦ ἀποστόλου the apostle E; Πρὸς Γαλάτας LITTAU. b περὶ GLITTAU. c αἰῶνος
τοῦ ἐνεστώτος LITTAU. d εὐαγγελισθῆναι T. e — ὑμῖν T. f — γὰρ for LITTAU.
g γὰρ for TTAU.

γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ἢ οὐτε^α ἐδιδάχθην,
for I from man received it, nor was I taught [it],
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ. 13 Ἠκούσατε γὰρ τὴν
but by a revelation of Jesus Christ. For ye heard of

ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν
my conduct once in Judaism, that excessively

ἔδιδωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν
I was persecuting the assembly of God and was ravaging it;

14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας
and was advancing in Judaism beyond many contemporaries

ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρι-
in my [own] race, more abundantly zealous being of fathers

κῶν μου παραδόσεων. 15 ὅτε δὲ εὐδόκησεν ὁ θεός^α ὁ
my for [the] traditions. But when was pleased God, who

ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς
selected me from womb my mother's, and called [me] by

χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱόν αὐτοῦ ἐν ἐμοί, ἵνα
his grace, to reveal his Son in me, that

εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθὺς
I should announce him as the glad tidings among the nations, immediately

οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς
I conferred not with flesh and blood, nor went I up to

Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ'^α
Jerusalem to those [who were] before me apostles, but

ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
I went away into Arabia, and again returned to Damascus.

18 Ἐπειτα μετὰ ἑτὴ τρία^α ἀνῆλθον εἰς Ἱεροσόλυμα ἰσ-
Then after years three I went up to Jerusalem to make

τορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας
acquaintance with Peter, and I remained with him days

δεκαπέντε· 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ
fifteen; but other of the apostles I saw not, except

Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἀδὲ γράφω ὑμῖν,
James the brother of the Lord. Now what [things] I write to you,

ἰδοὺ ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς
lo, before God, I lie not. Then I came into

τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἡμην δὲ ἀ-
the regions of Syria and Cilicia; but I was un-

γνωστός τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς
known by face to the assemblies of Judaea which

ἐν χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν, "Ὅτι ὁ
[are] in Christ, only bearing they were, That he who

διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν
persecuted us once, now announces the glad tidings—the faith,

ἣν ποτε ἐπόρθει. 24 καὶ ἐδόξαζον ἐν ἐμοί τὸν θεόν.
which once he ravaged: and they were glorifying in me God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱε-
Then after fourteen years again I went up to Je-

ροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον
Jerusalem with Barnabas, taking with [me] also Titus;

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ
but I went up according to revelation, and laid before them the

εὐαγγέλιον· ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
glad tidings which I proclaim among the nations, but privately to those

ther received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 and was unknown by face unto the churches of Judaea which were in Christ: 23 but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.

II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who

^α οὐδὲ LTr.
ἀλλὰ LITra.

1 — ὁ θεός (read he was pleased) [L]Tr.
2 τρία ἔτη T. 3 Κηφᾶν Cephas LITraW.

^α ἀπῆλθον went I away L^a.
ο συν- T^a.

was with me, being a Greek, was compelled to be circumcised: 4 and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person :) for they who seemed to be somewhat in conference added nothing to me: 7 but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me; as the gospel of the circumcision was unto Peter; 8 (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision. 10 Only they would that we should remember the poor: the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked

δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον· 3 ἀλλ' ὁφείτω, ἢ ἄλλῃ τῇ ῥῆσιν ἐν κενῷ ἢ ἔδραμον· 3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην· ὢν, ἡναγκάσθη περι- not even Titus who [was] with me, a Greek being, was compelled to be τμηθῆναι. 4 διὰ δὲ τοὺς παρεισάκτους· ψευδ- circumcised; and [this] on account of the brought in stealthily false ἀδελφούς, οἵτινες παρεισήλθον κατασκοπῆσαι τὴν ἐλευθερίαν brethren, who came in by stealth to spy out freedom ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώ- our which we have in Christ Jesus, that us they might bring σωνται. 5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, into bondage; to whom not even for an hour did we yield in subjection, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6 Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὅποιοι ποτε ἦσαν οὐδὲν but those reputed to be something, whatsoever they were "no μοι διαφέρει· πρόσωπον θεοῦ ἀνθρώπου οὐ λαμ- to me makes difference: [the] person God of man not does βάνει. ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο, 7 ἀλλὰ accept; for to me those of repute nothing conferred; but τούναντιον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον on the contrary, having seen that I have been entrusted with the glad tidings τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· 8 ὁ γὰρ ἐνεργήσας ἐν Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργη- for wrought in Peter for apostleship of the circumcision, wrought σεν καὶ ἐμοί· εἰς τὰ ἔθνη· 9 καὶ γινόντες τὴν χάριν τὴν also in me towards the nations, and having known the grace which δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δο- was given to me, James and Cephas and John, those re- κούντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβαν puted pillars to be, [the] right hands they gave to me and Barnabas κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν of fellowship, that we [should go] to the nations, and they to the περιτομήν· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύμεν, ὁ circumcised: only the poor that we should remember, which καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. also I was diligent very thing to do.

11 Ὅτε δὲ ἦλθεν Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον But when came Peter to Antioch, to [the] face αὐτῷ ἀντίστην, ὅτι κατεγνωσμένος ἦν. 12 πρὸ τοῦ γὰρ him I withstood, because, to be condemned he was: for before that ἔλθειν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιν· ὅτε δὲ came some from James, with the nations he was eating; but when ἦλθον, ἡμεῖς ἀπέστειλεν καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος they came, he was drawing back and was separating himself, being afraid of τοὺς ἐκ περιτομῆς· 13 καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ those of [the] circumcision; and conjointly dissembled with him also the λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν rest of [the] Jews, so that even Barnabas was carried away their τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν by dissimulation. But when I saw that they walk not uprightly πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ according to the truth of the glad tidings, I said to Peter

ῥ καταδουλώσουσιν they shall bring into bondage LIT. & W.

* Ἰωάννης Tr.

+ μὲν G[L].

Κηφᾶς Cephas LIT. & W.

* Κηφᾶς Cephas LIT. & W.

9 + ὁ T.

* κάμοι LIT. & W.

* ἦλθεν he came LIT.

ἐμπροσθεν πάντων, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς
 before all, If thou, ^aa Jew ^bbeing, nation-like
 ζῆς καὶ οὐκ Ἰουδαϊκῶς,¹ τί τὰ ἔθνη ἀναγκάζεις Ἰου-
 livest and not Jewishly, why the nations dost thou compel to ju-
 δαΐζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν
 daize? We, ^aby nature ^bJews, and not ^cof [the] ^dnations
 ἀμαρτωλοί, 16 εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων
 sinners, knowing that ^ais ^bnot ^cjustified ^da man by works
 νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ χριστοῦ,² καὶ ἡμεῖς εἰς
 of law, but through faith of Jesus Christ, also we on
 χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως
 Christ Jesus believed, that we might be justified by faith
 χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου.³ διότι⁴ οὐ δικαιοθήσεται
 of Christ, and not by works of law; because shall not be justified
 ἐξ ἔργων νόμου⁵ πᾶσα σὰρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι
 by works of law any flesh. Now if seeking to be justified

(lit. all)
 ἐν χριστῷ εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα⁶ χριστός
 in Christ we ^awere ^bfound ^calso ^dourselves sinners, [is] then Christ
 ἀμαρτίας διάκονος;⁷ μὴ γένοιτο. 18 εἰ γὰρ ἂ κατέλυσα
 of ^asin ^bminister? May it not be! For if what I threw down
 ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑαυτὸν ⁸συνιστήμι.⁹
 these things again I build, a transgressor myself I constitute.
 19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.
 For I through law to law died, that to God I may live.
 20 χριστῷ συνεσταύρωμαι. ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ
 Christ ^aI ^bhave ^cbeen ^dcrucified ^ewith, yet I live, no longer I, but ^flives
 ἐν ἐμοὶ χριστός.¹⁰ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
 in ^ame ^bChrist; but that which now I live in flesh, in faith
 ζῶ τῇ¹¹ τοῦ υἱοῦ τοῦ θεοῦ,¹² τοῦ ἀγαπήσαντός με καὶ παρα-
 I live, that of the Son of God, who loved me and gave
 δόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ.
 up himself for me. I do not set aside the grace of God;
 εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα χριστὸς δωρεάν
 for if through law righteousness [is], then Christ ^afor ^bnought
 ἀπέθανεν.
 died.

3 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν ἰτὴ ἀληθείᾳ
 O senseless Galatians, who you bewitched, ^athe ^btruth
 μὴ πείθεσθαι;¹³ οἷς κατ' ὀφθαλμούς Ἰησοῦς χριστὸς προε-
 not ^ato ^bobey? ^cwhose ^dbefore eyes Jesus Christ was openly
 γράφη ἱν ἐμῖν¹⁴ ἐσταυρωμένους; 2 τοῦτο μόνον θέλω μαθεῖν
 set forth among you— crucified? This only I wish to learn
 ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἱλάβετε, ἢ ἐξ ἀκοῆς
 from you, by works of law the Spirit receive ye, or by report
 πίστεως; 3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν
 of faith? So senseless are ye? ^aHaving begun in Spirit, now
 σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῇ; εἶγε
 in flesh are ye being perfected? So many things did ye suffer in vain? if indeed
 καὶ εἰκῇ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ
 also in vain. He who therefore supplies to you the Spirit, and
 ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς
 works works of power among you, [is it] by works of law or by report

not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles, 16 knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

III. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh. 4 Have ye suffered so many things in vain? if it

¹ καὶ οὐκ (οὐκ τῶ) Ἰουδαϊκῶς ζῆς LITTA. ² πῶς how GLTTAW. ³ + δὲ but (knowing) GLTTAW. ⁴ χριστοῦ Ἰησοῦ TTR. ⁵ ὅτι LITTA. ⁶ ἐξ ἔργων νόμου οὐ δικαιοθήσεται GLTTAW. ⁷ ἄρα L. ⁸ —; (read Christ [is] then &c.) L. ⁹ συνιστάναι GLTTAW. ¹⁰ τοῦ θεοῦ καὶ χριστοῦ of God and Christ LTR. ¹¹ — τῇ ἀληθείᾳ μὴ πείθεσθαι GLTTAW. — ἐν ὑμῖν LITTA.

be yet in vain. 5 He therefore that ministrareth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hun-

πίστεως; 6 καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη of faith? Even as Abraham believed God, and it was reckoned αὐτῷ εἰς δικαιοσύνην. 7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, to him for righteousness. Know then that they that of faith οὗτοί ἐσιν υἱοὶ Ἀβραάμ. 8 προῖδουσα δὲ ἡ γραφὴ [are], these are sons of Abraham; and foreseeing the scripture ὅτι ἐκ πίστεως δικαιοῦνται τὰ ἔθνη ὁ θεός, προεγγελέν- that by faith justifies the nations God, before announced glad σατο τῷ Ἀβραάμ, "Ὅτι ἐνευλογηθήσονται" ἐν σοὶ πάντα τὰ tidings to Abraham: Shall be blessed in thee all the ἔθνη. 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ nations. So that those of faith are being blessed with the believing Ἀβραάμ. 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν Abraham. For as many as of works of law are, under a curse εἰσὶν γέγραπται γάρ. Ἐπικατάρατος πᾶς ὃς οὐκ ἐμ- are. For it has been written, Cursed [is] everyone who not does μένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, continue in all things which have been written in the book of the law τοῦ ποιῆσαι αὐτά. 11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται to do them. But that in virtue of law no one is being justified παρὰ τῷ θεῷ ὁμῶς ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται with God [is] manifest; because the just by faith shall live; 12 ὁ δὲ νόμος οὐκ ἐστὶν ἐκ πίστεως, ἄλλ' ὁ ποιήσας but the law is not of faith; but, the who did αὐτὰ ἀνθρωπος ζήσεται ἐν αὐτοῖς. 13 χριστὸς ἡμᾶς these things man shall live in virtue of them. Christ us ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν ransomed from the curse of the law, having become for us κατὰ γέγραπται γάρ. Ἐπικατάρατος πᾶς ὁ κρεμά- a curse, (for it has been written, Cursed [is] everyone who hangs μένος ἐπὶ ξύλου. 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ on a tree,) that to the nations the blessing of Abraham γένηται ἐν ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος might come in Christ Jesus, that the promise of the Spirit τοῖς λάβωμεν διὰ τῆς πίστεως. we might receive through faith. 15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου Brethren, (according to man I am speaking,) even of man κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. a confirmed covenant no one sets aside, or adds thereto, 16 τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι But to Abraham were spoken the promises, and to seed αὐτοῦ οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' this: he does not say, And to seeds, as of many; but ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὃς ἐστὶν χριστός. 17 τοῦτο as of one, And to thy seed; which is Christ. This δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς χρισ- now I say, [the] covenant confirmed beforehand by God to Christ, τὸν ὁ μετὰ ἑτὴ τετρακόςια καὶ τριάκοντα γεγονώς the after years four hundred and thirty which took place νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ law does not annul so as to make of no effect the promise. If

^k υἱοὶ εἰσιν LTT. ^l εὐλογηθήσονται E. ^m + ὅτι that GLTTAW. ⁿ — ἐν (read πᾶσιν in all things) TTr. ^o ἀλλὰ TTr.

GLTTAW. ^p ὅτι γέγραπται LTTAW. ^r ἰησοῦ χριστῷ Tr. ^s ἐρρήθησαν LTTA.

^t ἀλλὰ Tr.

^v — εἰς χριστὸν LTTA.

^w τετρακόςια καὶ τριάκοντα ἑτὴ GLTTAW.

^p — ἄνθρωπος (read ὁ ποιήσας he who did)

γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·
 for by law [be] the inheritance, [it is] no longer by promise;
 τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί
 but to Abraham through promise granted [it] God. Why
 οὐν ὁ νόμος; τῶν παραβάσεων χάριν *πρόσετίθη,
 then the law? transgressions for the sake of it was added,
 ἀχρὶς οὐ ἐλθῇ τὸ σπέρμα ᾧ ἐπηγγέλται,
 until should have come the seed to whom promise has been made,
 διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 ὁ δὲ
 having been ordained through angels in hand a mediator's. But the
 μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν.
 mediator of one is not, but God one is.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν Ἰησοῦ θεοῦ;
 The law then [is it] against the promises of God?
 μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,
 May it not be! For if was given a law which was able to quicken,
 ὅντως ἂν ἐκ νόμου ᾔην ἡ δικαιοσύνη· 22 ἀλλὰ συνέ-
 indeed by law would have been righteousness; but shut
 κλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία
 up the scripture all things under sin, that the promise
 ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν.
 by faith of Jesus Christ might be given to those that believe.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα,
 But before came faith, under law we were guarded,
 ὅσυνκεκλεισμένοι· εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι·
 having been shut up to the being about faith to be revealed.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα
 So that the law tutor our has been [up] to Christ, that
 ἐκ πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως,
 by faith we might be justified. But having come faith,

οὐκέτι ὑπὸ παιδαγωγόν ἴσμεν. 26 πάντες γὰρ υἱοὶ θεοῦ
 no longer under a tutor we are; for all sons of God

ἵστε διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς
 ye are through faith in Christ Jesus. For as many as to
 χριστὸν ἰβαπτίσθητε, χριστὸν ἐνεδύσασθε. 28 οὐκ ἐν Ἰου-
 Christ were baptized, Christ ye did put on. There is not Jew

δαῖος οὐδὲ Ἕλλην· οὐκ ἐν δούλος οὐδὲ ἐλεύθερος· οὐκ ἐν
 nor Greek; there is not bondman nor free; there is not

ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἵστε ἐν χριστῷ Ἰησοῦ·
 male and female; for all ye one are in Christ Jesus:

29 εἰ δὲ ὑμεῖς χριστοῦ, ἅρα τοῦ Ἀβραὰμ σπέρμα ἐστέ,
 but if ye [are] Christ's, then Abraham's seed ye are,

καὶ κατ' ἐπαγγελίαν κληρονόμοι.
 and according to promise heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίος ἐστιν,
 Now I say, for as long as time the heir an infant is,

οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν· 2 ἀλλὰ
 nothing he differs from a bondman, [though] lord of all being; but

ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας
 under guardians he is and stewards until the time before appointed

τοῦ πατρὸς. 3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ
 of the father. So also we, when we were infants, under the

στοιχεῖα τοῦ κόσμου ἦμεν· 4 ὅτε δὲ ἦλθεν τὸ
 elements of the world were held in bondage; but when came the

dred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

IV. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 but is under tutors and governors until the time appointed of the father. 3 Even so we, when

* ἐτάθη it was appointed G. ὧ [τοῦ θεοῦ] L. * ἐκ νόμου ἂν ᾔην (ᾔν ἂν T) LITTA. * ὅφ' L.

* συν-συν- κλειόμενοι being shut up LITTA.

* πάντες TITTA.

* — καὶ LITTA.

* κατὰ T.

* ἦμεθα T.

we were children, we were in bondage under the elements of the world: 4 but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon ye labour in vain. 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye speak of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. 18 But it is good to be zealously affected always in a good thing, and not only when I am pre-

πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ὅτινα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. 6 ὅτι· δέ· ἔστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρίζον, Ἀββὰ ὁ πατήρ. 7 ὥστε οὐκέτι εἰ δοῦλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος ἰεοῦ διὰ χριστοῦ. 8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεόν, ἰδουλεύσατε τοῖς κμὴ φύσει οὖσιν θεοῖς· 9 νῦν δὲ, γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἀνωθεν ἰδουλεύειν θέλετε; 10 ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς. 11 φοβούμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. 12 Γίνεσθε ὡς ἐγώ, ὅτι· καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δεομαι ὑμῶν· οὐδὲν με ἠδικήσατε. 13 οἴδατε δὲ ὅτι δι' ἀσθενείαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, 14 καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐθενήσατε αὐτὸ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐσπῆσα· 15 ὅτις ὅν ῥῆν ὁ μακαρισμός μου; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἰδωκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, 19 τέκνια μου, οὓς πάλιν ὠδίνω ἄχρις οὗ μορφωθῇ

ε ἡμῶν OUR GLTFAW. ἡ ἀλλὰ LTTFA. ἰ διὰ θεοῦ through God LTTFA. κ φύσει μὴ (read are not &c.) GLTFAW. ἰ δουλεύσαι TTR. μ; (read Do ye observe &c.) GLTFAW. ν ὑμῶν YOUR LTTFA; ὑμῶν τὸν W. ο ποῦ where LTTFAW. π — ῥῆν LTTFAW. ς — ἂν (read ye had given) LTTFAW. ζ ἡμᾶς US E. η — τὸ LTTFA. θ τέκνα children LTTFA. ι μέχρις TTR.

χριστός ἐν ὑμῖν· 20 ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ
 Christ in you: and I was wishing to be present with you now, and
 ἀλλάξει τὴν φωνήν μου, ὅτι ἀπορούμαι ἐν ὑμῖν.
 to change my voice, for I am perplexed as to you.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον
 Tell me, ye who under law wish to be, the law
 οὐκ ἀκούετε; 22 γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱούς
 do ye not hear? For it has been written, that Abraham two sons
 ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας·
 had; one of the maid-servant, and one of the free [woman].

23 ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γε-
 But he of the maid-servant, according to flesh has
 γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.
 been born, and he of the free [woman], through the promise.

24 ἅτινά ἐστιν ἀλληγορούμενα· αἱ τὰς εἰσὶν αἱ δύο
 Which things are allegorized; for these are the two
 διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα,
 covenants; one from mount Sinai, to bondage bringing forth,
 ἥτις ἐστὶν Ἀγαρ. 25 τὸ γὰρ Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ
 which is Agar. For Agar Sinai mount is in

Ἀραβίᾳ, ὡς συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει
 Arabia, and corresponds to the now Jerusalem, she is in bondage
 ὁ δὲ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευ-
 and with her children; but the above Jerusalem, free
 θέρα ἐστὶν, ἥτις ἐστὶν μήτηρ πάντων ἡμῶν. 27 γέγραπται
 is, which is mother of all of us. It has been written

γάρ, Εὐφράνθητι στείρα ἡ οὐ τίκτουςα· ῥῆξον καὶ βόησον
 for, Rejoice, O barren that bearest not; break forth and cry,
 ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ
 that travailest not; because many the children of the desolate more than
 τῆς ἐχούσης τὸν ἄνδρα. 28 Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαάκ,
 of her that has the husband. But we, brethren, like Isaac,

ἐπαγγελίας τέκνα ἐσμέν· 29 ἀλλ' ὥσπερ τότε ὁ κατὰ
 of promise children are. But as then he who according to
 σάρκα γεννηθεὶς ἰδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ
 flesh was born persecuted him [born] according to Spirit, so also
 νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην
 now. But what says the scripture? Cast out the maid-servant

καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς
 and her son, for in no wise may inherit the son of the
 παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἄρα, ἀδελ-
 maid-servant with the son of the free [woman]. So then, breth-
 φοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.
 ren, we are not of a maid-servant children, but of the free [woman].

5 Τῇ ἐλευθερίᾳ ὅν· ἡ· χριστός ἡμᾶς ἠλευθέρω-
 In the freedom therefore wherewith Christ us made free,
 σεν, ὁστήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἴδε
 stand fast, and not again in a yoke of bondage be held. Lo,
 ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐάν περιτέμνησθε, χριστός ὑμᾶς
 I Paul say to you, that if ye be circumcised, Christ you
 οὐδὲν ὠφελήσει· 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ
 nothing shall profit. And I testify again to every man

sent with you. 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

V. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul

* ἀλλὰ Tr. * [μὲν] L. * γεγέννηται W. * δι' Tr. * — αἱ GLTTRAW. * δουλείαν T.
 * — Ἀγαρ LT[Tr]. * συνοσ- T. * γὰρ for GLTTRAW. * — πάντων GL[Tr]TA. * ὑμεῖς you LTTR.
 * ἐστὶ LTTR. * κληρονομήσει shall inherit LTT. * διό wherefore LTTA. * — οὐν
 GLTTRAW. * — ἡ (read With freedom &c.) LTTR. * ἡμᾶς Christ GLTTRAW. * . ὁστήκετε
 (commencing a sentence at Stand fast) LTTR. * + οὐν therefore LTTTRAW. * δουλείας 2.

say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even out off which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now

περιτεμενομένῳ, ὅτι ὀφειλότης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. being circumcised, that a debtor he is ^{whole} the law to do.

4 καταργήθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ διεστε. Ye are deprived of all effect from the Christ, whosoever in law are being justified; grace ye fall from. For we, by [the] Spirit καιοῦσθε, τῆς χάριτος. ἐξεπίστατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 ἐν γὰρ χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία. Christ Jesus neither circumcision any ^{is} of force, nor uncircumcision; ἀλλὰ πίστις δι' ἀγάπης ἐνεργοῦμένη. 7 Ἐτρέχετε καλῶς, but faith by ^{love} working. Ye were running well: τίς ὑμᾶς ἀνέκοψεν; ^{τῇ} ἀληθείᾳ μὴ κείθεσθαι; 8 ἡ πείρα, who ^{you} hindered ^{the} truth not ^{to} obey? The persuasion, μὴ τὸν οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, ^{the} lump leavens. I am persuaded as to you in [the] Lord, ὅτι οὐδὲν ἄλλο φρονήσετε, ὃ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ that ye will have no other mind, and he troubling you shall bear the κρίμα, ὅστις ᾖ. judgment, whosoever he may be.

11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἀρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. But I, brethren, if circumcision yet I proclaim, why yet am I persecuted? Then has been done away the offence of the cross.

12 ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον ^{you}. For ye for freedom were called, brethren; only μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς [use] not the freedom for an occasion to the flesh, but by ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ love serve ye one another. For the whole law in one λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς word is fulfilled, in Thou shalt love thy neighbour as ^{thyself}. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε ^{not} ^{by} ^{one} ^{another} ^{ye} ^{be} consumed. μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

16 Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα ἀντί- But I say, By [the] Spirit walk ye, and ^{desire} ^{flesh's} οὐ μὴ τελήσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα ἀντί- and the Spirit against the flesh; ^{these} ^{things} ^{and} are ^{opposed} ^{to} ^{one} ^{another}, that not whatsoever ye may wish those things ye should do; 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὶ ὑπὸ νόμον. 19 φανερὰ ^{now} ^{are} ^{the} ^{works} ^{of} ^{the} ^{flesh}, which are ^{adultery}, ^{fornication}, ἀκαθαρσία, ἀσελγεία, 20 εἰδωλολατρεία, φαρμακεία, ἐχθραί, uncleanness, licentiousness, idolatry, sorcery, enmities,

† — τοῦ LITTA.

• ἐνέκοψεν GLTTAW.

• — τῇ TT[A].

• + [δὲ] but L.

• ἐὰν TT[A].

• πληρώται has been fulfilled LTTAW.

• σεαυτὸν GLTTAW.

• ὑπ' LTT.

• γὰρ LTT.

• ἀλλήλους ἀντίκειται GLTTAW.

• ἐὰν [L]TTA.

• — μοιχεία GLTTAW.

*ἐρις, ζήλος, θυμοί, ἐριθείαι, διχοστασίαι, αἵρέσεις, strifes, jealousies, indignations, contentions, divisions, sects, 21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· envyings, murders, drunkennesses, revells, and things like these;

ἃ προλέγω ὑμῖν, καθὼς ἔκαι¹ προείπον, ὅτι οἱ as to which I tell² beforehand³ you, even as also I said before, that they who τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. such things do⁴ kingdom⁵ God's shall not inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη, But the fruit of the Spirit is love, joy, peace, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 ἡ πραότης, long-suffering, kindness, goodness, faith, meekness,

ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶν νόμος. 24 οἱ δὲ self-control: against such things there is no law. But they that [are] τοῦ χριστοῦ¹ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ of the Christ² the flesh³ crucified with the passions and ταῖς ἐπιθυμίαις. 25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ the desires. If we live by [the] Spirit, by [the] Spirit also

στοιχῶμεν. 26 μὴ γινώμεθα κενοδόξοι, ἀλλήλους προκα- we should walk. We should not become vain-glorious, one another provok- λούμενοι, ἑαυτοῖς φθονοῦντες. ing, one another envying.

6 Ἀδελφοί, ἰάν καὶ¹ προληφθῇ² ἄνθρωπος ἐν τινι παρα- Brethren, if even be taken a man in some of- πτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν fence, ye, the spiritual [ones], restore such a one in

πνεύματι³ ἡ πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πει- a spirit of meekness, considering thyself lest also thou be ρασθῇς. 2 ἀλλήλων τὰ βάρη βαστάετε, καὶ οὕτως ἄνα- tempted. One another's burdens bear ye, and thus ful-

πληρώσατε⁴ τὸν νόμον τοῦ χριστοῦ. 3 εἰ γὰρ δοκεῖ τις all the law of the Christ. For if thinks anyone εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρεναπατᾷ· 4 τὸ δὲ ἔργον to be something, nothing being, himself he deceives: but the work

ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ of himself let prove each, and then as to himself alone the καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· 5 ἕκαστος γὰρ τὸ boasting he will have, and not as to another. For each

ἴδιον φορτίον βαστάσει. his own load shall bear.

6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ Let share him being taught in the word with him that κατηχῶντι ἐν πᾶσιν ἀγαθοῖς. 7 μὴ πλανᾷσθε, θεὸς οὐ μυκ- teaches in all good things. Be not misled; God not is

τηρίζεται· ὁ γὰρ ἔάν¹ σπεῖρῃ ἄνθρωπος, τοῦτο καὶ θερί- mocked; for whatsoever may now a man, that also he shall σει· 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς reap. For he that sows to his own flesh, from the flesh

θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ shall reap corruption; but he that sows to the Spirit, from the πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ δὲ καλὸν ποιοῦντες Spirit shall reap life eternal; but [in] well doing

the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

VI. Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not misled; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us

* ἐρις, ζήλος strife, jealousy LITTAW. † — φόνοι [LITTAW]. ‡ — καὶ [LITTAW]. ¹ + Ἰησοῦ Jesus [LITTAW]. ² ἀλλήλους LITTAW. ³ πραότητος TITTAW. ⁴ ἀναπληρώσατε ye shall fulfil LT. ⁵ φρεναπατᾷ ἐαυτὸν LITTAW. P. ἂν LITTAW.

not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

μη ἑκακῶμεν¹· καιρῷ· γὰρ ἰδίῳ θερίσομεν, μη ἐκλυόμενοι.
we should not lose heart; for in ^{time} due ^{we} shall reap ^{not} fainting.

10 ἄρα οὖν ὡς καιρὸν ἔχομεν² ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.
So then as occasion we have we should work good towards all, and specially towards those of the household of faith.

11 Ἴδετε πηλίκους ὑμῖν γραμμασιν ἔγραψα τῇ ἐμῇ χειρί.
See in how large ^{to} you ^{letters} I wrote with my [own] hand.

11 Ye see how large a letter I have written unto you with mine own hand. 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

12 ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα ^{μη} τῷ
As many as wish to have a fair appearance in [the] flesh, these compel you to be circumcised, only that not for the

σταυρῷ τοῦ χριστοῦ ^{διώκωνται}. 13 οὐδὲ γὰρ οἱ
cross of the Christ they may be persecuted. For neither they who

περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουν· ἀλλὰ θέ-
are being circumcised themselves [the] law keep; but they

λουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῷ ὑμετέρῳ σαρκὶ καυ-
wish you to be circumcised, that in your flesh they

χῆσονται. 14 ἐμοὶ δὲ μη γένοιτο καυχᾶσθαι εἰ· μη ἐν τῷ
might boast. But for me may it not be to boast except in the

σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· δι' οὗ ἐμοὶ
cross of our Lord Jesus Christ; through whom to me [the]

κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ. 15 ἐν γὰρ χριστῷ
world has been crucified, and I to the world. ^{In} for Christ

Ἰησοῦ οὔτε περιτομή ^{τι} ἰσχύει, οὔτε ἀκροβυστία,
Jesus neither circumcision ^{any} is of force, nor uncircumcision;

ἀλλὰ καινὴ κτίσις. 16 καὶ ὅσοι τῷ κανόνι τούτῳ στοι-
but a new creature. And as many as by this rule shall

χῆσουν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ
walk, peace [be] upon them and mercy, and upon the Israel

τοῦ θεοῦ.
of God.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ
For the rest, ^{troubles} to me ^{no} one ^{let} give, for I the

στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
brands of the Lord Jesus in my body bear.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύ-
The grace of our Lord Jesus Christ [be] with ^{spi-}

ματος ὑμῶν, ἀδελφοί. ἀμήν.
rit ^{your}, brethren. Amen.

^Ἡ πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.
To [the] Galatians written from Rome.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.¹

^{TO} [THE] ^{EPHESIANS}

^{EPISTLE}

^{OF} PAUL.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ² διὰ θελήματος θεοῦ,
Paul, apostle of Jesus Christ by will of God,

τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ³ καὶ πιστοῖς ἐν χριστῷ⁴
to the saints who are at Ephesus and faithful in Christ

¹ ἔν· LITTAW; ἐν· T. ² ἔχομεν we may have T. ³ μὴ placed after χριστοῦ LITTA. ⁴ διώκονται are being persecuted T. ⁵ περιτεμνόμενοι have been circumcised L. ⁶ — τῷ (read to [the]) LITTA. ⁷ οὔτε γὰρ For neither TITAW. ⁸ τι ἐστίν is anything GLTTAW.

⁹ — κυρίου LITTAW. ¹⁰ — the subscription GLTW; πρὸς Γαλάτας TTA.

¹¹ + τοῦ Ἀποστόλου of the Apostle E; πρὸς Ἐφεσίους LITTAW. ¹² χριστοῦ Ἰησοῦ LITTA. ¹³ [ἐν Ἐφέσῳ] TA.

'Ιησοῦ. 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
Jesus. Grace to you and peace from God our Father and

κυρίου Ἰησοῦ χριστοῦ.

[the] Lord Jesus Christ.

faithful in Christ Jesus: 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
Blessed [be] the God and Father of our Lord Jesus

χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν
Christ, who blessed us with every blessing spiritual in

τοῖς ἐπουρανίοις^d χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ
the heav'nlies with Christ; according as he chose us in him

πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-
before [the] foundation of [the] world, for us to be holy and blame-

μους κατενώπιον αὐτοῦ^e ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς
less before him in love; having predestinated us for

υιοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-
adoption through Jesus Christ to himself, according to the good

κίαν τοῦ θελήματος αὐτοῦ, ὅς ἐπαινον δόξης τῆς χάρι-
pleasure of his will, to [the] praise of [the] glory of grace

τος αὐτοῦ, ἐν ᾧ^f ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.
his, wherein he made us objects of grace us in the Beloved:

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,
in whom we have redemption through his blood,

τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον^h τῆς
the remission of offences, according to the riches

χάριτος αὐτοῦ. 8 ἧς ἐπερίσενσεν εἰς ἡμᾶς ἐν πάσῃ
of his grace; which he caused to abound toward us in all

σοφίᾳ καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
wisdom and intelligence, having made known to us the mystery

θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο
of his will, according to his good pleasure, which he purposed

ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,
in himself for [the] administration of the fulness of times;

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, τὰ ἥτεⁱ ἐν^j
to head up all things in the Christ, both the things in

τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. 11 ἐν αὐτῷ, ἐν ᾧ
the heavens and the things upon the earth; in him, in whom

καὶ ἐκληρώθημεν,^k προορισθέντες κατὰ πρό-
also we obtained an inheritance, being predestinated according to [the] pur-

θεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν
pose of him who all things works according to the counsel

τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον
of his will, for to be us to [the] praise

τῆς^l δόξης αὐτοῦ, τοὺς προσηλκίοντας ἐν τῷ χριστῷ. 13 ἐν
of his glory; who have fore-trusted in the Christ: in

ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγ-
whom also ye, having heard the word of the truth, the glad

γέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-
tidings of your salvation— in whom also, having believed, ye were

γίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, 14 ὅς^m ἐστιν
sealed with the Spirit of promise the Holy, who is

ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς
[the] earnest of our inheritance, to [the] redemption of the

περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

acquired possession, to praise of his glory.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; 4 according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; 5 having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 wherein he hath abounded toward us in all wisdom and prudence; 9 having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 that we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

^d + ἐν in (Christ) EIGHTAW. ^e ἐν ἀγάπῃ (read in love having predestinated us) A.L.T. ^f ἧς which (read ἔχα. he freely bestowed on) LITTA. ^g τὸ πλοῦτος LITTAW. ^h — τὸ ὅτι A.L.T. ⁱ ἐπὶ upon LITTA. ^j ἐκληρώθημεν we were called L. ^k — τῆς LITTAW. ^l ὅς which LA.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 cease not to give thanks for you, making mention of you in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and hath put all things under his feet, and gave him to be the head over all things to the church, 23 which is his body, the fulness of him that filleth all in all. II. And you hath he quickened, who were dead in trespasses and sins; 2 where in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of

15 Διὰ τοῦτο καὶ γὰρ ἀκούσας ἡν καθ' ὑμᾶς πίστιν ἐν
Because of this I also having heard of the "among" you "faith" in
τῷ κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς
the Lord Jesus, and the love which [is] toward all the
ἁγίους, 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν
saints, do not cease giving thanks for you, mention of you
ποιούμενος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ θεὸς τοῦ κυρίου
making in my prayers, that the God of Lord
ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα
of Jesus Christ, the Father of glory, may give to you [the] spirit
σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, 18 πεφω-
of wisdom and revelation in [the] knowledge of him, "being
τισμένους τοὺς ὀφθαλμοὺς τῆς ᾠδονίας" ὑμῶν, εἰς τὸ εἰδέναι
"enlightened" the "eyes" mind "of" your, for "to" know
ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλου-
"you" what is the hope of his calling, and what the riches
τος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ
of the glory of his inheritance in the saints, and
τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς
what the surpassing greatness of his power towards us
τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς
who believe according to the working of the might
ἰσχύος αὐτοῦ, 20 ἣν ἐνήργησεν" ἐν τῷ χριστῷ ἐγείρας
of his strength, which he wrought in the Christ, having raised
αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν" ἐν δεξιᾷ
him from among [the] dead, and he set [him] at "right" hand
αὐτοῦ ἐν τοῖς ἑπουρανόις, 21 ὑπεράνω πάσης ἀρχῆς
"his" in the heavens, above every principality
καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνό-
and authority and power and lordship, and every name
ματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ
named, not only in this age, but also
ἐν τῷ μέλλοντι· 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας
in the coming [one]; and all things he put under "feet"
αὐτοῦ· καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκ-
"his", and "him" gave [to be] head over all things to the as-
κλησίᾳ, 23 ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πληρωμα τοῦ
sembly, which is his body, the fulness of him who
πάντα ἐν πᾶσιν πληρουμένου 2 καὶ ὑμᾶς ὄντας νεκροὺς
all things in all fills— and you being dead
τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, 2 ἐν αἷς ποτε
in offences and sins, in which once
περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ
ye walked according to the age of this world, according to
τὸν ἀρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν
the ruler of the authority of the air, the spirit that now
ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς
works in the sons of disobedience: among whom also we
πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς
all had our conduct once in the desires of flesh
ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,
"our", doing the things willed of the flesh and of the thoughts,

ἡ — τὴν ἀγάπην L[A]. ο — ὑμῶν LTTA. P καρδίας heart GLTTAW. 9 — καὶ LTTA.
ἐνήργησεν he has wrought LTA. + τῶν the w. καθίσας having set LTTA.
+ αὐτὸν him T. ουρανούς heavens L. + τὰ w. + τὰ GLTTAW. + ὑμῶν
(read your offences and sins) LTT[A].

καὶ ἡμεῖς¹ τέκνα φύσει² ὀργῆς, ὡς καὶ οἱ λοιποὶ³ 4 ὁ δὲ θεός, and were children, by nature, of wrath, as even the rest: but God,

πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ⁴ ^{rich being in mercy, because of great love his}

ἣν ἡγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς wherewith he loved us, also being we dead

παρὰπτώμασιν, συνεζωοποίησεν⁵ τῷ χριστῷ⁶ χάριτί ἐστε in offences, quickened [us] with the Christ, (by grace ye are

σεσωσμένοι⁷ 6 καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς saved,) and raised [us] up together, and seated [us] together in the

ἐπουρανίοις ἐν χριστῷ Ἰησοῦ, 7 ἵνα ἐνδείξηται ἐν τοῖς heavnlies in Christ Jesus, that he might shew in the

αἰώσιν τοῖς ἐπερχομένοις⁸ τὸν ὑπερβάλλοντα πλούτον⁹ ages that [are] coming the surpassing riches

τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ¹⁰ of his grace in kindness toward us in Christ Jesus.

8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς¹¹ πίστεως¹² καὶ For by grace ye are saved through faith; and

τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον¹³ 9 οὐκ ἐξ ἔργων, ἵνα this not of yourselves; [It is] God's gift: not of works, that

μὴ τις καυχῆσθαι. 10 αὐτοῦ γὰρ ἵσμενποίημα, κτισθέν¹⁴ not anyone might boast. For his we are workmanship, created

τες ἐν χριστῷ Ἰησοῦ ἐπὶ ἐργοῖς ἀγαθοῖς, οἷς προητοίμασεν ὁ in Christ Jesus for works good, which before prepared

θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

¹⁵ God that in them we should walk.

11 Διὸ μνημονεύετε ὅτι ἡμεῖς ποτε¹⁶ τὰ ἔθνη ἐν Wherefore remember that ye once the nations in [the]

σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο- flesh, who are called uncircumcision by that called circum-

μῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε εἰς¹⁷ τῷ καιρῷ ἐκείνῳ cision in [the] flesh made by hand—that ye were at that time

χωρὶς χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, apart from Christ, alienated from the commonwealth of Israel,

καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχον- and strangers from the covenants of promise, hope not, hav-

τες, καὶ ἄθεοι ἐν τῷ κόσμῳ¹⁸ 13 νυνὶ δὲ ἐν χριστῷ Ἰησοῦ, ing, and without God in the world; but now in Christ Jesus,

ἡμεῖς οἱ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε¹⁹ ἐν τῷ αἵματι ye who once were afar off near are become by the blood

τοῦ χριστοῦ. 14 αὐτοῦ γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὃ ποιήσας of the Christ. For he is our peace, who made

τὰ ἀμφοτέρα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας²⁰ both one, and the middle wall of the fence broke down,

15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν the enmity in his flesh, the law of commandments

ἐν δόγμασιν καταργήσας²¹ ἵνα τοὺς δύο κτίσῃ ἐν ἑαυ- in decrees having annulled, that the two he might create in him-

τῷ²² εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην²³ 16 καὶ ἀπο- self into one new man, making peace; and might

καταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ reconcile both in one body to God through the

σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ²⁴ 17 καὶ ἐλθὼν cross, having slain the enmity by it; and having come

wrath, even as others—
4 But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 and came and preached

¹ ἡμεθα LITTA. ² φύσει τέκνα L. ³ + [ἐν] L. ⁴ τὸ ὑπερβάλλον πλοῦτος LITTAW. ⁵ — τῆς LITTA. ⁶ ποτὲ ἡμεῖς LITTA. ⁷ — ἐν (read τῷ κ. ἐκ. at that time) LITTAW. ⁸ ἐγενήθητε ἐγγὺς LITTA. ⁹ αὐτῷ LITTA.

peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 in whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 in whom ye also are builded together for an habitation of God through the Spirit.

εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ ἑ
he announced the glad tidings— peace to you who [were] afar off and
τοῖς ἐγγύς, 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ
to those near. For through him we have access
ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν
both by one Spirit to the Father. So then
οὐκέτι ἐστέ ξένοι καὶ πάροικοι, ἁλλὰ ὡς συμπολίται τῶν
no longer are ye strangers and sojourners, but fellow-citizens of the
ἀγίων καὶ οἰκεῖοι τοῦ θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ
saints and of the household of God, being built up on the
θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅς ἐστις ἀκρο-
foundation of the apostles and prophets, *being [the] *corner-
γωνιαίου αὐτοῦ ὁ Ἰησοῦ χριστοῦ, 21 ἐν ᾧ πᾶσα ἡ οἰκοδομὴ
stones *himself *Jesus *Christ, in whom all the building
συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν
fitted together increases to a *temple *holy in [the] Lord; in
ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ
whom also ye are being-built together for a habitation of God
ἐν πνεύματι.
in [the] Spirit.

3 Τοῦτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ἰη-
For this cause I Paul prisoner of the Christ Je-

III. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 if ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 how that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of

σοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν. 2 εἴγε ἠκούσατε τὴν οἰκονομίαν
aus for you nations, if indeed ye heard of the administration
τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι
of the grace of God which was given to me towards you, that
κατὰ ἀποκάλυψιν ἔγνωρίσεν μοι τὸ μυστήριον, καθὼς
by revelation he made known to me the mystery, (according as
προέγραψα ἐν ὀλίγῳ, 4 πρὸς δὲ δύνασθε ἀναγινώσκοντες
I wrote before briefly, by which ye are able, reading [it],
νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ. 5 ὃ
to perceive my understanding in the mystery of the Christ,) which
ἐν ἑτέροις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ-
in other generations was not made known to the sons of men,
πων, ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ
as now it was revealed to *holy *apostles *his and
προφῆταις ἐν πνεύματι. 6 εἶναι τὰ ἔθνη ὁ συγκληρονόμος
prophets in [the] Spirit, *to be *the *nations joint-heirs
καὶ ὡς σῶμα καὶ ὡς συμμετοχὰ τῆς ἐπαγγελίας αὐτοῦ ἐν
and a joint-body and joint-partakers of his promise in
τῷ χριστῷ, διὰ τοῦ εὐαγγελίου, 7 ὃ ἔγενόμην διάκονος
the Christ through the glad tidings; of which I became servant
κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τὴν δοθείσάν
according to the gift of the grace of God given
μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. 8 ἐμοὶ
to me, according to the working of his power. To me,
τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἡ χάρις ἰδοὺ ἦ
the less than the least of all the saints, was given this grace,
ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξίχνιστον
among the nations to announce the glad tidings— the unsearchable

* + εἰρήνην peace LITTAU. 1 ἁλλ' L. 2 + ἐστέ ye are LITTAU. 3 συν- TA. 4 ο χριστοῦ Ἰησοῦ LITTAU. 5 — ἡ (read [the]) LITTAU. 6 — Ἰησοῦ [I]A. 7 [ὅτι] L. 8 ἐγνωρίσθη was made known GLITTAU. 9 — ἐν (read ἑτέροις to other) GLITTAU. 10 συν- LITTAU. 11 — αὐτοῦ (read of the promise) LITTAU. 12 — τῷ LITTAU. 13 + Ἰησοῦ Jesus LITTAU. 14 ἐγενήθη LITTAU. 15 τῆς δοθείσης GLITTAU. 16 — τῶν GLITTAU. 17 — ἐν (read τοῖς to the) LITTAU. 18 τὸ LITTAU.

ἡ ¹πλοῦτος τοῦ ²χριστοῦ, 9 καὶ φωτίζει ³ἐπάντας ⁴τίς ⁵riches of the Christ, and to enlighten all [as to] what [is] ἡ ⁶κοινωνία τοῦ ⁷μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν ⁸the fellowship of the mystery which has been hidden from the αἰώνων ἐν τῷ θεῷ, τῷ τὰ πάντα κτίσαντι ⁹διὰ Ἰησοῦ ¹⁰χριστοῦ, ¹¹ages in God, who all things created by Jesus Christ, 10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν ¹²that might be known now to the principalities and the authorities in τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία ¹³the heavenlies through the assembly the multifarious wisdom τοῦ θεοῦ, 11 κατὰ ¹⁴πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ¹⁵of God, according to [the] purpose of the ages, which he made ἐν ¹⁶χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, 12 ἐν ᾧ ¹⁷ἐχομεν τὴν παρ- ¹⁸in Christ Jesus our Lord, in whom we have bold- ῥσίαν καὶ ¹⁹τὴν ²⁰προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως ²¹ness and access in confidence by the faith αὐτοῦ. 13 διὸ αἰτούμαι ²²μὴ ²³ἐκκακεῖν ²⁴ἐν ταῖς θλίψεσιν ²⁵of him. Wherefore I beseech [you] not to faint at tribulations μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν ²⁶δόξα ὑμῶν. 14 τοῦτου χάριν ²⁷for you, which is your glory. For this cause κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα ²⁸τοῦ κυρίου ἡμῶν ²⁹I bow my knees to the Father of our Lord Ἰησοῦ ³⁰χριστοῦ, 15 ἐξ οὗ ³¹πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ³²Jesus Christ, of whom every family in [the] heavens and ἐπὶ γῆς ³³ὀνομάζεται, 16 ἵνα ³⁴ὁδῷ ³⁵ὑμῖν ³⁶κατὰ ³⁷πρὸν ³⁸on earth is named, that he may give you according to the ³⁹πλοῦτον ⁴⁰τῆς δόξης αὐτοῦ, ⁴¹δυνάμει ⁴²κραταιωθῆναι ⁴³διὰ τοῦ ⁴⁴riches of his glory, with power to be strengthened by ⁴⁵πνεύματος αὐτοῦ εἰς τὸν ⁴⁶ἔσω ⁴⁷ἄνθρωπον, 17 κατοικῆσαι τὸν ⁴⁸his Spirit in the inner man; [for] ⁴⁹to dwell ⁵⁰the ⁵¹χριστὸν ⁵²διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν 18 ἐν ἀγάπῃ ⁵³Christ, through faith, in your hearts, in love ⁵⁴ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ⁵⁵ἐξισχύσητε ⁵⁶κατα- ⁵⁷being rooted and founded, that ye may be fully able to ap- ⁵⁸λαβεῖσθαι σὺν πᾶσιν τοῖς ἁγίοις ⁵⁹τὸ πλάτος καὶ μήκος ⁶⁰prehend with all the saints what [is] the breadth and length ⁶¹καὶ ⁶²βάθος καὶ ὕψος, 19 γινώσκειτε τὴν ⁶³ὑπερβάλλουσαν ⁶⁴and depth and height; and to know the surpassing ⁶⁵τῆς γνώσεως ἀγάπην τοῦ ⁶⁶χριστοῦ, ἵνα ⁶⁷πληρωθῆτε εἰς πᾶν ⁶⁸knowledge love of the Christ; that ye may be filled unto all ⁶⁹τὸ πλήρωμα τοῦ θεοῦ. 20 τῷ δὲ ⁷⁰δυναμένῳ ὑπὲρ πάντα ⁷¹the fulness of God. But to him who is able above all things ⁷²ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ ⁷³to do exceedingly above what we ask or think, according to ⁷⁴τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ⁷⁵ἡ δόξα ⁷⁶the power which works in us, to him [be] glory ⁷⁷ἐν τῇ ἐκκλησίᾳ ⁷⁸ἐν ⁷⁹χριστῷ Ἰησοῦ, εἰς ⁸⁰πάσας τὰς γενεὰς τοῦ ⁸¹in the assembly in Christ Jesus, to all the generations of the ⁸²αἰῶνος τῶν αἰώνων. ἀμήν. 4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ⁸³age of the ages. Amen. I exhort therefore you, I ⁸⁴ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ⁸⁵the prisoner in [the] Lord; ⁸⁶worthily ⁸⁷to walk of the calling

Christ; 9 and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 according to the eternal purpose which he purposed in Christ Jesus our Lord: 12 in whom we have boldness and access with confidence by the faith of him. 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 of whom the whole family in heaven and earth is named, 16 that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 may be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. IV. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are call-

¹ πλοῦτος LITTAU. ² — πάντας [L]T. ³ οἰκονομία administration GLTTAW.
⁴ — διὰ Ἰησοῦ χριστοῦ GLTTAW. ⁵ + τῷ LITTAU. ⁶ — τὴν LITTAU. ⁷ ἐγ- LITTAU;
⁸ ἐν- T. ⁹ — τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ LITTAU. ¹⁰ ὁ δὲ LITTAU. ¹¹ τὸ πλοῦτος
LITTAU. ¹² ὕψος καὶ βάθος LITTAU. ¹³ ὑπερεκπερισσοῦ GLTTAW. ¹⁴ + καὶ and LITTAU.

ed, 2 with all lowliness and meekness, with longsuffering, forbearing one another in love; 3 endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens; that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

ἧς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ ὑπακοῆς, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. 4 Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κληθεως ὑμῶν. 5 εἰς κύριος, μία πίστις, ἓν βάπτισμα. 6 εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πάντιν ὑμῖν. 7 ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. 8 διὸ λέγει, Ἀναβὰς εἰς ὕψος ὑψαλωτέυσεν αἰχμαλωσίαν, καὶ ἔδωκεν δώματα τοῖς ἀνθρώποις. 9 Τὸ δὲ ἀνέβη, τί ἐστιν εἰ μὴ ὅτι κατέβη τοῖς ἀνθρώποις. 10 εἰς τὰ κατώτερα μέρη τῆς γῆς; 11 ὁ καταβὰς αὐτὸς ἐστὶν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. 11 καὶ αὐτὸς ἔδωκεν τοῖς ἀποστόλοις, τοῖς δὲ προφήταις, τοῖς δὲ εὐαγγελισταῖς, τοῖς δὲ διδασκάλοις, 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ. 13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς τὸ μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ. 14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης. 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξησώμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ χριστός, 16 ἐξ οὗ πάντων τὸ σῶμα συναρμολογούμενον καὶ συμπιεζόμενον διὰ πάσης ἀφ᾽ ἧς ἐπιχορηγίας κατ' ἐνέργειαν ἐν τῷ μέτρῳ

* πραΰτης TtA.

υ — ὑμῖν LTTA; ἡμῖν US GW.

* — ἡ Lr[A].

* — καὶ LTW.

γ — πρῶτον GLTTAW.

* — μέρη (read [parts]) W.

* κυβεία T.

b μεθοδιαν T.

δ — ὁ LTTAW.

d συν- T.

ἐνδὸς ἐκάστου μέρους, τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς
of each one part, the increase of the body makes for itself to

maketh increase of the body unto the edifying of itself in love.

οἰκοδομὴν ἑαυτοῦ¹ ἐν ἀγάπῃ.
[the] building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι
This therefore I say, and testify in [the] Lord, ²no longer

ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἑθνη¹ λοιπὰ² ἔθνη περιπατεῖ ἐν
¹that ²ye walk even as also the rest, [the] nations, are walking in

ματαιότητι τοῦ νοῦς αὐτῶν, 18 ἔσκοτισμένοι¹ τῇ δια-
[the] vanity of their mind, being darkened in the under-

νόια, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ
standing, being alienated from the life of God, on account of

τὴν ἀγνοίαν τὴν ὅσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν
the ignorance which is in them, on account of the hardness

τῆς καρδίας αὐτῶν. 19 οἵτινες ἀπηλγηκότες ἑαυτοῦς
of their heart, who having cast off all feeling, themselves

παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης
gave up to licentiousness, for [the] working of ¹uncleanness ²all

ἐν πλεονεξίᾳ. 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν,
with craving. But ye ²not ³thus ⁴learned the Christ,

21 εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς
if indeed him ye heard and in him were taught, according as

ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ. 22 ἀποθέσθαι ὑμᾶς κατὰ
[is] [the] truth in Jesus; for you to have put off according to

τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, τὸν
the former conduct the old man, which

φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. 23 ἀνα-
is corrupt according to the desires of deceit; ²to ³be ⁴re-

νεοῦσθαι¹ δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν. 24 καὶ ἐνδύσασθαι
newed ²and in the spirit of your mind; and to have put on

τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δι-
the new man, which according to God was created in right-

καισύνῃ καὶ ὁσιότητι τῆς ἀληθείας. 25 Διὸ ἀποθέμενοι τὸ
eousness and holiness of truth. Wherefore having put off

ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ.
falsehood, speak truth each with his neighbour,

ὅτι ἐσμὲν ἀλλήλων μέλη. 26 Ὅργιζεσθε καὶ μὴ ἁμαρ-
because we are of one another members. Be angry, and ²not ³sin;

τάνετε. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ¹ παροργισμῷ ὑμῶν,
²the ³sun ⁴let ⁵not set upon your provocation,

27 μήτε¹ δίδοτε τόπον τῷ διαβόλῳ. 28 ὁ κλέπτων μηκέτι
neither give place to the devil. He that steals ²no ³more

κλεπτέτω, μᾶλλον δὲ κοπιᾷτω, ἐργαζόμενος ἰὸ ἀγαθόν
⁴let ⁵him ⁶steal, but rather ⁷let him labour, working what [is] good

ταῖς χερσίν,¹ ἵνα ἔχῃ μεταδιδόναι τῷ χρεῖαν ἔχοντι.
with [his] hands, that he may have to impart to him that ²need ³has.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκ-
⁴Any ⁵word ⁶corrupt ⁷out ⁸of ⁹your ¹⁰mouth ¹¹not ¹²let

(ἐκ every) πορευέσθω, ¹³ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας,
¹⁴go ¹⁵forth, but if any good for building up in respect of need,

ἵνα ὁψ' χάριν τοῖς ἀκούουσιν. 30 καὶ μὴ λυπεῖτε τὸ
that it may give grace to them that hear. And grieve not the

πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν
Spirit the Holy of God, by which ye were sealed for [the] day

17 This I say there-
fore, and testify in the
Lord, that ye hence-
forth walk not as other
Gentiles walk, in the
vanity of their mind,
18 having the under-
standing darkened,
being alienated from
the life of God through
the ignorance that is
in them, because of
the blindness of their
heart: 19 who being
past feeling have given
themselves over unto
lasciviousness, to work
all uncleanness with
greediness. 20 But ye
have not so learned
Christ; 21 if so be that
ye have heard him, and
have been taught by
him, as the truth is in
Jesus: 22 that ye put
off concerning the
former conversation
the old man, which is
corrupt according to
the deceitful lusts;
23 and be renewed in
the spirit of your
mind; 24 and that ye
put on the new man,
which after God is
created in righteous-
ness and true holiness.
25 Wherefore putting
away lying, speak
every man truth with
his neighbour: for we
are members one of
another. 26 Be ye an-
gry, and sin not: let
not the sun go down
upon your wrath:
27 neither give place
to the devil. 28 Let
him that stole steal no
more: but rather let
him labour, working
with his hands the
thing which is good,
that he may have to
give to him that need-
eth. 29 Let no corrupt
communication pro-
ceed out of your
mouth, but that which
is good to the use of
edifying, that it may
minister grace unto
the hearers. 30 And
grieve not the holy
Spirit of God, where-
by ye are sealed unto
the day of redemption.

* αὐτοῦ T. ¹ — λοιπὰ LTTA. ² ἔσκοτωμένοι LTTA. ³ [δὲ] L. ⁴ — τῷ LTT[A]. ⁵ μηδέ LTTAW. ⁶ ταῖς ἰδίαις with his own (— ἰδίας A) χερσίν τὸ ἀγαθόν LTTAW. ⁷ ἀλλὰ LTTA.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. V. Be ye therefore followers of God, as dear children; 2 and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. 5 For this ye know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 9 (for the fruit of the Spirit is in all goodness and righteousness and truth;) 10 proving what is acceptable unto the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them: 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall

ἀπολυτρώσεως. 31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ ὀφθαλμὸς καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· 32 γίνεσθε. ὁ δὲ εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἔχαριστο ὑμῖν. 5 Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά· 2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτόν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῇ θεῷ εἰς ὁσμὴν εὐωδίας.

3 Πορνεία, δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μὴ δὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· 4 καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ ἴστε· γινώσκοντες ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ τοῦ θεοῦ. 6 μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. 8 ἦτε γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός· 9 ὅτι ἡ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθῶσυνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ· 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ. 11 καὶ μὴ συγκαινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρπείοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· 12 τὰ γὰρ κρυφῇ γινόμενα ὑπὸ αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν. 13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν· 14 διὸ λέγει, Ἐγείραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν

* — δε and L. ° ἡμῖν US L. P ὑμᾶς YOU TTa. ° ὑμῶν YOU A. ° ἀκαθαρσία πᾶσα LTTa. ° ἢ or L. ° ἢ or LT. ° ἀ οὐκ ἀνήκοντα LTTa. ° ἴστε γινώσκοντες ye are aware of, knowing GLTTaW. ° ὅ that LTTa. ° συν- TA. ° φωτός light GLTTaW. ° συν- T. ° κρυφῇ L. ° Ἐγείρε GLTTaW.

νεκρῶν, καὶ ἐπιφαύσει σοὶ ὁ χριστός. 15 Βλέπετε οὖν
dead, and shall shine upon thee the Christ. Take heed therefore

ἵπως ἀκριβῶς^δ περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,
how accurately ye walk, not as unwise, but as wi-e,

16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι ποινηραὶ εἰσιν.
redeeming the time, because the days ^{are} evil.

17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες^ε τί τὸ
On this account be not foolish, but understanding what the

θέλημα τοῦ κυρίου. 18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ
will of the Lord [is]. And be not drunk with wine, in which

ἐστὶν ἁσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, 19 λα-
is dissoluteness; but be filled with [the] Spirit, speak-

λοῦντες ἑαυτοῖς^ς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς πνευματι-
ing to each other in psalms and hymns and ^{songs} spiritual,

καὶς, ᾄδοντες καὶ ψάλλοντες^ς ἐν^ς τῇ καρδίᾳ^ς ὑμῶν τῷ κυρίῳ,
singing and praising with ^{heart} your to the Lord;

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ
giving thanks at all times for all things in [the] name

κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί· 21 ὑπο-
of our Lord Jesus Christ to him who [is] God and Father, submit-

τασόμενοι ἀλλήλοις ἐν φόβῳ^ς θεοῦ.
ting yourselves to one another in [the] fear of God.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε,^ς ὡς τῷ
Wives, to your own husbands submit yourselves, as to the

κυρίῳ· 23 ὅτι μό^ς ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικός, ὡς καὶ
Lord, for the husband is head of the wife, as also

ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ὁ ἐστὶν^ς σωτὴρ
the Christ [is] head of the assembly, and he is Saviour

τοῦ σώματος· 24 ὡς περ^ς ἡ ἐκκλησία ὑποτάσσεται τῷ
of the body. But even as the assembly is subjected to the

χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις^ς ἀνδράσιν ἐν παντί.
Christ, so also wives to their own husbands in everything.

25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν,^ς καθὼς καὶ ὁ
Husbands, love your own wives, even as also the

χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ
Christ loved the assembly, and himself gave up for

αὐτῆς· 26 ἵνα αὐτὴν ἁγιάσῃ, καθάρισας τῷ λουτρῷ
it, that it he might sanctify, having cleansed [it] by the washing

τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ^ς αὐτὴν^ς ἑαυτῷ
of water by [the] word, that he might present it to himself

ἐνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι
glorious the assembly, not having spot, or wrinkle, or any

τῶν τοιούτων, ἀλλ' ἵνα ᾧ ἁγία καὶ ἄμωμος. 28 οὕτως
of such things; but that it might be holy and blameless. So

ὁφείλουσιν^ς οἱ ἄνδρες^ς ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς
ought husbands to love their own wives as

τὰ ἑαυτῶν σώματα· ὁ ἀγαπᾶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν
their own bodies: he that loves his own wife ^{himself}

ἀγαπᾷ· 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
loves. For no one at any time his own flesh hated,

give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 speaking to yourselves in psalms and spiritual songs, singing and making melody in your heart to the Lord; 20 giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 that he might sanctify and cleanse it with the washing of water by the word, 27 that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but

^δ ἀκριβῶς πῶς T. ^ε συνίετε understand LTTA. ^ς + [ἐν] LA. ^ς [πνευματικαῖς] LA.
^ς — ἐν (read with your heart) T(TA). ^ς ταῖς καρδίαις hearts L.
GLTTAW. ^ς — ὑποτάσσεσθε TA; ὑποτασσάσθωσαν (read to their own husbands let them submit themselves) LTR. ^ς — ὁ (read a husband) GLTTAW.
^ς — ἐστὶν LTTAW. ^ς ἀλλὰ LTTA. ^ς ὡς as LTTA. ^ς — ἰδίους (read to the husbands) LTTA. ^ς — ἑαυτῶν (read the wives) LTTA. ^ς αὐτὸς (read he might himself present) GLTTAW. ^ς καὶ (also) οἱ ἄνδρες ὁφείλουσιν LW. ^ς + καὶ also TTA.

nourisheth and cherisheth it, even as the Lord the church: 30 for we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

ἡ ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ κύριος τὴν
but nourishes and cherishes it, even as also the Lord the
ἐκκλησίαν. 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς
assembly: for members we are of his body, of
σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἀντὶ τούτου
his flesh, and of his bones. Because of this
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
shall leave a man father his and mother,
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν
and shall be joined to wife his, and shall be the two for flesh one. This mystery great is,
ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν. 33 πλὴν
but I speak as to Christ and as to the assembly. However
καὶ ὑμεῖς οἱ καθ' ἑνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.
also ye everyone, each his own wife so let love as himself; and the wife that she may fear the husband.

VI. Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; which is the first commandment with promise; 3 that it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord,

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ
Children, obey your parents in [the] Lord,
τοῦτο γὰρ ἐστὶν δίκαιον. 2 Τίμα τὸν πατέρα σου καὶ τὴν
for this is just. Honour thy father and
μητέρα· ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. 3 ἵνα
mother, which is commandment the first with a promise, that
εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.
well with thee it may be, and thou mayest be long-lived on the earth.
4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκ-
And fathers, do not provoke your children, but bring
τρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.
up them in [the] discipline and admonition of [the] Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 with good will doing service, as to the Lord, and not to men: 8 knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα
Bondmen, obey [your] masters according to flesh
μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς
with fear and trembling, in simplicity of your heart, as
τῷ χριστῷ. 6 μὴ κατ' ὄφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι,
to the Christ; not with eye-service as men-pleasers;
ἀλλ' ὡς δοῦλοι τοῦ χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ θεοῦ
but as bondmen of the Christ, doing the will of God
ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες τῷ κυρίῳ καὶ
from [the] soul, with good will doing service to the Lord and
οὐκ ἀνθρώποις. 8 εἰδότες ὅτι ἑκάστος ποιήσει
not to men; knowing that whatsoever each may have done
ἀγαθόν, τοῦτο ὁκομιεῖται παρὰ τοῦ κυρίου, εἴτε δοῦλος
good, this he shall receive from the Lord, whether bondman
εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
or free. And masters, the same things do towards
αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν
them, giving up threatening, knowing that also your own
ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπολήψια οὐκ ἐστίν
master is in [the] heavens, and respect of persons there is not
παρ' αὐτῷ.
with him.

* ἀλλὰ LITTAW. * χριστὸς Christ GLTTAW. * — ἐκ τῆς to end of verse LITTAW. * — τὸν LITTAW. * — αὐτοῦ LITTAW. * — τὴν LITTAW. * τῇ γυναίκα to the wife LITTAW. * — αὐτοῦ T. [eis] LA. * — ἐν κυρίῳ LITTAW. * κατὰ σάρκα κυρίου LITTAW. * — τῆς T. * ὄφθαλμοδουλίαν T. * — τοῦ the LITTAW. * + ὡς as GLTTAW. * ἕκαστος ὁ (— ὁ read if anything) T. * ἐάν (ἂν Tr) τι (— τι LITTAW. * κομιεῖται LITTAW. * — τοῦ (read [the]) GLITTAW. * αὐτῶν καὶ ὑμῶν ὁ of them and of you the LITTAW. * προσωπολήψια LITTAW.

10 "Τὸ λοιπόν," ἡ ἀδελφοί μου, ἐνδυναμοῦσθε ἐν κυρίῳ,
For the rest, my brethren, be empowered in [the] Lord,
καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. 11 ἐνδύσασθε τὴν παν-
and in the might of his strength. Put on the pan-
οπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς
only of God, for to be able you to stand against the
"μεθοδείας" τοῦ διαβόλου· 12 ὅτι οὐκ ἔστιν ὑμῖν ἡ πάλη
artifices of the devil: because 'is 'not to 'us 'the 'wrestling
πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
against blood and flesh, but against principalities, against
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος
authorities, against the world-rulers of the darkness of 'age
"τούτου," πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἑπου-
'this, against the spiritual [powers] of wickedness in the hea-
ρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ,
venies. Because of this take up the panoply of God,
ἵνα δυνηθῆτε ἀντιστήναι ἐν τῇ ἡμέρᾳ τῇ πονηρίᾳ καὶ ἅπαντα
that ye may be able to withstand in the 'day 'evil, and all things
κατεργασάμενοι στήναι. 14 στήτε οὖν περιζωσάμενοι τὴν
having worked out to stand. Stand therefore, having girt about
ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς
your loins with truth, and having put on the breastplate
δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοι-
of righteousness, and having shod the feet with [the] pre-
μασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ πᾶσιν ἀναλα-
paration of the glad tidings of peace: besides all having
βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα,
taken up the shield of faith, with which ye will be able all
τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· 17 καὶ
the 'darts of 'the 'wicked 'one 'burning to quench. Also
τὴν περικεφαλαιάν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν
the helmet of salvation receive, and the sword
τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ· 18 διὰ πάσης προσεινῆς
of the Spirit, which is 'word 'God's; by all prayer
καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι,
and supplication praying in every season in [the] Spirit,
καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει
and unto this very thing watching with all perseverance
καὶ ρεήσει περὶ πάντων τῶν ἁγίων, 19 καὶ ὑπὲρ ἐμοῦ ἵνα
and supplication for all saints; and for me that
μοι ἴδοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν
to me may be given utterance in [the] opening of my mouth with
παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 ὑπὲρ
boldness to make known the mystery of the glad tidings, for
οὗ πρεσβεύω ἐν αλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι
which I am an ambassador in a chain, that in it I may be bold
ὥς δεῖ με λαλῆσαι.
as it behoves me to speak.

21 Ἰνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί
But that 'may 'know 'also 'ye the things concerning me, what
πρασσω, πάντα ὑμῖν γνωρίσει· Τυχικὸς ὁ ἀγαπητὸς
I am doing, all things to you will make known Tychicus the beloved

10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 and your feet shod with the preparation of the gospel of peace; 16 above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 and for me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother

ἰ τοῦ λοιποῦ LITTA. ὡ — ἀδελφοί μου LITTA. ὡ μεθοδείας τ. ὡ ὑμῖν to you L.
ἰ — τοῦ αἰῶνος (read of this darkness) GLITTAW. ὡ — τούτου (read of darkness) w. ὡ ἐν
in LITTA. ὡ — τὰ ἡμέρας. ὡ — τοῦτο very thing LITTA. ὡ δοθῇ GLITTAW. ὡ [τοῦ εὐαγ-
γελίου] L. ὡ καὶ ὑμεῖς εἰδῆτε LITTA. ὡ γνωρίσει ὑμῖν LITTA.

and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts.

ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ· 22 ὃν ἐπεμψα brother and faithful servant in [the] Lord; whom I sent πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ to you for this very thing, that ye might know the things concerning ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. us and he might encourage your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. 24 Ἡ χάρις μετὰ God [the] Father and Lord Jesus Christ. Grace with πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν all those that love our Lord Jesus Christ ἐν ἀφθαρσίᾳ. Ἀμήν. in incorruption. Amen.

Ἰπρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ. To [the] Ephesians written from Rome, by Tychicus.

Ἡ ΠΡΟΣ ΤΟΥΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE "TO "THE "PHILIPPIANS "EPISTLE.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ χριστοῦ, πᾶσιν τοῖς Paul and Timotheus, bondmen of Jesus Christ, to all the ἀγίοις ἐν χριστῷ Ἰησοῦ τοῖς ἀσιν ἐν Φιλίπποις, σὺν saints in Christ Jesus who are in Philippi, with [the] ἐπισκόποις καὶ διακόνοις· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ overseers and those who serve. Grace to you and peace from God πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. our Father and [the] Lord Jesus Christ.

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ μνησίᾳ ὑμῶν, I thank my God on the whole remembrance of you,

3 I thank my God upon every remembrance of you, 4 always in every prayer of mine for you all making request with joy, 5 for your fellowship in the gospel from the first day until now; 6 being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 7 even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 8 For God is my re-

4 πάντοτε ἐν πάσῃ δέησει μου ὑπὲρ πάντων ὑμῶν μετὰ always in every supplication my for all you with χαρὰς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς joy supplication making, for your fellowship in τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· 6 πε- the glad tidings, from [the] first day until now; being ποιῶν αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον persuaded of this very thing, that he who began in you a work ἀγαθὸν ἐπιτελεῖσι ἄχρις ἡμέρας Ἰησοῦ χριστοῦ. good will complete [it] until [the] day of Jesus Christ: 7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, as it is righteous for me this to think as to all you, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου because have me in the heart ye, both in my bonds καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συνα- and in the defence and confirmation of the glad tidings, fellow- κοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γὰρ partakers of my grace all ye are. For witness

h — ἀμήν GLTΓA. i — the superscription GLTW; Πρὸς Ἐφεσίους TTA.

k + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς PΘ· Πρὸς Φιλιππησίους LITΓAW. l χριστοῦ Ἰησοῦ LITΓAW. m χριστοῦ Ἰησοῦ W. — + τῆς the LITΓA. n ἄχρι LTA. p + ἐν in (read τῇ the) [LITΓAW. q συν- T.

μου ἔστιν¹ ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγ-
 χνοῖς Ἰησοῦ χριστοῦ.² 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη
 ὑμῶν ἐτι μᾶλλον καὶ μᾶλλον³ περισσεύῃ⁴ ἐν ἐπιγνώσει καὶ
 πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ δια-
 φέροντα, ἵνα ᾗτε εὐδικρινεῖς καὶ ἀπόσκοποι εἰς ἡμέραν
 χριστοῦ, 11 πεπληρωμένοι⁵ καρπῶν⁶ δικαιοσύνης τῶν⁷
 διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.
 by Jesus Christ, to glory and praise God's.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.
 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν χριστῷ γενέσθαι
 ἐν ὅλῳ τῇ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν. 14 καὶ τοὺς
 πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς
 μου περισσοτέρως τολμᾷ ἀφόβως τὸν λόγον λαλεῖν. 15 Τινὲς
 μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν
 χριστὸν κηρύσσουν. 16 οἱ μὲν ἔξ ἐριθείας τὸν⁸ χριστὸν
 καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν⁹
 τοῖς δεσμοῖς μου.¹⁰ 17 οἱ δὲ ἔξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-
 λογίαν τοῦ εὐαγγελίου κεῖμαι. 18 τί γάρ; πλὴν παντὶ
 τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται.
 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γὰρ ὅτι
 ταῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως,
 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ, 20 κατὰ
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθή-
 σομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγα-
 λυνθήσεται χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ
 θανάτου. 21 Ἐμοὶ γὰρ τὸ ζῆν χριστός, καὶ τὸ ἀποθανεῖν

cord, how greatly I long after you all in the bowels of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

13 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 so that my bonds in Christ are manifest to have become unto me have fallen out rather unto the furtherance of the gospel; 13 so that my bonds in Christ are manifest in all the palace, and in all other places; 14 and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 17 but the other of love, knowing that I am set for the defence of the gospel. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ; 20 according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. 21 For to me to live is Christ, and to die is

¹ — ἔστιν (read [is]) LITTA. ² χριστὸς Ἰησοῦ GLTTAW.
 πὸν (with) fruit GLTTAW. ³ τὸν (read which [is]) GLTTAW.
 7 verses 16 and 17 transposed, except οἱ μὲν and οἱ δὲ GLTTAW.
 to arouse LTTAW. ⁸ — ὅτι that (read πλὴν except) LTTA.

⁹ περισσεύσῃ L. ¹⁰ καρ-
 πὸς τοῦ θεοῦ of God LTTA.
¹¹ [τὸν] LTTA. ¹² ἐγείρειν

gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 nevertheless to abide in the flesh is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs: that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; 28 and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 having the same conflict which ye saw in me, and now hear to be in me.

κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· gain; but if to live in flesh, this for me [is] fruit of labour; καὶ τί αἰρήσομαι οὐ γινωρίζω· 23 συνέχομαι ἄρα ἐκ τῶν and what I shall choose I know not. I am pressed for by the δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χριστῷ two, the desire having for to depart, and with Christ εἶναι, πολλῶ· μᾶλλον κρεῖσσον· 24 τὸ δὲ ἐπιμένειν ἐν to be, [for it is] very much better; but to remain in τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς· 25 καὶ τοῦτο the flesh [is] more necessary for the sake of you; and this πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαραμένῳ πᾶσιν being persuaded of, I know that I shall abide and continue with all ὑμῖν εἰς τὴν ἡμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 26 ἵνα you; for your advancement and joy of faith; that τὸ καύχημα ὑμῶν περισεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ your boasting may abound in Christ Jesus in me through τῆς ἡμῆς παρουσίας πάλιν πρὸς ὑμᾶς. 27 Μόνον ἀξίως τοῦ my presence again with you. Only worthily of the εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ glad tidings of the Christ conduct yourselves, that whether having come and ἰδὼν ὑμᾶς, εἴτε ἀπὼν ἁκούσω τὰ περὶ ὑμῶν, having seen you, or being absent I might hear the things concerning you, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὲν ψυχῇ συναθροῦντες that ye stand fast in one spirit, with one soul striving together τῇ πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ πτυρόμενοι ἐν μη- with the faith of the glad tidings; and being frightened in νο- δειν ὑπὸ τῶν ἀντικειμένων ἥτις αὐτοῖς μέν ἐστιν ἐν- thing by those who oppose; which to them is a demon- δειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ stration of destruction, to you but of salvation, and this from God; 29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ because to you it was granted concerning Christ, not only εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν on him to believe, but also concerning him to suffer, 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον ἴδετε ἐν ἐμοί, καὶ νῦν the same conflict having such as ye saw in me, and now ἀκούετε ἐν ἐμοί. hear of in me.

II. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but

2 Εἰ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παρα- If any then encouragement [there be] in Christ, if any conso- μῆτιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ- lation of love, if any fellowship of [the] Spirit, if any bowels χνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν, ἵνα and compassions, fulfil my joy, that τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σὺν ψυχῇ, ye may be of the same mind, the same love having, joined in soul, τὸ ἓν φρονοῦντες· 3 μηδὲν κατὰ ἐριθειαν ἢ κeno- the one thing minding— nothing according to contention or vain- δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερ- glory, but in humility one another esteeming a- ἑχοντας ἑαυτῶν. 4 μὴ τὰ ἑαυτῶν ἕκαστος have themselves, not the things of themselves each

• δὲ but GLTTRAW.

• + γὰρ for EGLTTRAW.

• — ἐν (read τῇ in the) T.

• παρα-

μενῶ continue (read πᾶσιν with all) LITTA.

• ἁκούω LITTA.

• ἐστὶν αὐτοῖς GLTTRAW.

• ὑμῶν (read but of your salvation) LITTRAW.

• εἶδετε LITTRAW.

• τις GLTTRAW.

• συν- T.

• κατ' TTRAW.

• μηδὲ κατὰ nor according to LITTA.

• ἕκαστοι LITTA.

ἴσχετε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος. 5 Τοῦτο
 'consider, but also the things of others each. This
 γὰρ φρονεῖσθω ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, 6 ὃς
 'for let mind be in you which also in Christ Jesus [was]; who,
 ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι
 in [the] form of God subsisting, not rapine esteemed it to be
 ἴσα θεῷ, 7 ἀλλ' αὐτὸν ἐκένωσεν, μορφὴν δούλου
 equal with God; but himself emptied, form a bondman's
 λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. 8 καὶ σχή-
 'having taken, in [the] likeness of men having become; and in
 ματι εὐρέθει· ὡς ἄνθρωπος, ἐταπείνωσεν αὐτόν, γενό-
 figure having been found as a man, he humbled himself, having
 μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 διὸ
 become obedient unto death, even death of [the] cross. Wherefore
 καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ ὄνομα
 also God him highly exalted and granted to him a name
 τὸ ὑπὲρ πᾶν ὄνομα. 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν
 which [is] above every name, that at the name of Jesus every
 γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.
 knee should bow of [beings] in heaven and on earth and under the earth,
 11 καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι κύριος Ἰησοῦς
 and every tongue should confess that [is] Lord Jesus
 χριστὸς εἰς δόξαν θεοῦ πατρὸς.
 Christ to [the] glory of God [the] Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ
 So that, my beloved, even as always ye obeyed, not
 ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν
 as in my presence only, but now much rather in
 τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν
 my absence, with fear and trembling your own salvation
 κατεργάζεσθε. 13 Ὡς θεὸς γὰρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ
 work out, for God it is who works in you both
 θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. 14 πάντα
 to will and to work according to [his] good pleasure. All things
 ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα ἡγνήσθε
 do apart from murmurings and reasonings, that ye may be
 ἀμειπτοὶ καὶ ἀκέραιοι, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ
 faultless and simple, children of God unblamable in [the] midst
 γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς
 of a generation crooked and perverted; among whom ye appear as
 φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα
 luminaries in [the] world, [the] word of life holding forth, for a boast
 ἡμῶν εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς
 to me in [the] day Christ's, that not in vain I ran, nor in
 κενὸν ἔκοπιασα. 17 ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ
 vain laboured. But if also I am poured out on the sacrifice and
 λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν
 ministration of your faith, I rejoice, and rejoice with all
 ὑμῖν. 18 τὸ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.
 you. And in the same also ye rejoice and rejoice with me.
 19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι
 But I hope in [the] Lord Jesus Timotheus soon to send

every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 who, being in the form of God, thought it not robbery to be equal with God: 7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yes, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me. 19 But I trust in the Lord Jesus to send Timotheus shortly unto

ἴσχετε GLTTAW. ἑκαστοὶ GLTTAW. φρονεῖτε (omit for) LTTA.

ἴσα LTAW. ἀλλὰ LTTAW. + τὸ the (name) LTT[A]W. ἑξομολογήσεται

shall confess TAW. — ο LTTAW. ἦτε L. ἁμωμα LTTA. ἐν μέσῳ [in the]

midst LTTAW. ἀλλὰ LTTAW. συν- T. δὲ TTT. χριστῷ Christ L.

you, that I also may
 use of good comfort,
 when I know your
 state. 20 For I have
 no man likeminded,
 who will naturally
 care for your state.
 21 For all seek their
 own, not the things
 which are Jesus
 Christ's. 22 But ye
 know the proof of him,
 that, as a son with the
 father, he hath served
 with me in the gospel.
 23 Him therefore I
 hope to send presently,
 so soon as I shall see
 how it will go with
 me. 24 But I trust in
 the Lord that I also
 myself shall come
 shortly. 25 Yet I sup-
 pose it necessary to
 send to you Epaphro-
 ditus, my brother, and
 companion in labour,
 and fellow-soldier, but
 your messenger, and
 he that ministered to
 my wants. 26 For he
 longed after you all,
 and was full of heaviness,
 because that ye
 had heard that he had
 been sick. 27 For indeed
 he was sick nigh
 unto death: but God
 had mercy on him;
 and not on him only,
 but on me also, lest I
 should have sorrow upon
 sorrow. 28 I sent
 him therefore the more
 carefully, that, when
 ye see him again, ye
 may rejoice, and that I
 may be the less sorrow-
 ful. 29 Receive him
 therefore in the Lord
 with all gladness; and
 hold such in reputa-
 tion: 30 because for the
 work of Christ he
 was nigh unto death,
 not regarding his life,
 to supply your lack of
 service toward me.

ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γνοὺς τὰ περὶ
 to you, that I also may be of good courage, having known the things concerning
 ὑμῶν. 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ
 you. For no one have I like-minded, who genuinely the things
 περὶ ὑμῶν μεριμνήσει. 21 οἱ πάντες γὰρ τὰ ἑαυτῶν
 relative to you will care for. For all the things of themselves
 ζητοῦσιν, οὐ τὰ τοῦ^h χριστοῦ Ἰησοῦ. 22 τὴν δὲ δοκιμὴν
 are seeking, not the things of Christ Jesus. But the proof
 αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν
 of him ye know, that, as to a father's child, with me he served
 εἰς τὸ εὐαγγέλιον. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς
 for the glad tidings. Him therefore I hope to send when
 ἂν^k ἀπίδω^h τὰ περὶ ἐμέ, ἑαυτῆς. 24 πέ-
 "I shall have seen the things concerning me 'at once: 'I am
 ποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχὺς ἐλεύσεται.
 "persuaded but in [the] Lord that also myself soon I shall come:
 25 Ἀναγκάιον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ
 but necessary I esteemed [it] Epaphroditus, brother and
 συνεργόν καὶ συστρατιώτην^h μου, ὧν δὲ ἀπόστολον καὶ
 fellow-worker and fellow-soldier my, but your messenger and
 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. 26 ἐπειδὴ
 minister of my need, to send to you, since
 ἐπιποθῶν ἦν πάντα ὑμᾶς^m, καὶ ἀδημονῶν διότι
 longing after he was all you, and [was] deeply depressed because
 ἠκούσατε ὅτι ἠσθένησεν. 27 καὶ γὰρ ἠσθένησεν παραπλήσιον
 ye heard that he was sick; for indeed he was sick like
 θανάτῳ. ἄλλ' ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον,
 to death, but God him had mercy on, and not him alone,
 ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπῃ^h σχῶ. 28 σπου-
 but also me, that not sorrow upon sorrow I might have. The more
 δαιοτέρως οὖν ἐπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν
 diligently therefore I sent him, that seeing him again
 χαρήτε, καὶ γὰρ ἁλυπότερος ὦ. 29 προσδέχεσθε οὖν
 ye might rejoice, and I the less sorrowful might be. Receive therefore
 αὐτόν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους
 him in [the] Lord with all joy, and such
 ἐντίμους ἔχετε. 30 ὅτι διὰ τὸ ἔργον τοῦ^h χριστοῦⁱ
 in honour hold; because for the sake of the work of the Christ
 μέχρι θανάτου ἤγγισεν, παραβουλεσάμενος^h τῇ ψυχῇ,
 unto death he went near, having disregarded [his] life,
 ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.
 that he might fill up your deficiency of the towards me ministration.

III. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of the concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4 Though I might also have confidence in

3 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ τὰ αὐτὰ
 For the rest, my brethren, rejoice in [the] Lord: the same things
 γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.
 to write to you, to me [is] not irksome, and for you safe.
 2 βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε
 See to dogs, see to evil workers, see to
 τὴν κατατομήν. 3 ἡμεῖς γὰρ ἴσμεν ἡ περιτομή, οἱ πνεύματι
 the concision. For we are the circumcision, who in spirit
 θεῷ^h λατρεύοντες, καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ, καὶ οὐκ
 God serve, and boast in Christ Jesus, and not

^h — τοῦ GLTTAW.
^m + [ἰδεῖν] to see L.
^a — you the LTTA.
^e θεοῦ (ye will serve in [the] Spirit of God) LTTAW.

ⁱ Ἰησοῦ χριστοῦ GLTTAW.
^h ἀλλὰ LTTAW.
^r — χριστοῦ A.

^k ἀπίδω LTTA.
ⁱ συνο- LTTA.
^p λύπην GLTTAW.
^a παραβουλεσάμενος having hazarded GLTTAW.

ἐν σαρκὶ πεποιθότες, 4 καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν
in flesh trust. Though I have trust even in
σαρκί· ἢ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·
flesh; if any thinks other to trust in flesh, I rather:

5 περιτομὴ ὁκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς
[as to] circumcision, on [the] eighth day; of [the] race of Israel, of [the] tribe
Ἰβενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,
of Benjamin, Hebrew of Hebrews; according to [the] law a Pharisee;

6 κατὰ ἰζήλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύ-
according to zeal, persecuting the assembly; according to righteous-
νην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος. 7 ἀλλ' ἅτινα
ness which [is] in [the] law, having become blameless; but what things

ἦν μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν χριστὸν
were to me gain, these I have esteemed, on account of Christ,
ζημίαν· 8 ἀλλὰ ὁμολογῶ καὶ ἡγοῦμαι πάντα ζημίαν
loss. But yea rather, also I am esteeming all things loss

εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως τοῦ χριστοῦ Ἰησοῦ
to be on account of the excellency of the knowledge of Christ Jesus
τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦ-
my Lord, on account of whom all things I suffered loss of, and esteem

μαι σκύβαλα εἶναι, ἵνα χριστὸν κερδήσω, 9 καὶ εὐρεθῶ
[them] refuse to be, that Christ I may gain; and be found
ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ
in him, not having my righteousness which [is] of law, but

τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ
that which by faith of Christ [is], the of God righteousness on
τῇ πίστει, 10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-
faith, to know him and the power of resur-

στάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ,
rection his, and the fellowship of his sufferings,
συμμορφούμενος τῷ θανάτῳ αὐτοῦ, 11 εἴπωρ κατατήσω
being conformed to his death, if by any means I may arrive

εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. 12 οὐχ ὅτι ἤδη ἔλαβον,
at the resurrection of the dead. Not that already I received,
ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω
or already have been perfected; but I am pursuing, if also I may lay hold,

ἐφ' ᾧ καὶ καταλήφθην ὑπὸ τοῦ χριστοῦ Ἰησοῦ. 13 ἀδελ-
for that also I was laid hold of by the Christ Jesus. Bre-
φοί, ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατεληφέναι· ἐν δέ,
thren, I myself do not reckon to have laid hold; but one thing—

τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἐμπροσθεν
the things behind forgetting, and to the things before
ἐπεκτεινόμενος, 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον
stretching out, towards [the] goal I pursue for the prize

τοῦ ἄνω κλήσεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ. 15 Ὅσοι
of the high calling of God in Christ Jesus. As many as
οὖν τέλειοι τοῦτο φρονῶμεν καὶ εἴ τι ἐτέρως
therefore [are] perfect should be of this mind; and if [in] anything differently

φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ
ye are minded, also this God to you will reveal. But whereto

the flesh. If any other man thinketh that he hath wherewith he might trust in the flesh, I more: 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. 9 and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 if by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise

• To read as pointed in the Greek join though I have &c. to what precedes, commencing a sentence at εἰ τις. • περιτομῇ GLTFAW. • Βενιαμίν LITR. • ἰζήλος LITFAW. • ἀλλὰ [LITFAW]; — ἀλλ' T. • μοι ἦν L. • μὲν οὖν then indeed GLTFAW. • + τοῦ (read of the Christ) L. • εἶναι LITR. • — τὴν LITFAW. • — τῶν TTR. • συμμορφούμενος (συν-) TTRAW. • τὴν ἐκ from among [the] LITFAW. • — καὶ T. • καταλήψθην LITRA. • — τοῦ GLTFAW. • — Ἰησοῦ GLTFAW. • οὐπω not yet T. • εἰς LITRA.

minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

IV. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. 2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things

ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν ῥκανόνι, τὸ αὐτὸ φρονεῖν.¹ we attained, by the same ²to walk ¹rule, to be of the same mind.
17 ἑσμιμιμηταί¹ μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς ²Imitators ²together ²of me ¹be, brethren, and consider those
οὕτως περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. 18 πολ-
thus walking as ye have [for] a pattern us; many
λοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ
for are walking [of] whom often I told you, and now
καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ
even weeping I tell [you, they are] the enemies of the cross
χριστοῦ. 19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία,
of Christ: whose end [is] destruction, whose God [is] the belly,
καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες.
and the glory in their shame, who earthly things mind:
20 ἡμῶν γὰρ τὸ πολιτεῦμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ
for of us the commonwealth in [the] heavens exists, from which
καὶ σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν χριστόν, 21 ὃς
also [as] Saviour we are awaiting [the] Lord Jesus Christ, who
μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γε-
will transform body of humiliation our, for to
νέσθαι αὐτὸ ¹σύνμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ
become it conformed to body of his glory, according to
τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ
the working of his power even to subdue to himself
τὰ πάντα.
all things.

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ
So that, my brethren beloved and longed for, joy and
στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. 2 Ἐὐ-
crown my, thus stand fast in [the] Lord, beloved. Eno-
δία¹ παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν
dia I exhort, and Syntyche I exhort, to be of the same mind
ἐν κυρίῳ. 3 καὶ ἑρωτῶ καὶ σε, ὡς ζυγε γνήσιε, ²σουλ-
in [the] Lord. And I ask also thee, yoke-fellow true, as
λαμβάνου¹ αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν
sist these [women], who in the glad tidings strove together
μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου,
with me; with also Clement, and the rest of my fellow-workers,
ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
whose names [are] in [the] book of life.

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.
Rejoice in [the] Lord always: again I will say, rejoice.
5 τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος
Your gentleness let be known to all men. The Lord [is]
ἐγγύς. 6 Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντί τῇ προσευχῇ
near. Nothing be careful about, but in everything by prayer
καὶ τῇ δέήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρι-
and by supplication with thanksgiving your requests let be made
ζέσθω πρὸς τὸν θεόν. 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα
known to God; and the peace of God which surpasses
πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
every understanding shall guard your hearts and thoughts
ὑμῶν ἐν χριστῷ Ἰησοῦ. 8 Τὸ λοιπόν, ἀδελφοί, ὅσα
your in Christ Jesus. For the rest, brethren, whatsoever [things]

¹ ρ — κανόνι, τὸ αὐτὸ φρονεῖν GLTTA.

² αὐτῷ LITTA. ¹ Εὐδοίαν EGLTTAW.

² συν- TTA.

¹ συν- T.

¹ — εἰς τὸ γενέσθαι αὐτὸ GLTTAW.

² καὶ γεα GLTTAW. ² γήσιε σύνζυγε LITTA.

ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά,
are true, whatsoever venerable, whatsoever just, whatsoever pure,

ὅσα προσφιλῆ, ὅσα εὐφῆμα, εἴ τις ἀρετὴ καὶ εἴ τις
whatsoever lovely, whatsoever of good report; if any virtue and if any

ἔπαινος, ταῦτα λογιζέσθε· 9 ἃ καὶ ἐμάθετε καὶ παρελάβετε
praise, these things consider. What also ye learned and received

καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς
and heard and saw in me, these things do; and the God

τῆς εἰρήνης ἔσται μεθ' ὑμῶν. 10 Ἐχάρην δὲ ἐν κυρίῳ
of peace shall be with you. But I rejoiced in [the] Lord

μεγάλως, ὅτι ἤδη ποτὶ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν·
greatly, that now at length ye revived [your] of me thinking;

ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε. 11 οὐχ ὅτι
although also ye were thinking, but ye were lacking opportunity. Not that

καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι,
as to destitution I speak; for I learned in what [circumstances] I am,

αὐτάρκης εἶναι. 12 οἶδα· 13 δὲ ταπεινοῦσθαι, οἶδα καὶ
content to be. And I know [how] to be brought low, and I know [how]

περισσεύειν ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι καὶ χορτά-
to abound. In everything and in all things I am initiated both to be

ζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· 13 πάντα
full and to hunger, both to abound and to be deficient. All things

ἰσχύω ἐν τῷ ἐνδυναμοῦντί με ἡΧριστῷ. 14 πλὴν
I am strong for in the who empowers me Christ. But

καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. 15 οἴδατε
well ye did, having fellowship in my tribulation. Know

δὲ καὶ ὑμεῖς, Φιλιππησίου, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,
and also ye, O Philippians, that in [the] beginning of the glad tidings,

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοι-
when I came out from Macedonia, not any with me assembly had

νύνησεν εἰς λόγον δόσεως καὶ βλήψεως, εἰ μὴ ὑμεῖς
fellowship with regard to an account of giving and receiving, except ye

μόνοι· 16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ὑπαξ καὶ δις εἰς τὴν
alone; because also in Thessalonica both once and twice for

χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ'
my need ye sent. Not that I seek after gift, but

ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν·
I seek after fruit that abounds to your account.

18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπληρωμαι, δεξάμενος
But I have all things and abound; I am full, having received

παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,
from Epaphroditus the things from you, an odour of a sweet smell,

θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεὸς μου πληρώσει
a sacrifice acceptable, well-pleasing to God. But my God will fill up

πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν
all your need according to his riches in glory in

Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς
Christ Jesus. But to the God and Father of us [be] glory to

τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the ages of the ages. Amen.

21 Ἀσπάσασθε πάντα ἁγίον ἐν Χριστῷ Ἰησοῦ. ἀσπάζον-
Salute every saint in Christ Jesus. Sa-

ται ὑμᾶς οἱ σὺν ἐμοί ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάν-
lute you the with me brethren. Salute you all

are true, whatsoever things are honest, whatsoever things

are just, whatsoever things are pure, whatso-

ever things are lovely, whatsoever things are of good re-

port; if there be any virtue, and if there be

any praise, think on these things. 9-Those

things, which ye have both learned, and re-

ceived, and heard, and seen in me, do; and

the God of peace shall be with you. 10 But

I rejoiced in the Lord greatly, that now at

the last your care of me hath flourished

again; whereupon ye were also careful, but ye

lacked opportunity. 11 Not that I speak in

respect of want: for I have learned, in what-

soever state I am, therewith to be con-

tent. 12 I know both how to be abased, and

I know how to abound: every where and in all

things I am instructed both to be full and to

be hungry, both to abound and to suffer

need. 13 I can do all things through Christ

which strengtheneth me. 14 Notwithstanding

ye have well done, that ye did commun-

icate with my affliction. 15 Now ye Phil-

ippians know also, that in the beginning of

the gospel, when I departed from Mace-

donia, no church communicated with me as

concerning giving and receiving, but ye only.

16 For even in Thessa-

lonica ye sent once and again unto my

necessity. 17 Not because I desire a gift:

but I desire fruit that may abound to your

account. 18 But I have all, and abound: I am

full, having received of Epaphroditus the

things which were sent from you, an odour of a

sweet smell, a sacrifice acceptable, wellpleas-

ing to God. 19 But my God shall supply all

your need according to his riches in glory by

Christ Jesus. 20 Now unto God and our Fa-

ther be glory for ever and ever. Amen.

21 Salute every saint

7 καὶ GLTFAW. 8 — Χριστῷ (read τῷ him) GLTFAW.

9 [eis] L. 10 ἀλλὰ LITFAW. 11 τὸ πλοῦτος LITFAW.

in Christ Jesus. The brethren which are with me greet you. 23 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

τες οἱ ἅγιοι, μάλιστα· οἱ ἐκ τῆς Καίσαρος οἰκίας. 23 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.
 the saints, and especially those of the of Caesar's household. The grace of our Lord Jesus Christ [be] with all you. Amen.

Ἰπρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης, δι' Ἐπαφροδίτου.
 To [the] Philippians written from Rome, by Epaphroditus.

Ἡ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
 THE TO [THE] COLOSSIANS EPISTLE OF PAUL.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother, 2 to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ. διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
 Paul apostle of Jesus Christ by will God's, and Timotheus the brother, to the in Colosse saints and faithful brethren in Christ. Grace to you and peace from God our Father and [the] Lord Jesus Christ.

3 Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε ὑπὲρ ὑμῶν προσευχόμενοι· 4 ἀκού-
 We give thanks to the God and Father of our Lord Jesus Christ, continually for you praying, having

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: 7 as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 8 who also declared unto us your love in the Spirit.

σάντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφοροῦν ὑμεῖς, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωντε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· 7 καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.
 heard of your faith in Christ Jesus, and the love which [is] laid up for you in the heavens; which ye heard of before in the word of the truth of the glad tidings, which are come to you, even as also in all the world, and are bringing forth fruit, even as also among you, from the day in which ye heard and knew the grace of God in truth: 7 as ye also learned from Epaphras beloved fellow-bondman our, who is faithful for you a servant of Christ, who also signified to us your love in [the] Spirit.

† — ἡμῶν (read of the Lord) LITTAU. 8 τοῦ πνεύματος ὑμῶν your spirit LITTAU.
 ἡ — ἀμην [L]ITTAU. 1 — the subscription GLTW; Πρὸς Φιλιππησίους TRA.
 k + τοῦ Ἀποστόλου of the Apostle E; Πρὸς Κολοσσαῖς ET; Παῦλον ἐπιστολὴ πρὸς Κολοσσαῖς O; Πρὸς Κολοσσαῖς LITTAU. 1 χριστοῦ Ἰησοῦ LITTAU. m Κολοσσαῖς EOLAW. n + Ἰησοῦ Jesus L. o — καὶ κυρίου Ἰησοῦ χριστοῦ O[LITTAU. p — καὶ (read to God [the] Father) LA. q ὑπὲρ LIT. r ἣν ἔχετε which ye have LITTAU. s — καὶ LITTAU. t + καὶ αὐξανόμενον and growing GLITTAU. u — καὶ LITTAU. v ἡμῶν US LITTAU.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς-ἡμέρας ἡκούσαμεν,
On account of this also we from the day in which we heard [of it],
οὐ πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα
do not cease ^{for} you ^{praying} and ^{asking} that

πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ
ye may be filled with the knowledge of his will in all

σοφίᾳ καὶ συνέσει πνευματικῇ, 10 περιπατῆσαι ὡς ὑμᾶς¹
wisdom and ^{understanding} ^{spiritual}, ^{to} ^{walk} [for] you

ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν² ἐν παντὶ ἔργῳ ἀγαθῷ
worthily of the Lord to all pleasing, in every ^{work} ^{good}

καρποφοροῦντες καὶ αὐξανόμενοι ἵεῖς τὴν ἐπίγνωσιν³ τοῦ
bringing forth fruit and growing into the knowledge

θεοῦ· 11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος
of God; with all power being strengthened according to the might

τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
of his glory to all endurance and longsuffering with

χαρᾶς· 12 εὐχαριστοῦντες τῷ πατρὶ, τῷ ἱκανώσαντι ἡμᾶς⁴
joy; giving thanks to the Father, who made ^{us} ^{competent}

εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, 13 ὃς
for the share of the inheritance of the saints in the light, who

ἐβύρυσάτο⁵ ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστη-
delivered us from the authority of darkness, and trans-

σεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν
lated [us] into the kingdom of the Son of his love: in

ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν
whom we have redemption through his blood, the

ἀφεσιν τῶν ἁμαρτιῶν· 15 ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ
remission of sins; who is [the] image of God the

ἀοράτου, πρωτότοκος πάσης κτίσεως· 16 ὅτι ἐν αὐτῷ ἐ-
invisible, firstborn of all creation; because by him were

κτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
created all things, the things in the heavens and the things upon the

γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες
earth, the visible and the invisible, whether thrones, or lordships,

εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτόν
or principalities, or authorities: all things by him and for him

ἔκτισται· 17 καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα
have been created. And he is before all, and all things

ἐν αὐτῷ συνίστηεν· 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμα-
in him subsist. And he is the head of the body,

τος τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ
the assembly; who is [the] beginning, firstborn from among

τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·
the dead, that ^{might} ^{be} ⁱⁿ ^{all} ^{things} ^{he} holding the first place;

19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πληρωμα κατοικῆσαι,
because in him ^{was} ^{pleased} ^{all} ^{the} ^{fullness} to dwell,

20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρη-
and by him to reconcile all things to itself, having

νοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ,
made peace by the blood of his cross, by him,

εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. 21 καὶ
whether the things on the earth, or the things in the heavens. And

ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ
you once being alienated and enemies ⁱⁿ ^{mind}

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; 13 who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 in whom we have redemption through his blood, even the forgiveness of sins: 15 who is the image of the invisible God, the firstborn of every creature: 16 for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and he is before him: 17 and he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. 19 For it pleased the Father that in him should all fulness dwell: 20 and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works,

¹ — ὑμᾶς GLTTA.

² ἀρεσκειαν T.

³ τῇ ἐπιγνώσει by the knowledge GLTTAW.

⁴ + καλέσαντι καὶ called and L.

⁵ ὑμᾶς you T.

⁶ ἐβύρυσάτο Tt.

⁷ — διὰ τοῦ αἵματος

αὐτοῦ GLTTAW.

⁸ — τὰ LTT.

⁹ — τὰ [L]TT.

¹⁰ — δι' αὐτοῦ LTT.

yet now hath he reconciled 22 in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight: 23 if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

ἐν τοῖς ἔργοις τοῖς πονηροῖς. νυνὶ δὲ ἑαποκατήλλαξεν· 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου^h, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου ὃ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ^ι τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, ὃ ἐγενόμην ἐγὼ Παῦλος διάκονος.

servant.

24 who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 whereunto I also labour, striving according to his working, which worketh in me mightily.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν μου^h ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστίν ἡ ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος· κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι^ι τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἐθνέσιν, ὅς ἐστιν χριστὸς ἐν ὑμῖν εἰς ἐλπίς τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ Ὁ Ἰησοῦ· 29 εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

^hhis which

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν· καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακασιν^ι τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἰ. καρδιαὶ αὐτῶν,

II. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 that their hearts might be comforted, being knit

ἑαποκατήλλαγχε were ye reconciled L. ^h + [αὐτοῦ] (read his death) L. ⁱ — τῇ LTTAW. ^k — μου (read the sufferings) GLTTAW. ^l νῦν LTTAW. ^m τί τὸ LTTAW; ⁿ ὅ LTTAW. ^o — Ἰησοῦ GLTTAW. ^p ὑπὲρ LTTAW. ^q Λαοδικίᾳ T. ^r ἑώρακαν LTTAW; ἑώρακαν T.

ἡ συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς ἅπαντα πλοῦτον τῆς
being knit together in love, and to all riches of the
πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου
full assurance of understanding; to [the] knowledge of the mystery
τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ ἡριστοῦ, ὃ ἐν ᾧ εἰσιν
of God and of [the] Father and of the Christ; in which are
πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. 4 τοῦτο λέγω, ἵνα μὴ τις ὑμᾶς παραλογίζηται ἐν
all the treasures of wisdom and of knowledge hid. I say, lest any man
should beguile you with enticing words.
5 **οὐ γὰρ ἐν σαρκὶ ἀπειμι, ἀλλὰ τῷ πνεύματι**
For though I be absent in the flesh, yet am I with you in the spirit,
σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν,
in spirit with you I am, rejoicing and seeing your order,
καὶ τὸ στερέωμα τῆς εἰς χριστὸν πίστεως ὑμῶν. 6 ὥς οὖν
and the firmness in Christ of your faith. As therefore
παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,
ye received the Christ, Jesus the Lord, so walk ye in him: 7 rooted
and built up in him, and established in the faith, as ye have been
taught, abounding therein with thanksgiving.
8 **Βλέπετε μὴ τις ὑμᾶς ἐσται ὁ συλαγωγῶν**
Take heed lest anyone of you there shall be who makes a prey of
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν
through philosophy and empty deceit, according to the tradition
τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ χριστὸν. 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα
of men, according to the elements of the world, and not according to Christ.
For in him dwells all the fulness
τῆς θεότητος σωματικῶς, 10 καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι
of the Godhead bodily; and ye are in him complete,
ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, 11 ἐν ᾧ καὶ
who is the head of all principality and authority, in whom
καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῃ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ, 12 συναφέντες αὐτῷ ἐν τῷ βαπτίσματι
also ye were circumcised with circumcision not made by hand, in the putting off of the body of the sins of the flesh, in the circumcision of the Christ; having been buried with him in baptism,
ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἡγειράντος αὐτὸν ἐκ τῶν νεκρῶν.
in which also ye were raised with [him] through the faith of the working of God who raised him from among the dead.
13 καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, ἡ συνεζωοποίησεν ἡ σὺν αὐτῷ,
And you, dead being in the offences and in the unbelief of your flesh, hath he quickened together with him, having for-

together in love, and into all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 in whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 in whom also ye are circumcised with the circumcision made without hands, in putting off of the body of the sins of the flesh by the circumcision of Christ: 12 buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having for-

* συμβιβασθέντες GLTTRAW. * πᾶν (+ τὸ the [Tr]w) πλοῦτος LTTTAW. * — καὶ πατρὸς καὶ τοῦ (read [even] Christ) GLTTRAW. * — χριστοῦ GA. * — τῆς LTTTAW. * — δὲ αὐτοῦ TTTA. * μηδεὶς LTTTAW. * — ἐν (read τῇ in the) LTTTAW. * — ἐν αὐτῇ TTTA. * ἐσται ὑμᾶς L. * δὲ L. * — τῶν ἁμαρτιῶν GLTTRAW. * βαπτισμῷ TTA. * — τῶν (read [the]) UTAW. * — ἐν (read παρακ. in offences) TTR. * συνεζωοποίησεν GLTTRAW. * + ὑμᾶς you LTTTAW.

given you all trespasses; 14 blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

χαρισάμενος ἡμῖν¹ πάντα τὰ παραπτώματα² 14 ἐξαλείψας³ τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον⁴ ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλώσας⁵ αὐτὸ τῷ σταυρῷ, 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν⁶ ἐν παρόρησίᾳ, θριαμβεύσας⁷ αὐτοὺς ἐν αὐτῷ.⁸
having forgiven us all the offences; having blotted out the "against" us "handwriting" in the "decrees, which was adverse to us, also it he has taken out of the midst, having nailed it to the cross; having stripped the principalities and the authorities, he made a show [of them] publicly, leading in triumph them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: 17 which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας¹ ἢ σαββάτων² 17 ἧς ἔστιν σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ³ χριστοῦ. 18 μὴ δεῖς ὑμᾶς καταβραβεύετω⁴ θέλων ἐν ταπεινοφροσύνῃ καὶ ἑθροσκειᾷ⁵ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν⁶ ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ ὅς πᾶν τὸ σῶμα διὰ τῶν ἀφῶν⁷ ἔχουσιν⁸ ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὐξεῖ τὴν αὐξήσιν τοῦ θεοῦ.
"Not" therefore "anyone" you "let" judge in meat or in drink, or in respect of feast, or new moon, or sabbaths, which are a shadow of things to come; but the body [is] of the Christ. "No" one "you" let "defraud of the prize, doing [his] will in humility and worship of the angels, "things" which "not" he "has" seen "intruding" into, vainly puffed up by the mind of his flesh, and not holding fast the head, from whom all the body, by the joints and bands being supplied and knit together, increases [with] the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 which all are to perish with the using;) after the commandments and doctrines of men? 23 which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

20 Εἰ οὖν¹ ἀπεθάνετε σὺν τῷ² χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;³ 21 Μὴ ἅψη, μὴ δέ γευσῃ, μὴ δέ θίγῃς, 22 ἧς ἔστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει⁴ κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων⁵ 23 ἵνα ἔστιν λόγον⁶ μὲν ἔχοντα σοφίας ἐν ἑθελοθησκείᾳ⁷ καὶ ταπεινοφροσύνῃ⁸ καὶ ἀφειδίᾳ⁹ σώματος, οὐκ ἐν τιμῇ¹⁰ τινι πρὸς πλησμονὴν τῆς σαρκός.¹¹
If then ye died with the Christ from the elements of the world, why as if alive in [the] world do ye subject yourselves to decrees? Thou mayest not handle, Thou mayest not taste, Thou mayest not touch, (which things are all unto corruption in the using,) according to the injunctions and teachings of men, which are "an" appearance "indeed" having of wisdom in "voluntary worship and humility and unsparing treatment of [the] body, not in honour "a" certain for satisfaction of the flesh.

III. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and

3 Εἰ οὖν¹ συνηγήρθητε τῷ² χριστῷ, τὰ ἄνω ζητεῖτε, ὃ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος³ 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 ἀπεθάνετε⁴
If therefore ye were raised with Christ, "the" things "above" seek, where the Christ is "at [the]" right "hand" of God "sitting"; "the" things "above" mind, not the things on the earth; "ye" died

¹ ὑμῖν you R. ² καὶ and A. ³ νουμηνίας LTR. ⁴ ὃ LA. ⁵ — τοῦ (read of Christ) GW. ⁶ ἑθροσκειᾷ T. ⁷ — μὴ (read ἐμβ. "standing" on) [L]TR. ⁸ ἑώρακεν TA. ⁹ συν. TA. ¹⁰ — οὖν GLTTAW. ¹¹ — τῷ GLTTAW. ¹² Continue question to end of verse 21 GW; to end of verse 22 LT; to end of verse 23 A. ¹³ ἑθελοθησκείᾳ T. ¹⁴ [καὶ] L. ¹⁵ ἀφειδείᾳ L.

γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ.
for, and your life has been hid with the Christ in God.

4 ὅταν ὁ χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν,¹ τότε καὶ
When the Christ may be manifested our life, then also

ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
ye with him shall be manifested in glory.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν² τὰ ἐπὶ τῆς γῆς,
Put to death therefore members your which [are] on the earth,
πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν
fornication, uncleanness, passion, desire evil, and
πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, θ δι'³
covetousness, which is idolatry. On account of which things

ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.⁴
comes the wrath of God upon the sons of disobedience.

7 ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν
Among whom also ye walked once when ye were living in

αὐτοῖς.⁵ 8 νυνὶ δὲ ἀποθέσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,
these things. But now, put off also ye, all [these] things, wrath,

θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόμα-
indignation, malice, blasphemy, foul language out of mouth

τος ὑμῶν. 9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν
your. Do not lie to one another, having put off the

παλαιὸν ἀνθρώπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσά-
old man with his deeds, and having

μενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ'
put on the new that [is] being renewed into knowledge according to

εἰκόνα τοῦ κτίσαντος αὐτόν.⁶ 11 ὅπου οὐκ ἐν
[the] image of him who created him; where there is not

Ἑλλήν καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία, βάρβαρος,
Greek and Jew, circumcision and uncircumcision, barbarian,

Σκύθης, δούλος, ἡ λεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν
Scythian, bondman, free; but all things and in all

χριστός.
[is] Christ.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ
Put on therefore, as elect of God, holy and

ἡγαπημένοι, σπλάγχνα ἰοικτιρῶν,⁷ χρηστότητα, ταπεινο-
beloved, bowels of compassions, kindness, humili-

φροσύνην, ⁸πραότητα, μακροθυμίαν.⁹ 13 ἀνεχόμενοι ἀλ-
lity, meekness, long-suffering; bearing with one

λήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἴαν τις πρὸς τινα ἔχῃ
another, and forgiving each other, if any against any should have

μομφήν· καθὼς καὶ ὁ χριστὸς ἔχαρίσατο ὑμῖν, οὕτως καὶ
a complaint; even as also the Christ forgave you, so also [do]

ὑμεῖς.¹⁰ 14 ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶν
ye. And to all these [add] love, which is [the]

σύνδεσμος τῆς τελειότητος.¹¹ 15 καὶ ἡ εἰρήνη τοῦ θεοῦ βρα-
bond of perfectness. And the peace of God let

βενίτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώ-
prevail in your hearts, to which also ye were called in one

ματι· καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος τοῦ χριστοῦ ἐνοικεῖτω
body, and thankful be. The word of the Christ let dwell

your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 and have put on the new man, which is renewed in knowledge after the image of him that created him. 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all

¹ ὑμῶν (read your life) ΤΤΑ. ² — ὑμῶν (read the members) ΤΤΑ. ³ θ δι' which A.
• [ἡ] L. ⁴ — ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (read ἐν οἷς in which things) [L] ΤΤΑ. ⁵ τοῦ-
τοις LITTAW. ⁶ + καὶ καὶ L. ⁷ — τὰ τ. ⁸ — τοῦ L. ⁹ ἰοικτιρῶν of compassion
LITTAW. ¹⁰ = πραότητα LITTAW. ¹¹ κύριος Lord LITTAW. ¹² ὁ LITTAW. ¹³ τοῦ χριστοῦ
of the Christ GLITTAW.

ρώσω αὐτὸ ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε
manifest it as it behoves me to speak. In wisdom walk

πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. 6 ὁ λόγος
towards those without, the time ransoming. [Let] word

ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος, εἰδέναι πῶς
your [be] always with grace, with salt seasoned, to know how

δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.
it behoves you each one to answer.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς
The things concerning me all will make known to you Tychicus

ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
the beloved brother and faithful servant and fellow-bondman

ἐν κυρίῳ, 8 ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτό. τοῦτο, ἵνα
in [the] Lord; whom I sent to you for this very thing, that

ἡ γινῶ¹ τὰ περὶ ὑμῶν² καὶ παρακαλέσῃ τὰς
he might know the things concerning you, and might encourage

καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ, τῷ πιστῷ καὶ ἀγαπητῷ
your hearts; with Onesimus, the faithful and beloved

ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γνωριούσιν³
brother, who is of you. All things to you they will make known

τὰ ὧδε.
here.

as I ought to speak. 5 Walk in wisdom toward them that are without, redeeming the time. 6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: 8 whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; 9 with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ
Salutes you Aristarchus my fellow-prisoner, and

Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς·
Mark, the cousin of Barnabas, concerning whom ye received orders,

ἵνα ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· 11 καὶ Ἰησοῦς ὁ λεγόμενος
if he come to you, receive him.) and Jesus called

Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι
Justus, who are of [the] circumcision. These [are the] only

συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησαν
fellow-workers for the kingdom of God, who were

μοι παρηγορία. 12 Ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν
to me a consolation. Salutes you Epaphras who [is] of you,

δοῦλος χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς
a bondman of Christ, always striving for you in

προσευχαῖς, ἵνα ᾖ στήτε⁴ τέλειοι καὶ πεπληρωμένοι⁵ ἐν
prayers, that ye may stand perfect and complete in

παντὶ θελήματι τοῦ θεοῦ. 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει
every will of God. For I bear witness to him that he has

ᾗ ζῆλον πολὺν⁶ ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ⁷ καὶ τῶν
zeal much for you and them in Laodicea and them

ἐν Ἱεραπόλει. 14 Ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγα-
in Hierapolis. Salutes you Luke the physician be-

πητὸς, καὶ Δημᾶς. 15 Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ⁸ ἀδελ-
loved, and Demas. Salute the in Laodicea brethren

φούς, καὶ Νυμφᾶν⁹ καὶ τὴν κατ' οἶκον αὐτοῦ¹⁰ ἐκκλησίαν¹¹
ren, and Nymphas, and the in his house assembly.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε
And when may be read among you, the epistle, cause

ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ
that also in the of [the] Laodiceans assembly it may be read, and

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) 11 and Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me. 12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. 14 Luke, the beloved physician, and Demas, greet you. 15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. 16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye

¹ γινῶτε ye might know LIT. ² ὑμῶν us LIT. ³ γνωρίσουσιν L. ⁴ Punctuate so as to read These only who are of the circumcision [are the] &c. LIT. ⁵ + Ἰησοῦ Jesus LIT. ⁶ σταθεῖτε TIT. ⁷ πεπληροφορημένοι fully assured LIT. & W. ⁸ πολὺν πόνον much labour G11T. ⁹ πόνον πολὺν W. ¹⁰ Λαοδικείᾳ T. ¹¹ Νύμφαν Nympha L. ¹² αὐτῆς (read her house) L. ¹³ αὐτῶν (read their house) TIT. & W.

likewise read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

τὴν ἐκ ^ἡΛαοδικείας" ἵνα καὶ ὑμεῖς ἀναγνῶτε· 17 καὶ εἶπατε τὴν ἀπὸ Λαοδικείας ἣν καὶ ὑμεῖς ἀναγνῶτε· 17 καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν τῷ κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

^ἡΠρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ καὶ Ὀνησίμου.^ἡ
To [the] Colossians written from Rome, by Tychicus and Onesimus.

•Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ
THE "TO [THE] "THESSALONIANS "EPISTLE "OF "PAUL

ΠΡΩΤΗ.^ἡ
"FIRST.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.^ἡ
Paul and Silvanus and Timotheus, to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace unto you and peace from God our Father and [the] Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers; 3 remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 4 knowing, brethren beloved, your election of God. 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 6 And ye became followers of us,

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, μνησίαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδιάλειπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν· 4 εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ ^ἡθεοῦ, τὴν ἐκλογὴν ὑμῶν· 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε
We give thanks to God always concerning all you, mentioning of you making at our prayers, unceasingly remembering your work of faith and labour of love and endurance of hope of Lord Jesus Christ, before God and Father our; 4 knowing, brethren beloved by God, your election. 5 Because our glad tidings came not to you in word only, but also in power and in [the] Spirit Holy, and in full assurance much, even as ye know what we were among you for the sake of you: and ye imitators of us became

^ἡ Λαοδικείας T. ^ο — ἀμήν GLT^ἡTAW. ^ἡ Πρὸς Κολασσαεῖς &c. E; — the subscription GLTW; Πρὸς Κολασσαεῖς ΓA. ^ἡ + τοῦ Ἀποστόλου the apostle E; Πρὸς Θεσσαλονικεῖς A' LIT^ἡTAW. ^ἡ — ἀπὸ θεοῦ to end of verse [L]ETA. ^ἡ — ὑμῶν LIT^ἡ[A]. ^ἡ + τοῦ T. ^ἡ πρὸς L. ^ἡ — ἐν T[Tr].
^ἡ [ἐν] T.

καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ
and of the Lord, having accepted the word in tribulation much
μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς ἡ τύποις^m
with joy of [the] Spirit Holy, so that became ye patterns
πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.
to all those believing in Macedonia and Achaia:
8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν
for from you has sounded out the word of the Lord not only in
τῇ Μακεδονίᾳ καὶ ὁ Ἀχαΐᾳ, ὁ ἀλλὰ καὶ ἐν παντὶ τόπῳ ἢ
Macedonia and Achaia, but also in every place
πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε μὴ
your faith which [is] towards God has gone abroad, so as no
χρεῖται ἡμᾶς ἔχεινⁿ λαλεῖν τι. 9 αὐτοῖς γὰρ περὶ
need for us to have to say anything; for themselves concerning
ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἰσοδὸν ἔχομεν^o πρὸς ὑμᾶς,
us relate what entrance in we have to you,
καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δου-
and how ye turned to God from idols, to
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν
serve a God living and true, and to await Son
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, Ἰη-
his from the heavens, whom he raised from among [the] dead—Je-
σοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ^p τῆς ὀργῆς τῆς ἐρχομένης.
sus, who delivers us from the wrath coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν
For yourselves ye know, brethren, our entrance in which [we had]
πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. 2 ἀλλὰ καὶ προπαθόν-
to you, that not void it has been; but also having before suf-
τες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρ-
fared and having been insulted, even as ye know, at Philippi, we
ρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον
were bold in our God to speak to you the glad tidings
τοῦ θεοῦ ἐν πολλῇ ἀγῶνι. 3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ
of God in much conflict. For exhortation our [was] not
ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐτε^q ἐν δόλῳ, 4 ἀλλὰ καθὼς
of error, nor of uncleanness, nor in guile; but even as
δεδοκίμασμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον,
we have been approved by God to be entrusted with the glad tidings,
οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ^r
so we speak; not as men pleasing, but
θεῷ, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὕτε γὰρ ποτε
God, who proves the hearts of us. For neither at any time
ἐν λόγῳ κολακίας ἔγενήθημεν, καθὼς οἴδατε, οὕτε
with word of flattery were we [with you], even as ye know, nor
ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὕτε ζητοῦντες
with a pretext of covetousness, God [is] witness; nor seeking
ἐξ ἀνθρώπων δόξαν, οὕτε ἀφ' ὑμῶν οὐτε ἀπ' ἄλλων,
from men glory, neither from you nor from others, [though]
δυνάμενοι ἐν βάρει εἶναι ὡς χριστοῦ ἀπόστολοι; 7 ἀλλ'^s
having power burdensome to be as Christ's apostles; but
ἐγενήθημεν ἡπιοὶ^t ἐν μίσῳ ὑμῶν, ὡς δ' αὖν^u τροφὸς θάλπη
we were gentle in your midst, as a nurse would cherish

and of the Lord, hav-
ing received the word
in much affliction,
with joy of the Holy
Ghost: 7 so that ye
were ensamples to all
that believe in Mace-
donia and Achaia.
8 For from you sound-
ed out the word of the
Lord not only in Mac-
edonia and Achaia,
but also in every place
your faith to God-
ward is spread abroad;
so that we need not
to speak any thing.
9 For they themselves
shew of us what man-
ner of entering in we
had unto you, and how
ye turned to God from
idols to serve the liv-
ing and true God;
10 and to wait for
his Son from heaven,
whom he raised from
the dead, even Jesus,
which delivered us
from the wrath to
come.

II. For yourselves,
brethren, know our
entrance in unto you,
that it was not in
vain: 2 but even after
that we had suffered
before, and were
shamefully entreated,
as ye know, at Phil-
ippi, we were bold in
our God to speak unto
you the gospel of God
with much contention.
3 For our exhortation
was not of deceit, nor
of uncleanness, nor in
guile: 4 but as we
were allowed of God
to be put in trust with
the gospel, even so we
speak; not as pleasing
men, but God, which
trieth our hearts. 5 For
neither at any time
used we flattering
words, as ye know,
nor a cloke of covet-
ousness; God is wit-
ness: 6 nor of men
sought we glory, nei-
ther of you, nor yet of
others, when we might
have been burden-
some, as the apostles
of Christ. 7 But we
were gentle among
you, even as a nurse
cherisheth her chil-

^m τύπον a pattern LITRAW. ⁿ + ἐν in LITRAW. ^o + ἐν (in) τῇ LT. ^p ἀλλ' LA.
^q — καὶ LITRAW. ^r ἔχειν ἡμᾶς LITRAW. ^s ἔχομεν we had GLITRAW. ^t + τῶν the
GLITRAW. ^u ἐκ out of TIT. ^v — καὶ GLITRAW. ^w οὐδὲ LITRAW. ^x γ — τῷ [LITRAW.
ἡμῶν of you W. ^y κολακίας T. ^z ἀλλὰ TIT. ^{aa} ἡπιοὶ simple L. ^{ab} δ' αὖν LITRAW.

dren: 8 so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and justly and blamelessly we behaved ourselves among you that believe: 11 as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 that ye would walk worthy of God, who hath called you unto his kingdom and glory. 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost.

τά.ἑαυτῆς τέκνα. 8 οὕτως ἐμειρόμενοι ὑμῶν, εὐδοκοῦμεν μετὰδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν γεγέννησθε. 9 μνημονεύετε. γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· For ye remember, brethren, our labour and the toil, νυκτὸς ἕως ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. anyone of you, we proclaimed to you the glad tidings of God. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι 12 καὶ μαρτυροῦμενοι, εἰς τὸ ἵπριπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. 13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστιν ἀληθῶς, λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ, ὅτι ταῦτά ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς ἰδίους προφῆτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσι ἀνθρώποις ἐναντίων, 16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ὁ ἐφθάσεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος. upon them the wrath to the uttermost.

17 But we, brethren, being taken from you for a short time in

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς But we, brethren, having been bereaved of you for

* ἐμειρόμενοι GLTTAW.

† ἐγενήθητε ye became LTTAW.

‡ — γὰρ for GLTTAW.

h μαρτυροῦμενοι TTTAW.

i περιπατεῖν 'to walk LTTAW.

k + καὶ and LTTA. . . 1a

αὐτὰ GLTTAW.

m — ἰδίων (read the prophets) GLTTAW

. . . a ὑμᾶς us EGLTTAW.

* ἐφθάσεν has come L.

καιρόν ὥρας προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἔσπου-
time of an hour in face, not in heart, more abundantly were
δάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ· 18 ἴδιον¹
diligent your face to see with much desire; wherefore
ἠθέλησαμεν ἔλθειν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ Ἀπᾶξ
we wished to come to you, I indeed Paul, both once
καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 19 τίς γὰρ ἡμῶν
and twice, and hindered us Satan; for what [is] our
ἐλπίς ἡ χαρὰ ἡ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς
hope or joy or crown of boasting? or [are] not even ye
ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ
before our Lord Jesus Christ at his
παρουσίᾳ; 20 ὑμεῖς γὰρ ἔστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.
coming? for ye are our glory and joy.

3 Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι
Wherefore no longer enduring, we thought good to be left

ἐν Ἀθήναις μόνον, 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφόν
in Athens alone, and sent Timotheus brother
ἡμῶν καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ
our and servant of God and fellow-worker our in the
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξει ὑμᾶς καὶ παρακαλέσαι
glad tidings of the Christ, for to establish you and to encourage
ὑμᾶς περὶ τῆς πίστεως ὑμῶν 3 Ἵτην² μηδὲνα σαίνεισθαι³
you concerning your faith that no one be moved
ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο
by these tribulations. (For yourselves know that for this

κείμεθα· 4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν
we are set; for also, when with you we were, we told beforehand you
ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶ-
we are about to suffer tribulation, even as also it came to pass and ye

δατε· 5 διὰ τοῦτο καγὼ μηκέτι στέγων, ἐπεμψα εἰς τὸ
know.) Because of this I also no longer enduring, sent for

γνώκαί τιν ἐπί τιν ὑμῶν, μήπως ἐπειράσει ὑμᾶς ὁ
to know your faith, lest perhaps did tempt you he who

πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ὑμῶν. 6 ἄρτι δὲ
tempts, and void should become our labour. But now

ἐλθόντος Τιμοθέου πρὸς ὑμᾶς ἀπ' ὑμῶν, καὶ εὐαγγελισα-
having come Timotheus to us from you, and having announced

μῖνον ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι
glad tidings to us [of] faith and love your, and that

ἔχετε μνησίαν ὑμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς
ye have remembrance of us good always, longing us

ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρεκλή-
to see, even as also we you: because of this we were encour-

θημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ⁴
raged, brethren, as to you, in all tribulation and necessity

ὑμῶν, διὰ τῆς ὑμῶν πίστεως· 8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
our, through your faith, because now we live if ye

στήκετε ἐν κυρίῳ. 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα
should stand fast in [the] Lord. For what thanksgiving are we able

τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ⁵
to God to render concerning you, for all the joy

presence, not in heart, endeavoured the more abundantly to see your face with great desire. 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 for ye are our glory and joy.

III. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you. 7 therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 for now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God again for you, for all the joy where-

¹ διότι because LITTAU. ² — χριστοῦ LITTAU.

fellow-worker (read τοῦ θεοῦ under God) GLAW.

³ — ὑμᾶς LITTAU. ⁴ ὑπὲρ GLITTAU. ⁵ τὸ LITTAU.

⁶ ἀνάγκη καὶ θλίψει LITTAU. ⁷ στήκετε stand fast TITTAU.

⁸ ὑποδοκῆσαμεν TITTAU. ⁹ συνεργὸν

— καὶ συνεργὸν ἡμῶν GLITTAU.

¹⁰ μηδὲν (nothing [ye]) ἀσαίνεισθαι

with we joy for your
sakes before our God ;
10 night and day pray-
ing exceedingly that
we might see your
face, and might per-
fect that which is
lacking in your faith ?
11 Now God himself
and our Father, and
our Lord Jesus Christ,
direct our way unto
you. 12 And the Lord
make you to increase
and abound in love
one toward another,
and toward all men,
even as we do toward
you : 13 to the end he
may establish your
hearts unblameable in
holiness before God,
even our Father, at the
coming of our Lord
Jesus Christ with all
his saints.

ἡ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,
wherewith we rejoice on account of you before our God,
10 νυκτὸς καὶ ἡμέρας ὑπὲρ ἑκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν
night and day exceedingly beseeching for to see
ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως
your face, and to perfect the things lacking in faith
ὑμῶν ; 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν
your? But himself God and our Father and our Lord
Ἰησοῦς ὁ χριστός, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.
Jesus Christ may direct our way to you.
12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ
But you the Lord may make to exceed and to abound
ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς
in love toward one another and toward all, even as also we
εἰς ὑμᾶς, 13 εἰς τὸ στηριῖσαι ὑμῶν τὰς καρδίας ἀμέμπτους
toward you, for to establish your hearts blameless
ἐν ἀγιοσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ
in holiness before God and Father our, at the
παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων τῶν
coming of our Lord Jesus Christ with all
ἀγίων αὐτοῦ.
his saints.

IV. Furthermore then
we beseech you, bre-
thren, and exhort you
by the Lord Jesus, that
as ye have received of
us how ye ought to
walk and to please
God, so ye would a-
bound more and more.
2 For ye know what
commandments we
gave you by the Lord
Jesus. 3 For this is
the will of God, even
your sanctification,
that ye should abstain
from fornication :
4 that every one of you
should know how to
possess his vessel in
sanctification and ho-
nour ; 5 not in the lust
of concupiscence, even
as the Gentiles which
know not God : 6 that
no man go beyond and
defraud his brother in
any matter : because
that the Lord is the
avenger of all such, as
we also have fore-
warned you and testi-
fied. 7 For God hath
not called us unto un-
cleanness, but unto
holiness. 8 He there-
fore that despiseth, des-
piseth not man, but
God, who hath also
given unto us his holy
Spirit.

4 Ἦ τοῖς λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρα-
For the rest then, brethren, we beseech you and we
καλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν
exhort in [the] Lord Jesus, even as ye received from us
τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισ-
how it behoves you to walk and please God, that ye should
σεύητε μᾶλλον. 2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν.
abound more. For ye know what injunctions we gave
ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3 τοῦτο γὰρ ἐστὶν ἡ θέλησις τοῦ
you through the Lord Jesus. For this is the will
θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,
God's, your sanctification, to abstain [for] you from fornication,
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκεῦος κτᾶσθαι ἐν
to know each of you [how] his own vessel to possess in
ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ
sanctification and honour, (not in passion of lust even as also
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν.) 6 τὸ μὴ ὑπερβαίνειν καὶ
the nations who know not God,) not to go beyond and
πλεονεκτεῖν ἐν τῇ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκ-
to overreach in the matter his brother ; because [the] a-
δικὸς ἐστὶν ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ
venger [is] the Lord concerning all these things, even as also
προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
we told before you and fully testified. For not called
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. 8 τοιγαροῦν
So then
ὁ ἀθετῶν, οὐκ ἀνθρώπων ἀθετεῖ, ἀλλὰ τὸν θεόν, τὸν
he that sets aside, not man sets aside, but God, who
καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.
also gave his Spirit Holy to us.

ο ; (ending the question at ἡμῶν) GA. d ὑπερεκπερισσοῦ GLTTAW. * — χριστὸς LTTA.
f — χριστοῦ LTTAW. s + ἀμήν Amen [L]T. h — Τὸ LTTAW. i + ἵνα that LTTA.
k + καθὼς καὶ περιπατεῖτε even as also ye are walking LTTAW. l + [τὸ] (read the will
of God) L. m — ὁ (read [the]) LTTA. n προείπομεν G. o ἀλλὰ TTr. p — καὶ LTTA.
q δίδοντα gives LTTA. r αὐτοῦ τὸ πνεῦμα L. s ὑμᾶς you LTTAW.

9 **Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε** ^{γρά-}
 Now concerning brotherly love ^{no} need ^{ye} have [for me] to
 φεῖν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι ἐστε εἰς τὸ ἀγαπᾶν
 write to you, for yourselves ye taught of God are for to love
 ἀλλήλους. 10 **καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-**
 one another. For also ye do this towards all the bre-
 φούς ^{τοὺς} ἐν ὅλῃ τῇ Μακεδονίᾳ. **παρακαλοῦμεν δὲ ὑμᾶς,**
 them who [are] in the whole of Macedonia; but we exhort you,
 ἀδελφοί, περισσεύειν μᾶλλον, 11 **καὶ φιλοτιμῆσθαι ἡσυχάζειν**
 brethren, to abound more, and endeavour earnestly to be quiet
 καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν
 and to do your own things, and to work with own hands
 ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 **ἵνα περιπατῆτε εὐ-**
 your, even as on you we enjoined, that ye may walk be-
 σχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.
 comingly towards those without, and of no one need may have.

13 **Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ**
 Not I do wish but you to be ignorant, brethren, concerning
 τῶν ἱκεκοιμημένων, ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ
 those who have fallen asleep, that ye be not grieved, even as also the rest
 οἱ μὴ ἔχοντες ἐλπίδα. 14 **εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέ-**
 who have no hope. For if we believe that Jesus died
 θανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας
 and rose again, so also God those who are fallen asleep
 διὰ τοῦ Ἰησοῦ ἀξει σὺν αὐτῷ. 15 **τοῦτο γὰρ ὑμῖν λέ-**
 through Jesus will bring with him. For this to you we
 γομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-
 say in [the] word of [the] Lord, that we the living who re-
 λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν
 main to the coming of the Lord, in no wise may anticipate
 τοὺς κοιμηθέντας. 16 **ὅτι αὐτὸς ὁ κύριος ἐν κελεύσ-**
 those who are fallen asleep; because himself the Lord with a shout of com-
 ματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ κατα-
 mand, with voice archangel's and with trumpet of God shall
 βήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται
 descend from heaven, and the dead in Christ shall rise
 πρῶτον. 17 **ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα**
 first; then we the living who remain, together
 σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν
 with them shall be caught away in [the] clouds for [the] meeting
 τοῦ κυρίου εἰς αἶρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσό-
 of the Lord in [the] air; and thus always with [the] Lord we shall
 μεθα. 18 **ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.**
 be. So encourage one another with these words.

5 **Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν**
 But concerning the times and the seasons, brethren, no need
 ἔχετε ὑμῖν γράφεσθαι. 2 **αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι**
 ye have for you to be written [to], for yourselves accurately ye know that
 ἡ ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
 the day of [the] Lord as a thief by night so comes.
 3 **ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί-**
 For when they may say, Peace and security, then sud-
 διος αὐτοῖς ἐφίσταται. 4 **ὁλερὸς, ὥσπερ ἡ ὥδιν τῇ**
 den upon them comes destruction, as travail to her

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

V. But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman

ἔχομεν we have L. ὅτι — τοὺς LIT[Tr]. ὡς — ἰδίαις OWN LIT[Tr]AW. ὅτι — θέλομεν we do wish GLIT[Tr]AW. ὅτι κοιμημένων are falling asleep LIT[Tr]. ὡς — ἡ (read [the]) LIT[Tr][A]W. ὡς — γὰρ for GLIT[Tr]; [δὲ] but L. ἐφίσταται TIT.

with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

ἐν γαστρί· ἐχούσθ, καὶ οὐ μὴ ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ. 5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας; οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. 7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθύοντες νυκτὸς μεθύουσιν. 8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In everything give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἶδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ, καὶ νοθεύοντες ὑμᾶς, 13 καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. 14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοθεύετε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδοῦν, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδιαλείπτως προσεύχεσθε. 18 ἐν παντὶ εὐχαριστεῖτε τοῦτο γὰρ θελημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα [is the] will of God in Christ Jesus towards you; the Spirit μὴ ὀσβέννυτε. 20 προφητείας μὴ ἐξουθενεῖτε. 21 πάντα

εἰς ὑμᾶς ἡ ἡμέρα LW.

κλέπτας thieves L.

+ γὰρ for (all) GLTTRAW.

— καὶ

LTTT[A].

εἰς ἀλλὰ TTRa.

ὑπὲρ ἐκπερισσοῦ LTTT[A]; ὑπὲρ ἐκπερισσοῦ GW.

αὐτοὺς (read with them) TTR.

ἀποδοῦν T.

— καὶ LTTT.

α + ἐστίν is L.

ὀσβέννυτε.

νυτε z. + δὲ but (all things) GLTTRAW.

δοκιμάζετε τὸ καλὸν κατέχετε. 22 ἀπὸ παντὸς εἵδους πονη-
 prove, the right hold fast; from every form of wicked-
 ροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι
 ness abstain. Now ¹himself ²the ³God ⁴of ⁵peace ⁶may sanctify
 ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ
 you wholly; and ¹entire ²your ³spirit ⁴and ⁵soul
 καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν
¹and ²body ³blameless ⁴at ⁵the ⁶coming ⁷of ⁸our ⁹Lord
 Ἰησοῦ χριστοῦ τηρηθεῖη. 24 πιστὸς ὁ καλῶν ὑμᾶς,
¹⁰Jesus ¹¹Christ ¹²may ¹³be ¹⁴preserved. [He is] faithful who calls you,
 ὃς καὶ ποιήσει. 25 Ἀδελφοί, προσεύχεσθε ἅ περὶ ἡμῶν.
 who also will perform [it]. Brethren, pray for us.
 26 ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.
 Salute ¹the ²brethren ³all with ⁴a ⁵kiss ⁶holy.
 27 ὀρκίζω ὑμᾶς τὸν κύριον ἀναγνώσθηναι τὴν ἐπιστο-
 I adjure you [by] the Lord [that] be read the epistle
 λην πᾶσιν τοῖς ἁγίοις ἀδελφοῖς. 28 ἡ χάρις τοῦ κυρίου ἡμῶν
 to all the holy brethren. The grace of our Lord
 Ἰησοῦ χριστοῦ μεθ' ὑμῶν. Ἀμήν.
 Jesus Christ [be] with you. Amen.

Ἦ Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.
 To [the] Thessalonians first written from Athens.

which is good. 22 Ab-
 stain from all appear-
 ance of evil. 23 And the
 very God of peace
 sanctify you wholly;
 and I pray God your
 whole spirit and soul
 and body be preserved
 blameless unto the
 coming of our Lord
 Jesus Christ. 24 Faith-
 ful is he that calleth
 you, who also will do
 it. 25 Brethren, pray
 for us. 26 Greet all the
 brethren with an holy
 kiss. 27 I charge you
 by the Lord that this
 epistle be read unto all
 the holy brethren.
 28 The grace of our
 Lord Jesus Christ be
 with you. Amen.

Ἡ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.
 THE TO [THE] THESSALONIANS EPISTLE SECOND.

ΠΑΥΛΟΣ καὶ Σίλουανδς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ-
 Paul and Silvanus and Timotheus, to the assembly of The-
 σαλονικιῶν ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ.
 salonians in God ¹Father ²our and Lord Jesus Christ.
 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
 Grace to you and peace from God ¹Father ²our and Lord
 Ἰησοῦ χριστοῦ.
 Jesus Christ.

PAUL, and Silvanus,
 and Timotheus, unto
 the church of the
 Thessalonians in God
 our Father and the
 Lord Jesus Christ;
 2 Grace unto you, and
 peace, from God our
 Father and the Lord
 Jesus Christ.

3 Εὐχαριστοῦν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,
 To ¹thank ²we ³ought God always concerning you,
 ἀδελφοί, καθὼς αἰεὶ ἔστιν, ὅτι ὑπεραυξάνει ἡ πίστις
 brethren, even as meet it is, because increases exceedingly ¹faith
 ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν
 your, and abounds the love of ¹one ²each of ³all you
 εἰς ἀλλήλους· 4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ¹καυχᾶσθαι ἐν
 to one another; so as for us ourselves ¹in you ²to boast in
 ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως
 the assemblies of God for your endurance and faith
 ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέ-
 in all your persecutions and the tribulations which ye are
 χεσθε, ὃ ἐνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
 bearing; a manifest token of the righteous judgment of God, for

3 We are bound to
 thank God always for
 you, brethren, as it is
 meet, because that
 your faith groweth
 exceedingly, and the
 charity of every one
 of you all toward each
 other aboundeth; 4 so
 that we ourselves glory
 in you in the churches
 of God for your pa-
 tience and faith in all
 your persecutions and
 tribulations that ye
 endure; 5 which is a
 manifest token of the
 righteous judgment of
 God, that ye may be

1 + [καὶ] also L. 2 ἐνορκίζω LITTAW. 3 — ἁγίοις LITTA. 4 — ἀμήν GLTTAW.
 5 — the subscription OLTW; Πρὸς Θεσσαλονικεῖς α'. ΤΙ.
 6 + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Πρὸς Θεσσαλονικεῖς β'
 LITTAW. 7 — ἡμῶν (read [the]) LITTA. 8 αὐτοὺς ἡμᾶς TITTA. 9 ἐγκαυχᾶσθαι
 (in- T) LITTA.
 35

counted worthy of the kingdom of God, for which ye also suffer: 6 seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς
 *to be *accounted *worthy 'you of the kingdom of God, for which
 καὶ πάσχετε· ὅ ἐπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι
 also ye suffer; if at least righteous [it is] with God to recompense
 τοῖς θλίβουσιν ὑμᾶς θλίψιν, 7 καὶ ὑμῖν τοῖς θλιβο-
 to those who oppress you tribulation, and to you that are op-
 μένοις ἀνεστιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ
 pressed repose with us, at the revelation of the Lord Jesus
 ἀπ' οὐρανοῦ μετ' ἀγγέλων βυνάμεως αὐτοῦ, 8 ἐν *πυρὶ φλογός,¹
 from heaven with [the] angels of his power, in a fire of flame,
 διδόντος ἐκδίκην τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ
 awarding vengeance on those that *not 'know God, and those that *not
 ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ ἁριστοῦ.²
 'obey the glad tidings of our Lord Jesus Christ,
 9 οἵτινες οἰκνῇ τίσουσιν, ὅλεθρον³ αἰώνιον, ἀπὸ
 who [the] penalty shall suffer, *destruction *eternal, from [the]
 προσώπου τοῦ κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,
 presence of the Lord, and from the glory of his strength,
 10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ
 when he shall have come to be glorified in his saints and
 θαυμάσθῃναι ἐν πᾶσιν τοῖς *πιστεύουσιν,⁴ ὅτι ἐπιστεύθη
 to be wondered at in all them that believe, (because *was *believed
 τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 εἰς ὃ
 our *testimony *to *you,) in that day. For which
 καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ
 also we pray always for you, that *you may *count *worthy
 τῆς κλήσεως ὁ θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν
 of *the *calling *our *God, and may fulfil every good pleasure
 ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· 12 ὅπως ἐν-
 of goodness and work of faith with power, so that may
 δοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἁριστοῦ⁵ ἐν ὑμῖν,
 be glorified the name of our Lord Jesus Christ in you,
 καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ
 and ye in him, according to the grace of our God and
 κυρίου Ἰησοῦ χριστοῦ.
 of [the] Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ

Now we beseech you, brethren, by the coming

II. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 who opposeth and exalteth himself above all that is called

κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
 of our Lord Jesus Christ and our gathering together to
 αὐτόν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός,
 him, for *not *quickly *to be *shaken *you in mind,
 *μήτε⁶ θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε
 nor to be troubled, neither by spirit, nor by word, nor
 δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ
 by epistle, as if by us, as that is present the day of the
 ἁριστοῦ.⁷ 3 Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδὲνα τρόπον⁸
 Christ. Not anyone *you *should *deceive in any way,
 (lit. no)

ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον
 because [it will not be] unless shall have come the apostasy first,
 καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας,⁹ ὁ υἱὸς
 and shall have been revealed the man of sin, the son
 τῆς ἀπωλείας, 4 ὁ ἀντικείμενος καὶ ὑπεραίρούμενος ἐπὶ πάντα
 of perdition, he who opposes and exalts himself above all

* φλογὶ πυρὸς a flame of fire LTRW.

¹ — χριστοῦ [L]ITTA.

² ὁλεθρὸν, (read fatal,

eternal) L. ³ πιστεύασιν believed GLTTAW.

⁴ — χριστοῦ [L]ITTAW.

⁵ μηδὲ LITTAW.

⁶ κυρίου Lord GLTTAW,

⁷ ἀνομίας of lawlessness TR,

λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν
 called God or object of veneration: so as for him in the temple
 τοῦ θεοῦ ὡς θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστίν
 of God as God to sit down, setting forth himself that he is
 θεός. 5 οὐ μνημονεύετε ὅτι ἐτι ὄν πρὸς ὑμᾶς, ταῦτα
 God. Do ye not remember that, yet being with you, these things
 ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀπο-
 I said to you? And now that which restrains ye know, for
 καλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. 7 τὸ γὰρ μυστήριον
 'revealed' him in his own time. For the mystery
 ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων
 'already' 'is' 'working' of 'lawlessness'; only [there is] he who restrains
 ἄρτι ἕως ἐκ μέσου γένηται. 8 καὶ τότε ἀποκαλυ-
 at present until out of [the] midst he be [gone], and then will be re-
 φθῆσεται ὁ ἄνομος, ὃν ὁ κύριος ἁναλώσει τῷ
 vealed the lawless [one], whom the Lord will consume with the
 πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ
 breath of his mouth, and annul by the appearing
 τῆς παρουσίας αὐτοῦ. 9 οὗ ἐστίν ἡ παρουσία κατ'
 of his coming; whose 'is' 'coming' according to [the]
 ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν
 working of Satan in every power and signs and wonders
 ψεύδους, 10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς
 of falsehood, and in every deceit of unrighteousness in them that
 ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο
 perish, because the love of the truth they received not
 εἰς τὸ σωθῆναι αὐτούς. 11 καὶ διὰ τοῦτο πέμψει
 for 'to be' 'saved' them. And on account of this 'will' send
 αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς
 'to' them 'God' a working of error, for 'to' believe them
 τῷ ψεύδι. 12 ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες
 what [is] false, that may be judged all who believed not
 τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ.
 the truth, but delighted in unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ
 But we ought to give thanks to God always concerning
 ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ κυρίου, ὅτι ἔειλετο ὑμᾶς
 you, brethren beloved by [the] Lord, that 'chose' you
 ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος
 'God' from [the] beginning to salvation in sanctification of [the] Spirit
 καὶ πίστει ἀληθείας, 14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ
 and belief of [the] truth; whereto he called you by
 εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου
 our glad tidings, to [the] obtaining of [the] glory of 'Lord
 ἡμῶν Ἰησοῦ χριστοῦ. 15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ
 'our' Jesus Christ. So then, brethren, stand firm, and
 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου
 hold fast the traditions which ye were taught, whether by word
 εἴτε δι' ἐπιστολῆς ἡμῶν. 16 αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
 or by our epistle. But 'himself' 'Lord' 'our' 'Jesus
 χριστός, καὶ ὁ θεός καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς
 'Christ, and 'God 'and 'Father 'our, who loved us, and hath

God, or that is wor-
 shipped; so that he
 as God sitteth in the
 temple of God, shew-
 ing himself that he is
 God. 5 Remember ye
 not, that, when I was
 yet with you, I told
 you these things?
 6 and now ye know
 what withholdeth that
 he might be revealed
 in his time. 7 For the
 mystery of iniquity
 doth already work:
 only he who now let-
 teth will let, until he
 be taken out of the
 way. 8 And then shall
 that Wicked be reveal-
 ed, whom the Lord
 shall consume with
 the spirit of his mouth,
 and shall destroy with
 the brightness of his
 coming: 9 even him,
 whose coming is after
 the working of Satan
 with all power and
 signs and lying won-
 ders, 10 and with all
 deceivableness of un-
 righteousness in them
 that perish; because
 they received not the
 love of the truth, that
 they might be saved.
 11 And for this cause
 God shall send them
 strong delusion, that
 they should believe a
 lie: 12 that they all
 might be damned who
 believed not the truth,
 but had pleasure in
 unrighteousness.

13 But we are bound
 to give thanks alway
 to God for you, bre-
 thren beloved of the
 Lord, because God
 hath from the begin-
 ning chosen you to sal-
 vation through sanc-
 tification of the Spirit
 and belief of the
 truth: 14 wherunto
 he called you by our
 gospel, to the obtain-
 ing of the glory of our
 Lord Jesus Christ.
 15 Therefore, brethren,
 stand fast, and hold
 the traditions which
 ye have been taught,
 whether by word, or
 our epistle. 16 Now
 our Lord Jesus Christ
 himself, and God, even
 our Father, which hath
 loved us, and hath

* — ὡς θεὸν GLTTAW.

* ἀνέλκει will slay LTTA.

* πέμπει sends LTTAW.

* righteousness [L] TTT[A].
 is us L * + ὁ the L

* αὐτοῦ (read his time) TTT.

* — τῆς LTTAW.

* ἀπαντες TTTA.

* ἔειλετο GLTTAW.

* — ὁ [L] TTT. * ὁ LTTA.

* + Ἰησοῦς Jesus GLTTAW.

* — ἐν (read τοῖς to them that) LTTAW.

* ἀλλά TTT.

* — ἐν (read ἀδικία in

* ἀπαρχὴν L. * + καὶ also T.

given us everlasting consolation and good hope through grace, 17 comfort your hearts, and establish you in every good word and work.

καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, and gave [us] "encouragement 'eternal and "hope 'good by grace, 17 παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηριζαὶ ὑμᾶς¹ may he encourage your hearts, and may he establish you ἐν παντὶ λόγῳ καὶ ἔργῳ² ἀγαθῷ.³ in every "word "and "work 'good.

III. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 3 and that we may be delivered from unreasonable and wicked men: for all men have not faith. 3 But the Lord is faithful, who shall establish you, and keep you from evil. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

3 Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ For the rest, pray, brethren, for us, that the λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς word of the Lord may run and may be glorified, even as also with ὑμᾶς, 2 καὶ ἵνα ῥυθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν you; and that we may be delivered from perverse and wicked ἀνθρώπων. οὐ γὰρ πάντων ἡ πίστις. 3 πιστὸς men, for "not "of 'all ["is] 'faith ["the 'portion]. "Faithful δέ ἐστιν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει "but is the Lord, who will establish you and will keep [you] ἀπὸ τοῦ πονηροῦ. 4 πεποιθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, from evil. But we trust in [the] Lord as to you, ὅτι 5 παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ that the things which we charge you, both ye are doing and ποιήσετε. 5 ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς will do. But "the "Lord "may direct your hearts into τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς ὑπομονὴν τοῦ χριστοῦ. the love of God, and into [the] endurance of the Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 not because we have not power, but to make ourselves an example unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Je-

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Now we charge you, brethren, in [the] name κυρίου. ἡμῶν Ἰησοῦ χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παν- of our Lord Jesus Christ, [that] "withdraw "ye from every τὸς ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ κατὰ τὴν brother "disorderly "walking, and not according to the παράδοσιν ἣν ἐπαρέλαβεν παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε tradition which he received from us. For "yourselves "ye know πῶς δεῖ μιμεῖσθαι ἡμᾶς ὅτι οὐκ ἠτακτήσαμεν how it behoves [you] to imitate us, because we behaved not disorderly ἐν ὑμῖν, 8 οὐδὲ ὠρεᾶν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' among you; nor for nought bread did we eat from anyone; but ἐν κόπῳ καὶ μόχθῳ, ἡμέρας καὶ νύκτας ἐργαζόμενοι, πρὸς τὸ in labour and toil, night and day working, for μὴ ἐπιβαρῆσαι τινα ὑμῶν. 9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, not to be burdensome to anyone of you. Not that we have not authority, ἀλλ' ἵνα ἐαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. but that ourselves a pattern we might give to you for to imitate us. 10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν, For also when we were with you this we charged you, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίειν. 11 ἀκούομεν that if anyone does not wish to work, neither let him eat. "We "hear γὰρ τινὰς περιπατούντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζο- "for some are walking among you disorderly, not at all work- μένους, ἀλλὰ περιεργαζόμενους. 12 τοῖς δὲ τοιοῦτοις παραγ- ing, but being busybodies. Now such we γέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ charge and exhort by our Lord Jesus

¹ — ὑμᾶς (read [you]) LITRAW. ² ἔργῳ καὶ λόγῳ LITRAW. ³ ὁ θεός God L. ⁴ — ὑμῖν [L]ITRA. ⁵ + [καὶ ἐποίησατε] ye did L. ⁶ — καὶ [L]ITRA. ⁷ + τὴν the GLITRAW. ⁸ — ἡμῶν (read the Lord) [L]A. ⁹ ἐπαρέλαβον they received GLATW; ἐπαρέλαβετε ye received LITRA. ¹⁰ ἀλλὰ LITRA. ¹¹ νυκτὸς καὶ ἡμέρας LITRA. ¹² ἐν κυρίῳ Ἰησοῦ χριστῷ in [the] Lord Jesus Christ LITRA.

χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον
 Christ, that with quietness working, their own bread
 ἐσθίωσιν. 13 ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκαθήσητε καλοποιοῦν-
 they may eat. But ye, brethren, do not lose heart [in] well-doing.
 τες. 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπι-
 But if anyone obey not our word by the epis-
 στολῆς, τοῦτον σημειώσθε· καὶ ἢ μὴ συναναμίγνυσθε αὐτῷ,
 tile, that [man] mark and associate not with him,
 ἵνα ἐντραπή. 15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ
 that he may be ashamed; and not as an enemy esteem [him], but
 νουθετεῖτε ὡς ἀδελφόν. 16 αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
 admonish [him] as a brother. But himself the Lord of peace
 δῶν ὑμῖν τὴν εἰρήνην διὰ παντός ἐν παντί τρόπῳ. ὁ
 in every epistle; so I write. The grace of our Lord
 κύριος μετὰ πάντων ὑμῶν.
 Lord [be] with all you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον
 The salutation by my [own] hand of Paul, which is [the] sign
 ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. 18 ἡ χάρις τοῦ κυρίου ἡμῶν
 in every epistle; so I write. The grace of our Lord
 Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.
 Jesus Christ [be] with all you. Amen.

sus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother. 16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.
 To [the] Thessalonians second written from Athens.

Ἡ ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ. THE TO TIMOTHY EPISTLE FIRST.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν
 Paul, apostle of Jesus Christ according to [the] command
 θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου Ἰησοῦ χριστοῦ τῆς
 of God our Saviour, and of [the] Lord Jesus Christ
 ἐλπίδος ἡμῶν, 2 Τιμοθέε, γνησίῳ τέκνῳ ἐν πίστει· χάρις,
 our hope, to Timotheus, [my] true child in faith; grace,
 ελεος, εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ χριστοῦ Ἰησοῦ
 mercy, peace, from God our Father and Christ Jesus
 τοῦ κυρίου ἡμῶν.
 our Lord.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ,
 Even as I besought thee to remain in Ephesus, [when I was]
 πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ
 going to Macedonia, that thou mightest charge some not
 ἑτεροδιδασκαλεῖν, 4 μὴ δὲ προσέχειν μύθοις καὶ γενεαλογίαις
 to teach other doctrines, nor to give heed to fables and genealogies
 ἀπεράντοις, αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονο-
 interminable, which questionings bring rather than adminis-
 μίαν θεοῦ τὴν ἐν πίστει· 5 τὸ δὲ τέλος τῆς παραγγελίας
 tration God's which [is] in faith. But the end of the charge
 ἐστὶν ἡ εἰρήνη τοῦ κυρίου ἡμῶν.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is cha-

* ἐν LTTAW. * — καὶ LTTA. * μὴ συναναμίγνυσθαι not to associate yourselves with LTTA. * τόπῳ place L. * — ἀμήν TTTA. * — the subscription GLTW; Πρὸς Θεσσαλονικεῖς β' TTA.

* + Παύλου τοῦ Ἀποστόλου of the Apostle Paul ε; + Παύλου σ; Πρὸς Τιμόθεον α' LTTAW. * χριστοῦ Ἰησοῦ TTTAW. * — κυρίον GLTTAW. * χριστοῦ Ἰησοῦ GLTTAW. * — ἡμῶν (read [the]) LTTAW. * ἐκζητήσεις TTTA. * οἰκοδομίαν building up ε.

rity out of a pure heart, and of a good conscience, and of faith unfeigned: 6 from which some having swerved have turned aside unto vain jangling; 7 desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 8 But we know that the law is good, if a man use it lawfully; 9 knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 according to the glorious gospel of the blessed God, which was committed to my trust. 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 18 This charge I com-

ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστει ἄνυποκρίτου· 6 ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, 7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν, μήτε περὶ τίνων διαβεβαίουνται. 8 οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως ἡχῇται· 9 εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοιοι δὲ καὶ ἀνυποτάκτοι, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλώσι καὶ μητραλώσι, ἀνδροφόνοις, 10 πόρνοις, ἀρσενοκοῖταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγαινούσῃ διδασκαλίᾳ ἀντίκειται, 11 κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθη ἐν ἐγώ. 12 καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, 13 τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ὅλλ' ἡλεήθη, ὅτι ἄγνοῶν ἐποίησα ἐν ἀπιστίᾳ· 14 ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ. 16 ἀλλὰ διὰ τοῦτο ἡλεήθη, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. 18 ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προ-

ἡ χρήσηται L. ἡ πατρολώσις LTTA. ἡ μητρολώσις LTTA. ἡ — καὶ LTTA. ἡ — καὶ με me (being) L. ὁ ἀλλὰ LTTAW. ὁ χριστὸς Ἰησοῦς LTA. ὁ πᾶσαν LTTAW. ὁ — σοφῷ GLTTAW.

αγούσας ἐπὶ σε προφητείας, ἵνα ^αστρατεύῃ ^βἐν αὐταῖς τὴν
^{before} ^{as} ^{to} ^{these} ^{prophecies,} that thou mightest war by them the
καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,
good warfare, holding faith and ^agood conscience;
ἣν ^γτινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν·
which [conscience] some, having cast away, as to faith made shipwreck;
20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ
of whom are Hymenæus and Alexander, whom I delivered up
σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.
to Satan, that they may be disciplined not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,
I exhort therefore, first of all, to be made supplications,
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώ-
prayers, intercessions, thanksgivings, for all men;
πων, 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,
for kings and all that in dignity are,
ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
that a tranquil and quiet life we may lead in all piety and
σεμνότητι· 3 τοῦτο· γὰρ ^δκαλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ
gravity; for this [is] good and acceptable before
σωτήρος ἡμῶν θεοῦ, 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι
our Saviour God, who all ^εmen ^ζwishes to be saved
καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. 5 εἷς γὰρ θεός, εἷς καὶ
and ^ηto ^θknowledge ^ιof [the] ^κtruth ^λto ^μcome. For ^νone ^ξGod ^ο[is], and one
μεσίτης θεοῦ καὶ ἀνθρώπων, ^πἄνθρωπος ^ρχριστὸς ^ςἸη-
[the] mediator of God and men, [the] man Christ Je-
σοῦς, 6 ὁ δούς ἑαυτόν ἀντίλυτρον ὑπὲρ πάντων, ^τὸ μαρ-
^ςus, who gave himself a ransom for all, the tes-
τύριον ^θκαίρις ^ιἰδίους, 7 εἷς δ' ἐτέθην ἐγὼ
timony [to be rendered] in ^κtimes ^λits ^μown, to which ^νwas ^ξappointed ^οI
κήρυξ καὶ ἀπόστολος· ^πἀλήθειαν ^ρλέγω ^ςἐν ^τχριστῷ, ^θοὐ
a herald and apostle, ([the] truth I speak in Christ, ^ιnot
ψεύδομαι· ^κδιδάσκαλος ^λἐθνῶν, ^μἐν ^νπίστει καὶ ^ξἀληθείᾳ.
^οI ^πdo lie,) a teacher of [the] nations, in faith and truth.

8 Βούλομαι οὖν προσεῖχεσθαι τοὺς ἀνδρας ἐν παντί τόπῳ,
I will therefore ^αto ^βpray ^γthe ^δmen in every place,
ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·
lifting up holy hands apart from wrath and reasoning.
9 ὡσαύτως ^κκαὶ ^λἡτὰς ^μγυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ
In like manner also the women in ^νguise ^ξseemly with
αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν,
modesty and discreetness to adorn themselves, not with platings,
^αἢ ^βχρυσῷ, ^γἢ μαργαρίταις, ^δἢ ἱματισμῷ πολυτελεῖ, 10 ^εἀλλ'
or gold, or pearls, or ^ζclothing ^ηcostly, but
ὃ ^θπρέπει ^ιγυναῖξιν ^κἐπαγγελλομέναις ^λθεοσέβειαν, ^μδι'
what is becoming to women ^νprofessing [the] fear of God, by
ἐργῶν ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ
^οworks ^πgood. ^ρA ^ςwoman ^τin ^θquietness ^ιlet ^κlearn in all
ὑποταγῇ· 12 ^λγυναικὶ ^μδὲ διδάσκειν ^νοὐκ ἐπιτρέπω, οὐδὲ αὐ-
subjection; but a woman to teach I do not allow, nor to exercise
θεντεῖν ἀνδρός, ^αἀλλ' ^βεἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ
authority over man, but to be in quietness; for Adam
πρῶτος ἐπλάσθη, εἶτα Εὐα. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ
first was formed, then Eve: and Adam was not deceived; but the

mit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 holding faith, and a good conscience; which some having put away concerning faith have made shipwreck; 20 of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blas- pheme.

II. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 who gave himself a ransom for all, to be testified in due time. 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 but (which becometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but

^α στρατεύου TTt. ^β — γὰρ for LTTt. ^γ — τὸ μαρτύριον L. ^δ — ἐν χριστῷ GLTTtAW.
^ε — καὶ LT[Tr]. ^ζ — τὰς LTTtAW. ^η καὶ and LTTtA. ^θ χρυσίῳ L. ^ι ἀλλὰ W.
^κ διδάσκειν δὲ γυναῖκὶ LTTtA. ^λ ἀλλὰ LTr.

the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

γυνή *ἀπατηθεῖσα" ἐν παραβάσει γέγονεν· 15 σωθήσεται δὲ ὡς διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

III. This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 one that ruleth well his own house, having his children in subjection with all gravity; 5 (for if a man know not how to rule his own house, how shall he take care of the church of God?) 6 not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly: 15 but if I tarry long, that thou mayest

3 Πιστὸς ὁ λόγος· εἴ τις ἐπίσκοπὸς ὀρέγεται, Faithful [is] the word: if any *oversership stretches *forward *to καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπί- of *good *a work he is desirous. It behoves then the overseer irreproach- ληπτον εἶναι, μᾶς γυναικὸς ἄνδρα, ἡνθάλεον, σῶφρονα, able to be, *of *one *wife *husband, sober, discreet, κόσμιον, φιλόξενον, διδακτικόν· 3 μὴ πάροινον, μὴ πλήκτην, decorous, hospitable, apt to teach; not given to wine, not a striker, μὴ αἰσχροκερδῆ, ἄλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον· not greedy of base gain, but gentle, not contentious, not loving money; 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν his own house well ruling, [his] children having in ὑποταγῇ μετὰ πάσης σεμνότητος· 5 εἰ δέ τις τοῦ ἰδίου οἴκου subjection with all gravity; (but if one his own house προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; [how] to rule knows not, how [the] assembly of God shall he take care of?) 6 μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπίσθ not a novice, lest being puffed up, into [the] crime *he *may *fall τοῦ διαβόλου. 7 δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν *of *the *devil. But it behoves *him also a *testimony *good ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς οὐνειδισμόν ἐμπίσθ καὶ to have from those without, lest into reproach he may fall and [the] παγίδα τοῦ διαβόλου. 8 Διακόνους ὡσαύτως σεμνοὺς, μὴ snare of the devil. Those who serve, in like manner grave, not διλόγους, μὴ οἶνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, double-tongued, not to *wine *much given, not greedy of base gain, 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει holding the mystery of the faith in *pure *a conscience. 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἰτα διακονείτωσαν, And these also let them be proved first, then let them serve, ἀνέγκλητοι ὄντες. 11 γυναῖκας ὡσαύτως σεμνάς, μὴ δια- *unimpeachable *being. Women in like manner grave, not blam- βόλους, ἡνθαλέους, πιστάς ἐν πάσιν. 12 διάκονοι ἔστω- derers, sober, faithful in all things. *Those *who *serve *let σαν μᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι *be *of *one *wife *husbands, [*their] *children *well *ruling καὶ τῶν ἰδίων οἴκων. 13 οἱ γὰρ καλῶς διακονήσαντες, βαθύν and their own houses. For those well having served, a *degree ἑαυτοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρρησίαν ἐν *for *themselves *good acquire, and much boldness in πίστει τῇ ἐν χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε τάχιον· These things to thee I write, hoping to come to thee more quickly;

15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν but if I should delay, that thou mayest know how it behoves [one] in [the] οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ house of God to conduct oneself, which is [the] assembly of *God [*the]

* ἀπατηθεῖσα LITTA.W.

αἰσχροκερδῆ GLTTA.W.

ἡνθαλέους EGLTTA.W.

† ἀνεπίληπτον LITTA.

‡ ἀλλὰ LIT.

— ἐν τάχει quickly LIT.

§ ἡνθάλεον EGLTTA.W.

h — μὴ

k — αὐτὸν (read δεῖ it is necessary) LITTA.

ζώντος, στῆλος καὶ ἐδραίωμα τῆς ἀληθείας. 16 καὶ ὁμολο-
 "living, pillar and base of the truth. And confes-
 γουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ἡθεὸς
 sedly great is the "of "piety "mystery: God
 ἐφανερῶθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγ-
 was manifested in flesh, was justified in [the] Spirit, was seen by
 γέλοις. ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ,
 angels, was proclaimed among [the] nations, was believed on in [the] world,
 ὁ ἀνελήφθη ἐν δόξῃ.
 was received up in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀπο-
But the Spirit expressly speaks, that in latter times "shall

σῆσουσιν αὐτοὺς τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις
 *depart *from *some the faith, giving heed to *spirits *deceiving
 καὶ διδασκαλίαις δαιμονίων 2 ἐν ὑποκρίσει ψευδολόγων,
 and teachings of demons in hypocrisy of speakers of lies,
 ῥεκαταυτηρισμένων^α τὴν ἰδίαν συνείδησιν, 3 καλυπόντων
 being cauterized [as to] their own conscience, forbidding

γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτίσεν εἰς
to marry, [bidding] to abstain from meats, which God created ' for
ἡμετέραν^α μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἰσχυροῦσιν
reception with thanksgiving for the faithful and who know

τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδέν
the truth. Because every creature of God [is] good, and nothing

ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· ὃ ἀγιάζεται
to be rejected, with thanksgiving being received; ²¹it is sanctified

γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως. 6 Ταῦτα ὑποτι-
 'for by 'word 'God's and intercourse [with him]. These things laying

θέμενος τοῖς ἀδελφοῖς, ^{servant, minister} καλὸς ἐσθὶν διάκονος Ἰησοῦ
 before the brethren, 'good 'thou 'wilt 'be 'a 'servant of Jesus

χριστοῦ,¹ ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς
Christ, being nourished with the words of the faith, and of the

καλῆς διδασκαλίας ἣ παρηκολούθηκας. 7 Τοὺς δὲ βεβήλους
good teaching which thou hast closely followed. But the profane

καὶ γράῳδεις μύθους παραιτοῦ· γύμναξε δὲ σεαυτὸν πρὸς
and old wives' fables refuse, but exercise thyself to

εὐσέβειαν· 8 ἡ-γὰρ-σωματικὴν γυμνασίαν πρὸς ὀλίγον ἐστὶν
 piety; for bodily exercise for · a little is

ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγε-
profitable, but piety for everything profitable is, pro-

λῆαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
 mise having of life, of that which [is] now and of that which [is] coming.

9 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. 10 εἰς τοῦτο γὰρ
Faithful [is] the word and of all acception worthy: for, for this

"καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα," ὅτι ἠλπίκαμεν ἐπὶ θεῷ
both we labour and are reproached, because we have hope in a God

Ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.
 'living, who is Preserver of all men, specially of believers.

11 Παράγγελλε ταῦτα καὶ δίδασκε. 12 μηδεὶς σου τῆς

μεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν

λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ^τἐν πνεύματι, ^υἐν πίστει,
word in conduct in love in [the] Spirit in faith.

know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16 And without controversy great is the mystery of godliness : God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

IV. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 for it is sanctified by the word of God and prayer. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, wherunto thou hast attained. 7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. 8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11 These things command and teach. 12 Let no man despise thy youth; but be thou an example of the believers. in word. in

* δὲ WHO GLTTAW. ° ἀνελημφθῇ LTTA. P κεκαυστηριασμένων TT. ° μετὰλημψι
LTTA. ° χριστοῦ Ἰησοῦ LTTAW. ° — καὶ LTT[A]. ° ἀγωνιζόμεθα ὡς εἰσὶναι LTT.
v — ἐν σπύλαις GLTTAW.

conversation, in cha-
rity, in spirit, in faith,
in purity. 13 Till I
come, give attendance
to reading, to exhor-
tation, to doctrina.
14 Neglect not the gift
that is in thee, which
was given thee by pro-
phesy, with the laying
on of the hands of the
presbytery. 15 Medi-
tate upon these things;
give thyself wholly to
them; that thy profit-
ing may appear to all.
16 Take heed unto
thyself, and unto the
doctrine; continue in
them: for in doing
this thou shalt both
save thyself, and them
that hear thee.

ἐν ἀγνείᾳ. 13 ἕως ἔρχομαι, πρόσδεχέ τῇ ἀναγνώσει, τῇ παρα-
in purity. Till I come, give heed to reading, to exhor-
κλήσει, τῇ διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος,
tation, to teaching. Be not negligent of the "in" "thee" "gift",
ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χει-
which was given to thee through prophecy with laying on of the hands
ρῶν τοῦ πρεσβυτερίου. 15 ταῦτα μελέτα, ἐν τούτοις ἴσθι.
of the elderhood. These things meditate on, in them be,
ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν. 16 ἐπεχε
that thy advancement manifest may be among all. Give heed
σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γάρ
to thyself and to the teaching; continue in them; for this
ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.
doing, both thyself thou shalt save and those that hear thee.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακαλεῖ ὡς
An elder do not sharply rebuke, but exhort [him] as
πατέρα· νεωτέρους ὡς ἀδελφούς· 2 πρεσβυτέρας ὡς
a father; younger [men] as brethren; elder [women] as
μητέρας· νεωτέρας ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ. 3 χήρας
mothers; younger as sisters, with all purity. "Widows
τίμα τὰς ὄντως χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ ἐκγονα
'honour that [are] "indeed" "widows"; but if any widow "children" or "descendants"
ἔχει, μαθητεύσασαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν, καὶ
'have, let them learn first [as to] their own house to be pious, and
ἀμοιβὰς ἀποδοῖναι τοῖς προγόνους· τοῦτο γάρ ἐστιν καλὸν
'recompense "to" "render" to [their] parents; for this is good
καὶ ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 ἡ δὲ ὄντως χήρα
and acceptable before God. Now she who [is] "indeed" a "widow",
καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν θεόν, καὶ προσμένει ταῖς
and left alone, has [her] hope in God, and continues
δεήσεων καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· 6 ἡ δὲ
in supplications and prayers night and day. But she that
σπαταλῶσα, ζῶσα τέθνηκεν. 7 καὶ ταῦτα παράγγελλε,
lives in self-gratification, living is dead. And these things charge,
ἵνα ἀνεπίληπτοι ὦσιν. 8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα
that irreproachable they may be. But if anyone his own and specially
τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ
[his] household does not provide for, the faith he has denied, and
ἐστιν ἀπίστου χείρων. 9 Χήρα καταλεγέσθω μὴ
is "than" an "unbeliever" worse. "A" "widow" let be put on the list "not
ἐλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, 10 ἐν
"less" "than" "years" "sixty" "being, of one man wife, in
ἐργοῖς καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξένο-
"works" "good" being borne witness to, if she brought up children, if she enter-
δόχησεν, εἰ ἁγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρ-
tained strangers, if saints' feet she washed, if to the oppressed she impart-
κεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. 11 Νεωτέρας δὲ
ed relief, if every "work" "good" she followed after. But younger
χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ
widows refuse; for when they may have grown wanton against
χριστοῦ, γαμεῖν θέλουσιν, 12 ἔχουσαι κρίμα ὅτι τὴν
Christ, to marry they wish, having judgment because [their]
πρώτην πίστιν ἠθέτησαν. 13 ἅμα δὲ καὶ ἀργαὶ μανθά-
first faith they cast off. And withal also [to be] idle they

ᾧ ~ ἐν (read πᾶσιν to all) LTTFAW.

2 — καλὸν καὶ GLTTFAW.

3 — τὸν [LIT.

4 ἀνεπίληπτοι LITFA.

5 — τῶν LIT[A].

6 προνοεῖται TIT.

7 καταστρηνιάσωσιν

they shall grow wanton against A.

γουνουσιν, περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ
learn, going about to the houses; and not only idle, but
καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δεόντα. 14 βού-
also tattlers and busy-bodies, speaking things [they] ought not.

λομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,
will therefore younger [ones] to marry, to bear children, to rule the house,
μηδεμίαν ἀφορμὴν δίδόναι τῷ ἀντικειμένῳ λοιδωρίας χάριν.
"no "occasion "to "give to the adversary "of "reproach "on "account.

15 ἤδη γάρ τινες ἐξεστράφησαν ὀπίσω τοῦ σατανᾶ. 16 Εἰ τις
For already some are turned aside after Satan. If any
"πιστὸς ἢ" πιστὴ ἔχει χήρας, "ἐπαρκείτω" αὐ-
believing [man] or believing [woman] have widows, let him impart relief to
ταῖς. καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις
them, and not let be burdened the assembly, that to the "indeed "widows

ἐπαρκέσῃ.
it may impart relief.

17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς
The "well "who "take "the "lead "elders of double honour
ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασ-
let be counted worthy, specially those labouring in word and teach-
καλῶς. 18 Λέγει γὰρ ἡ γραφή, "Βοὺν ἀλοῶντα οὐ φι-
ing; for says the scripture, An ox treading out corn "not "thou

μώσεις." καὶ, "Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 Κατὰ
"shalt muzzle, and, Worthy [is] the workman of his hire. Against
πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ
an elder an accusation receive not, unless on [the testi-
δύο ἢ τριῶν μαρτύρων. 20 Τοὺς ἁμαρτάνοντας ἐνώπιον
mony of] two or three witnesses. Those that sin "before

πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. 21 Διαμαρ-
"all "convict, that also the rest "fear "may "have. I earnestly
τύρομαι ἐνώπιον τοῦ θεοῦ καὶ "κυρίου Ἰησοῦ χριστοῦ." καὶ
testify before God and [the] Lord Jesus Christ and

τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς
the elect angels, that these things thou shouldst keep, apart from
προκρίματος, μηδὲν ποιῶν κατὰ "πρόσκλησιν."
prejudice, nothing doing by partiality.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις
Hands quickly on no one lay, nor share in sins

ἀλλοτριαῖς. σεαυτὸν ἀγνὸν τήρει. 23 μηκέτι ὑδροπότει. "ἀλλ'"
of others. Thyself pure keep. No longer drink water, but
οἶνον ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς
"wine "a "little "use on account of thy stomach and "frequent

σου ἀσθενείας. 24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί
"thy infirmities. Of some men the sins manifest
εἰσιν, προάγουσαι εἰς κρίσιν· τισὶν δὲ καὶ ἐπακολουθοῦσιν.
are, going before to judgment; and some also they follow after.

25 ὡσαύτως καὶ τὰ "καλὰ ἔργα" πρόδηλά "έστιν" καὶ τὰ
In like manner also good works manifest are, and those that
ἄλλως ἔχοντα, κρυβήναι οὐ δύναται.
otherwise are, "be "hid "cannot.

6 "Ὅσοι εἰσιν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότας
As many "as "are "under "yoke "bondmen, their own masters

wanton against Christ, they will marry; 12 having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan. 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. 19 Against an elder receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear. 21 Charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest before-

4 - πιστὸς ἢ (read *ἐπαρ.* let her impart relief) LTT[A].

φωμώσεις βοὺν ἀλοῶντα L.

1 πρόσκλησιν advocacy L.

6 but (in like manner) LW.

2 δύναται LTT[A]W.

8 + δὲ but (those that) L[A].

1 ἀλλὰ LTT[A].

2 ἔργα τὰ καλὰ LTT[A]W.

• ἐπαρκέσθω LTT[A].

h χριστοῦ Ἰησοῦ LTT[A]W.

1 - σοῦ (read [thy]) LTT[A].

m + δὲ

• - ἐστὶν LTT[A]; εἰσιν W.

hand; and they that are otherwise cannot be hid.

VI. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, 5 perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I

πάσης τιμῆς ἀξίους ἡγεῖσθωσαν. ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ of all honour worthy let them esteem, that not the name of God
καὶ ἡ διδασκαλία βλασφημῇται. 2 οἱ δὲ πιστοὺς ἔχοντες and the teaching be blasphemed. And they that believing have
δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ masters, let them not despise [them], because brethren they are; but
μᾶλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσιν· καὶ ἀγα- rather let them serve [them], because believing [ones] they are and be-
πητοὶ οἱ τῆς ἐνεργείας ἀντιλαμβάνόμενοι. ταῦτα διδάσκει loved who the good service are being helped by. These things teach
καὶ παρακάλει. 3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ ἡμὴ προσέρχεται and exhort. If anyone teaches other doctrine, and draws not near
ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ sound to words, those of our Lord Jesus Christ, and
τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τετρωγμαι, μηδὲν the according to piety teaching, he is puffed up, nothing
ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας, knowing, but sick about questions and disputes of words,
ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, out of which come envy, strife, evil speakings, suspicions wicked,
5 παραδιatriβαι· διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ vain argumentations corrupted of men in mind, and
ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν destitute of the truth, holding gain to be
εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων. 6 Ἔστιν δὲ πορισμὸς piety; withdraw from such. But is gain
μέγας ἢ εὐσέβεια μετὰ αὐταρκείας. 7 οὐδὲν γὰρ εἰσηνέγκαμεν great piety with contentment. For nothing we brought
εἰς τὸν κόσμον, ὁ δὲ ὅλον ὅτι οὐδὲ ἐξενεγκεῖν τι δύνα- into the world, [it is] manifest that neither to carry out anything are we
μεθα· 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τοῦτοις ἀρ- able. But having sustenance and coverings, with these we shall
κεσθῶμεθα. 9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς be satisfied. But those desiring to be rich, fall into
πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ temptation and a snare and desires many unwise and
βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον hurtful, which sink men into destruction
καὶ ἀπώλειαν. 10 ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλ- and perdition. For a root of all evils is the love
αργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς of money; which some stretching after were seduced from the
πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς. 11 Σὺ faith, and themselves pierced with sorrows many. Thou
δέ, ὦ ἄνθρωπε τοῦ θεοῦ, ταῦτα φεύγε· διώκε δὲ δικαιο- but, O man of God, these things flee, and pursue right-
σύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, ᾠκρότητα· eousness, piety, faith, love, endurance, meekness.
12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς Combat the good combat of the faith. Lay hold
αἰώνιου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὠμολόγησας of eternal life, to which also thou wast called, and didst confess
τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παραγ- the good confession before many witnesses. I

ἢ μὴ προσέρχεται cleaves not to.

διαπατριβαὶ constant quarrellings GLTTrAW.

— ἀφίστασο ἀπὸ τῶν τοιούτων LITTrAW.

— ὅλον (read ὅτι so that) LITTrAW.

— τοῦ

LITTrAW.

πρᾶυπάθειαν meekness of spirit LITTrAW; πρᾶυπαθίαν T.

— καὶ GLTTrAW.

γέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζωοποιούντος τὰ πάντα,
 charge thee before God who quickens all things,
 καὶ χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πι-
 and Christ Jesus who witnessed before Pontius Pi-
 λάτου τὴν καλὴν ὁμολογίαν, 14 τηρῆσαί σε τὴν ἐντολὴν
 late the good confession, that thou keep the commandment with-
 ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ κυρίου
 spotless, irreproachable, until the appearing of Lord
 ἡμῶν Ἰησοῦ χριστοῦ, 15 ἣν καιροῖς ἰδίους δεῖξει ὁ
 our Jesus Christ; which in its own times shall shew the
 μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόν-
 blessed and only Ruler, the King of those being kings
 των καὶ κύριος τῶν κυριευόντων, 16 ὁ μόνος ἔχων ἀθα-
 and Lord of those being lords; who alone has im-
 νασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς
 mortality, in light dwelling unapproachable, whom no man hath seen, nor
 ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος
 of men nor to see is able; to whom honour and power
 αἰώνιον. ἀμήν.
 eternal. Amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ
 To the rich in the present age charge, not
 ὑψηλοφρονεῖν, μηδὲ ἠλπικεῖναι ἐπὶ πλούτῳ ἀδηλότῳ,
 to be high-minded, nor to have hope in riches [the] uncertainty;
 ἀλλ' ἐν τῷ θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν ἅπαντα
 but in God the living, who gives us richly
 σίως πάντα εἰς ἀπόλαυσιν 18 ἀγαθοεργεῖν, πλουτεῖν ἐν
 all things for enjoyment; to do good, to be rich in
 ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς, 19 ἀπο-
 works good, liberal in distributing to be, ready to communicate, trea-
 θησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα
 storing up for themselves a foundation good for the future, that
 ἐπιλάβωνται τῆς αἰωνίου ζωῆς.
 they may lay hold of eternal life.

20 Ὁ Τιμόθεε, τὴν παρακαταθήκην φύλαξον,
 O Timotheus, the deposit committed [to thee] keep,
 ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς
 avoiding profane empty babblings, and oppositions
 ψευδωνύμου γνώσεως 21 ἣν τινες ἐπαγγελλόμενοι, περὶ
 of falsely-named knowledge, which some professing, in reference to
 τὴν πίστιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.
 the faith missed the mark. Grace [be] with thee. Amen.

Ἡρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις
 To Timothy first written from Laodicea, which
 ἐστὶν μητρόπολις Φρυγίας τῆς Πακατιανῆς.
 is the chief city of Phrygia Pacatiana.

give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, and before Pontius Pilate witnessed a good confession; 14 that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; 15 which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 that they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 which some professing have erred concerning the faith. Grace be with thee. Amen.

1 — σοι (read [thee]) T. 2 — τοῦ T. 3 ζωογονούντος preserves alive LITTA. 4 Πει-
 λάτου T. 5 ἀνεπίληπτον LITTA. 6 ὑψηλὰ φρονεῖν to mind high things T. 7 ἐπὶ LITTA.
 8 — τῷ TTA. 9 — τῷ ζῶντι LITTA. 10 + τὰ L. 11 πάντα πλουσίως GLITTAW. 12 ὄντως
 (read of that which [is] truly life) GLITTAW. 13 παραθήκην GLITTAW. 14 μεθ' ὑμῶν with
 you LITTA. 15 — ἀμήν GLITTAW. 16 — the subscription GLTW; Πρὸς Τιμόθεον α' TTA.

• Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ. ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.
THE "TO "TIMOTHY "EPISTLE "SECOND

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

ΠΑΥΛΟΣ ἀπόστολος ἑἰς τοῦ ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ
Paul, apostle of Jesus Christ by [the] will of God
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ ἰησοῦ, 2 Τι-
according to promise of life which [is] in Christ Jesus, to Ti-
μοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
motheus [my] beloved child: Grace, mercy, peace from God [the]
πατρός καὶ χριστοῦ ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my bands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; 9 who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 whereunto I am

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου· νυκτὸς καὶ ἡμέρας, 4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρῶν, ἵνα χαρὰς πληρωθῶ· 5 ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέκησεν πρῶτον ἐν τῇ μάμνῃ σου Λωίδι καὶ τῇ μητρὶ σου Εὐνίκῃ, πείπειμαι δὲ ὅτι καὶ ἐν σοὶ. 6 Δι' ἣν αἰτίαν ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου· 7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμειος καὶ ἀγάπης καὶ σωφρονισμοῦ. 8 μὴ οὖν ἐπαισχυνηθῇς τὸ μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ μαρτύριον τοῦ κυρίου ἡμῶν, καὶ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ σὺν κακοπάθειαν τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, 9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλησεί ἁγίῳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν χριστῷ ἰησοῦ πρὸ χρόνων αἰώνων, 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτήρος ἡμῶν ἰησοῦ χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ

* + Παύλου τοῦ Ἀποστόλου of the Apostle Paul Ε; + Παύλου G; Πρὸς Τιμόθεον Β' LTTAW. ὁ χριστοῦ ἰησοῦ TTTAW. C, νυκτὸς καὶ ἡμέρας (read night and day) longing & C. LTr. ὁ λαβὼν having taken LTTAW. Εὐνίκῃ EGI:TTAW. συν- T. 6 κατὰ LTTAW. ὁ χριστοῦ ἰησοῦ LTTAW.

ἐτίθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος
 "was appointed I a herald and apostle and teacher

ἱθνῶν¹ 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ
 of [the] nations. For which cause also these things I suffer; but "not
 ἐπαισχύνμαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι
 "I am ashamed; for I know whom I have believed, and am persuaded that
 δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην
 able he is the deposit committed [to him] of me to keep for that
 τὴν ἡμέραν. 13 ὑποτύπωσιν ἔχε ὑγαινόντων λόγων, ὧν
 day. "A delineation I have of sound words, which [words]

παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ
 from me thou didst hear, in faith and love which [are] in Christ

Ἰησοῦ. 14 τὴν καλὴν παρακαταθήκην² φύλαξον διὰ
 Jesus. The good deposit committed [to thee] keep by [the]

πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 15 Οἶδας τοῦτο,
 "Spirit "Holy which dwells in us. Thou knowest this,

ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστιν
 that turned away from me all who [are] in Asia, of whom is

Φύγελλος³ καὶ Ἑρμογένης. 16 Δέξω ἔλεος ὁ κύριος τῷ
 Phygellus and Hermogenes. May "grant "mercy "the "Lord to the

Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν
 "of Onesiphorus "house, because oft me he refreshed, and

ἄλυσίν μου οὐκ ἐπαισχύνθη, 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ,
 my chain was not ashamed of; but having been in Rome,

σπουδαιότερον⁴ ἐζητήσεν με καὶ εὑρεν· 18 δέξω αὐτῷ
 more diligently he sought out me and found [me]— may "grant to "him

ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ
 "the "Lord to find mercy from [the] Lord in that day— and

ὅσα ἐν Ἐφέσῳ διηκόνησεν βέλτιον σὺ γινώσκεις.
 how much in Ephesus he served "better [than "I "need say] "thou "knowest.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ
 Thou therefore, my child, be strong in the grace which [is]

ἐν χριστῷ Ἰησοῦ. 2 καὶ ἃ ἤκουσας παρ' ἐμοῦ
 in Christ Jesus. And the things which thou didst hear of me

διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,
 with many witnesses, these commit to faithful men,

οἵτινες ἱκανοὶ ἐσονται καὶ ἑτέρους διδάξαι. 3 ὅς οὖν
 such as competent shall be also others to teach. Thou therefore

κακοπάθησον⁵ ὡς καλὸς στρατιώτης⁶ Ἰησοῦ χριστοῦ. 4 οὐδεὶς
 suffer hardship as "good a soldier of Jesus Christ. No one

στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου⁷ πραγματείαις,
 serving as a soldier entangles himself with the "of "life "affairs,

ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῇ
 that him who enrolled him as a soldier he may please. And if also "contend

τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀ-
 ["in "the "games] "anyone, he is not crowned unless lawfully he shall

θλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν
 have contended. The "labour "husbandman "must before of the

καρπῶν μεταλαμβάνειν.
 fruits partaking.

7 Νόει⁸ ἃ λέγω· ὁ δὲ⁹ γάρ σοι ὁ κύριος σύνεσιν
 Consider the things I say, "may "give "for "thee "the "Lord understanding

appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that he has committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 but, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

II. Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I

¹ — ἱθνῶν T. ² παραθήκην GLTTRAW. ³ Φύγελλος Phygellus LITTRAW. ⁴ Ἑρμογένης Hermogenes T. ⁵ ἐπαισχύνθη LITTRAW. ⁶ σπουδαιώς diligently LITTRAW. ⁷ συγκακοπάθησον (συγκ- T) suffer hardship with [me] LITTRAW. ⁸ χριστοῦ Ἰησοῦ LITTRAW. ⁹ πραγματείας T. ¹⁰ ἃ what LITTRAW. ¹¹ ὁ δὲ will give LITTRAW.

ay; and the Lord give thee understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; 9 wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 if we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 if we believe not, yet he abideth faithful: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings; for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus, 18 who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he

ἐν πᾶσιν. 8 Μνημόνευε Ἰησοῦν χριστὸν ἠγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Ἀδαβιδῆ, κατὰ τὸ εὐαγγέλιόν μου. 9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος· ἅλλ' ὁ λόγος τοῦ θεοῦ οὐδέδεταί. 10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ «συζήσομεν» [is] the word; for if we died together with [him], also we shall live together; 12 εἰ ὑπομένομεν, καὶ «συμβασιλεύσομεν»· εἰ ἁρνούμεθα, ἡ κάκῃνος ἀρνήσεται ἡμᾶς· 13 εἰ ἀπιστοῦμεν, ἐκεῖνος [him], he also will deny us; if we are unfaithful, he πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται. faithful abides; to deny himself he is not able.

14 Ταῦτα ὑπομίμνησκε, διαμαρτυρούμενος ἐνώπιον τοῦ κυρίου· μὴ λογομαχεῖν· εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούοντων. 15 σπουδάσον σεαυτὸν ὀκίμῳ παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὁρθοτομοῦντα τὸν λόγον τῆς ἀληθείας· 16 τὰς δὲ βεβήλους κενόφωνας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, babblings stand aloof from, to more for they will advance of ungodliness, 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν ὁ ἡμέναιος καὶ Φιλητός, 18 οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι. missed the mark, asserting the resurrection already to have taken place; καὶ ἀνατρέπουσιν τὴν τιμὴν πίστεως. 19 ὁ μέντοι στερεός καὶ ἀνatrephousin the faith. Nevertheless firm θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, Ἐγὼ κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα χριστοῦ. 20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἐστὶν μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, dishonour. If therefore one shall have purged himself from these,

Δαυεὶδ LTTA; Δαυιδ GW. ὅλλα LTTAW. ὅ συν- LTTA. ὅ συν- τ. ὅ ἀρνήσομεθα we shall deny LTTA. ὅ + γὰρ for (to deny) LTTAW. ὅ τοῦ θεοῦ God TT. ὅ μὴ λογομάχει Dispute thou not about words L. ὅ ἐπ' LTTA. ὅ — τὴν (read [the]) TT[A] ὅ μὲν τοι Tr. ὅ κυρίου of [the] Lord GLTTAW.

ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, ἔκαι^h εὐχρηστον
he shall be a vessel to honour, having been sanctified, and serviceable
τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.
to the master, for every work good having been prepared.

22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δώκε δὲ δικαιοσύνην,
But youthful lusts flee, and pursue righteousnessness,

πίστιν, ἀγάπην, εἰρήνην μετὰ^h τῶν ἐπικαλουμένων τὸν
faith, love, peace with those that call on the
κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωρὰς καὶ ἀπαι-
Lord out of pure a heart. But foolish and undis-

δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας·
ciplined questionings refuse, knowing that they beget contentions.

24 δοῦλον δὲ κυρίου οὐδεὶ μάχεσθαι, ἄλλ'^h ἥπιον
And a bondman of [the] Lord it behoves not to contend, but gentle

εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, 25 ἐν^h κ' πρῶτῃ^h
to be towards all; apt to teach; forbearing; in meekness

παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε^h ἰδῶ^h αὐτοῖς
disciplining those that oppose, if perhaps may give them

ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνα-
God repentance to acknowledgment of [the] truth, and they may

νήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ'
awake up out of the of the devil's snare, having been taken by

αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
him for his will.

3 Τοῦτο δὲ γίνωσκε, ὅτι ἐν^h ἐσχάταις ἡμέραις ἐνστή-
But this know thou, that in [the] last days will be

σονται καιροὶ χαλεποί. 2 ἔσονται γὰρ οἱ ἄνθρωποι φιλαυτοί,
present times difficult; for will be men lovers of self,

φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν
lovers of money, vaunting, proud, evil speakers. to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι,
disobedient, unthankful, unholy, without natural affection, implacable,

διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδόται,
slanders, incontinent, savage, not lovers of good, betrayers,

προσπετείς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,
headlong, puffed up, lovers of pleasure rather than lovers of God;

5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνη-
having a form of piety, but the power of it deny-

μένοι. καὶ τούτους ἀποτρέπου. 6 ἐκ τούτων γὰρ εἰσιν οἱ
ing: and these turn away from. For of these are those who

ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες τὰς γυναῖκας
[are] entering into houses and leading captive silly women

σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάν-
laden with sins, led away by lusts various, al-

ποτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
ways learning and never to [the] knowledge of [the] truth

ἔλθειν δυνάμενι. 8 δυν. τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντί-
to come able. Now in the way Janes and Jambres with-

στησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,
stood Moses, thus also these withstand the truth,

ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ
men utterly corrupted in mind, found worthless as regards

τὴν πίστιν. 9 ἄλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἢ γὰρ ἀνοία
the faith. But they shall not advance farther, for folly

shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

III. This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 traitors, heady, high-minded, lovers of pleasures more than lovers of God; 5 having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, never learning, and never able to come to the knowledge of the truth. 8 Now as Janes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly

ε — καὶ LITTA. h + πάντων all L. i ἄλλὰ LITTA. k πρῶτῃ LITTAW. l δὴν LITTAW.
γίνωσκε know ye L. n αἰχμαλωτίζοντες GLITTAW.

shall be manifest unto all men, as theirs also was. 10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 11 persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 that the man of God may be perfect, thoroughly furnished unto all good works.

αὐτῶν ἐκδηλός ἐσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. ¹their fully manifest shall be to all, as also that of those became. 10 σὺ δὲ ὁ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, But thou hast closely followed my teaching, conduct, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, purpose, faith, patience, love, endurance, 11 τοῖς διωγμοῖς, τοῖς παθήμασιν, οἳ μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπέτυχον, in Iconium, in Lystra; what manner of persecutions I endured; and out of all ²me ³delivered ⁴the ⁵Lord. 12 καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν χριστῷ Ἰησοῦ all indeed who wish piously to live in Christ Jesus διωχθήσονται. 13 πονηροὶ δὲ ἄνθρωποι καὶ γόητες προσβήσονται ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. 14 σὺ δὲ μένε ἐν οἷς ἐμαθες, καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἐμαθες, 15 καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς letters thou hast known, which [are] able ⁶thee ⁷to make wise to σωτηρίαν, διὰ πίστεως τῆς ἐν χριστῷ Ἰησοῦ. 16 πᾶσα salvation, through faith which [is] in Christ Jesus. Every γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς scripture [is] God-inspired and profitable for teaching, for ⁸ἐλεγχον, ⁹πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν conviction, for correction, for discipline which [is] in δικαιοσύνην. 17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς righteousness; that complete may be the ¹⁰of ¹¹God ¹²man, to πᾶν ἔργον ἀγαθὸν ἐξηρητισμένον. every ¹³work ¹⁴good ¹⁵fully fitted.

4 Διαμαρτύρομαι ὡς ἐγὼ ἐνώπιον τοῦ θεοῦ καὶ τοῦ ¹Earnestly ²testify ³therefore ⁴I ⁵before ⁶God and the

IV. 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 and they shall turn away from the truth, and shall be

κυρίου Ἰησοῦ χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, 2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ¹his, ²proclaim the word; be urgent in season, out of season, ἐλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ convict, rebuke, encourage, with all patience καὶ διδαχῇ. 3 ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέχονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας ⁴they will not bear; but according to ⁵desires τὰς ἰδίας ἐαυτοῖς ἐπισωρεύουσιν διδασκάλους, κνηθόμενοι τὴν ἀκοήν. 4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀπο- having an itching ear; and from the truth the ear they will

ὁ παρηκολούθηκάς didst closely follow LITTA.

ἐρύσατο LITTA.

ζῆν εὐσεβῶς TTR.

τίνων what [persons] LITTA. — τὰ [LITTA].

ἐλεγμόν LITTA.

παιδείαν T.

ὡς ἐγὼ GLITTAW.

— τοῦ κυρίου GLITTAW.

Ἰησοῦ LITTAW.

καὶ

and [by] GLITTAW.

παρακάλεσον. ἐπιτίμησον T.

ἰδίας ἐπιθυμίας GLITTAW.

στρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ δὲ
turn away, and to fables will be turned aside, But thou,
νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγ-
be sober in all things, suffer hardships, [the] work do of an
γελιστοῦ, τὴν διακονίαν σου πληροφόρησον. 6 Ἐγὼ γὰρ ἤδη
evangelist, thy service fully carry out. For I already

σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως^ε ἐφ-
am being poured out, and the time of my release is
ἔστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν^δ ἠγωνίσamai, τὸν δρόμον
come. The "combat 'good I have combated, the course

τετέλεκα, τὴν πίστιν τετήρηκα. 8 λοιπὸν ἀπόκειται μοι
I have finished, the faith I have kept. Henceforth is laid up for me

ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος
the "of 'righteousness 'crown, which "will 'render "to "me "the "Lord
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς^ζ οὐ μόνον δὲ ἐμοί,
"in "that "day "the "righteous 'judge; and not only to me,
ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.
but also to all who love his appearing.

9 Σπουδασον ἔλθεῖν πρὸς με ταχέως. 10 Δημᾶς γὰρ με
Be diligent to come to me quickly; for Demas "me

ἔγκατέλιπον, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
"forsook, having loved the present age, and is gone to

Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.^ι
Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε
Luke "is 'alone with me. Mark having taken bring

μετὰ σεαυτοῦ· ἐστὶν γὰρ μοι εὐχρηστος εἰς διακονίαν. 12 Τυ-
with thyself, for he is "to "me 'useful for service. "Ty-

χικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. 13 Τὸν ἔφαιλόνην^κ ὃν
chicus "but I sent to Ephesus. The cloak which

ἀπέλιπον ἐν Τρωάδι^λ παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ
I left in 'Troas with Carpus, [when] coming bring, and the

βιβλία, μάλιστα τὰς μεμβράνας. 14 Ἀλέξανδρος ὁ χαλκεὺς
books, especially the parchments. Alexander the smith

πολλά μοι κακὰ ἐνεδείξατο· ἰαποδψή^μ αὐτῷ ὁ
"many "against "me "evil "things 'did. May "render "to "him "the

κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν καὶ σὺ φυλάσσου,
"Lord according to his works. Whom also thou be ware of,

λίαν γὰρ ἀνθέστηκεν^ν τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ
for exceedingly he has withstood our words. In

πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι^ξ συμπαρεγένετο, ἀλλὰ πάντες
my first defence no one "me 'stood "with, but all

με ἔγκατέλιπον· μὴ αὐτοῖς λογισθεῖν^ο 17 ὁ δὲ κύριός
me forsook. Not to them may it be reckoned. But the Lord

μοι παρέστη, καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κή-
"me 'stood "by, and strengthened me, that through me the pro-

ρῆγμα πληροφορηθῇ, καὶ ἀκούσῃ^π πάντα τὰ ἔθνη· καὶ
clamation might be fully made, and "should "hear "all "the "nations; and

ἔρρύσθη^ρ ἐκ στόματος λέοντος. 18 καὶ^σ ῥύσεται με
I was delivered out of [the] "mouth "lion's. And "will 'deliver "me

ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν
"the "Lord from every "work "wicked, and will preserve [me] for

turned unto fables.
5 But watch thou in
all things, endure af-
flictions, do the work
of an evangelist, make
full proof of thy mi-
nistry. 6 For I am
now ready to be of-
fered, and the time of
my departure is at
hand. 7 I have fought
a good fight, I have
finished my course, I
have kept the faith :
8 henceforth there is
laid up for me a crown
of righteousness, which
the Lord, the righteous
judge, shall give me
at that day : and not
to me only, but unto
all them also that love
his appearing.

9 Do thy diligence
to come shortly unto
me : 10 for Demas hath
forsaken me, having
loved this present
world, and is depart-
ed unto Thessalonica ;
Crescens to Galatia,
Titus unto Dalmatia.
11 Only Luke is with
me. Take Mark, and
bring him with thee :
for he is profitable to
me for the ministry.
12 And Tychicus have
I sent to Ephesus.
13 The cloak that I left
at Troas with Carpus,
when thou comest,
bring with thee, and
the books, but especi-
ally the parchments.
14 Alexander the cop-
persmith did me much
evil : the Lord reward
him according to his
works : 15 of whom be
thou ware also ; for
he hath greatly with-
stood our words. 16 At
my first answer no man
stood with me, but all
men forsook me : I
pray God that it may
not be laid to their
charge. 17 Notwith-
standing the Lord
stood with me, and
strengthened me ; that
by me the preaching
might be fully known,
and that all the Gen-
tiles might hear : and
I was delivered out of
the mouth of the lion.
18 And the Lord shall
deliver me from every
evil work, and will
preserve me unto his

^ε ἀναλύσεώς μου LITtr.

^δ καλὸν ἀγῶνα LITtr.

^ι Γαλατίαν Gallia T.

^κ Δελματίαν I.

^λ φερόνην EULITtrAW.

^μ Τρωάδι LT.

^ν ἀποδώσει shall render LITtrAW.

^ξ ἀντίστη

he withstood LITtrAW.

^ο συν- A ; παρεγένετο stood by LITtr.

^π ἀκούσωσιν LITtrAW.

^ρ ἔρρύσθη LITtrA.

^σ — καὶ LITtrA.

heavenly kingdom :
to whom be glory for
ever and ever. Amen.

βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς
his kingdom the heavenly; to whom [be] glory unto the
αἰῶνας τῶν αἰώνων. ἀμήν.
ages of the ages. Amen.

19 Salute Prisca and
Aquila, and the house-
hold of Onesiphorus.
20 Erastus abode at
Corinth : but Trophi-
mus have I left at Mi-
letum sick. 21 Do thy
diligence to come be-
fore winter. Eubulus
greeteth thee, and Pu-
dens, and Linus, and
Claudia, and all the
brethren. 22 The Lord
Jesus Christ be with
thy spirit. Grace be
with you. Amen.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρον
Salute Prisca and Aquila, and the of Onesiphorus
οἶκον. 20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον
house. Erastus remained in Corinth, but Trophimus I left
ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
in Miletus sick. Be diligent before winter to come.
Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Ἀλίνος, καὶ
Salutes thee Eubulus, and Pudens, and Linus, and
Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ὁ κύριος Ἰησοῦς
Claudia, and the brethren all. The Lord Jesus
ἡμεῖς μετὰ τοῦ πνεύματός σου. ἡ χάρις μετ' ὑμῶν.
Christ [be] with thy spirit. Grace [be] with you.
ἀμήν.
Amen.

Ἐπὶ Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλη-
To Timotheus second, of the of the Ephesians assem-
σίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπό-
bly [the] first overseer chosen, written from
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι
Rome, when a second time was placed before Paul Caesar
Νέρωνι.
Nero.

Ἡ ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
THE TO TITUS EPISTLE OF PAUL.

PAUL, a servant of
God, and an apostle of
Jesus Christ, accord-
ing to the faith of
God's elect, and the
acknowledging of the
truth which is after
godliness; 2 in hope
of eternal life, which
God, that cannot lie,
promised before the
world began: 3 but
hath in due times
manifested his word
through preaching,
which is committed
unto me according to
the commandment of
God our Saviour; 4 to
Titus, mine own son
after the common
faith: Grace, mercy,
and peace, from God
the Father and the
Lord Jesus Christ our
Saviour.

ΠΑΥΛΟΣ δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ χριστοῦ κατὰ
Paul bondman of God, and apostle of Jesus Christ according to
πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς
[the] faith elect of God's and knowledge of [the] truth which [is]
κατ' εὐσέβειαν, 2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγ-
according to piety; in [the] hope of life eternal, which pro-
γέλατο· ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων, 3 ἐ-
mised the who cannot lie God before the ages of time,
φάνερωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι
but manifested in its own seasons his word in [the] proclamation
ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος
which was entrusted with I according to [the] commandment of Saviour
ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν
our God; to Titus [my] true child according to [our] common
πίστιν, χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρός, καὶ
faith: Grace, mercy peace. from God [the] Father, and [the]
κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν.
Lord Jesus Christ our Saviour.

5 For this cause left
I thee in Crete, that

5 Τοῦτου χάριν ἀκατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα
For this cause I left thee in Crete, that the things lacking

α Ἀλίνος LTW. β — Ἰησοῦς TIT[A]. γ — χριστὸς LTTIT[A]. δ — ἀμήν GLTTITAW.
ε — the subscription GLTW; Πρὸς Τιμόθεον β' (— β' Α) TTA.
ζ + τοῦ Ἀποστόλου the apostle T; Πρὸς Τίτον LTTITAW. η καὶ and TITAW. θ χριστὸς
Ἰησοῦ LTTA. ι ἀκατέλιπόν LTTITAW.

ἡ ἐπιδιορθώσῃ.¹ καὶ καταστήσῃς κατὰ πόλιν πρεσ-
 thou mightest go on to set right, and mightest appoint in every city
 βυτέρους, ὡς ἐγὼ σοι διατάξω. 6 εἰ τις ἐστὶν ἀνέγ-
 elders, as I thee ordered: if anyone is unim-
 κλητος, μίαν γυναῖκα, ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν
 peachable, of one wife husband, children having believing, not under
 κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. 7 δεῖ γὰρ τὸν ἐπί-
 accusation of dissoluteness or insubordinate. For it behoves the over-
 σκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδη,
 seer unimpeachable to be, as God's steward; not selfwilled,
 μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,
 not passionate, not given to wine, not a striker, not greedy of base gain,
 8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγ-
 but hospitable, a lover of good, discreet, just, holy, tem-
 κρατῇ, 9 ἀντεχόμενον τοῦ κατὰ τὴν διδασκίαν πιστοῦ
 perate, holding to the according to the teaching faithful
 λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ
 word, that able he may be both to encourage with teaching
 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 10 εἰσὶν γὰρ
 sound, and those who gainsay to convict. For there are
 πολλοὶ καὶ ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-
 many and insubordinate vain talkers and mind-deceivers, espe-
 λιστα οἱ ἐκ τῆς περιτομῆς, 11 οὓς δεῖ ἐπιστο-
 cially those of [the] circumcision, whom it is necessary to stop the
 μίξιν· οἵτινες ὅλους οἴκους ἀνατρέπουσιν, διδάσκοντες
 mouths of, who whole houses overthrow, teaching
 ὅ μὴ δεῖ αἰσχροῦ κέρδους χάριν. 12 εἰπὲν
 things which [they] ought not, base gain for sake of. 12 Said
 τις ἐξ αὐτῶν ἑαυτῶν προφήτης, Κρήτες ἀεὶ
 one of themselves of their own a prophet, Cretans always [are]
 ψεῦσται, κακὰ θηρία, γαστέρες ἀργαῖ. 13 ἡ μαρτυρία αὐτῇ
 liars, evil wild beasts, gluttons lazy. This testimony
 ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα
 is true; for which cause convict them with severity, that
 ὑγιαίνωσιν ἐν τῇ πίστει, 14 μὴ προσέχοντες Ἰουδαίκοις
 they may be sound in the faith, not giving heed to Jewish
 μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλή-
 fables and commandments of men, turning away from the truth.
 θεϊαν. 15 πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ
 All things [are] pure to the pure; but to those who
 ῥεμασμένους καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίαν-
 are defiled and unbelieving nothing [is] pure; but are de-
 ται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν ὁμολογοῦσιν
 filed their both mind and [their] conscience. God they profess
 εἶδεναι, τοῖς δὲ ἔργοις ἀρνούνται, βδελυκτοὶ ὄντες καὶ
 to know, but in works deny [him], abominable being and
 ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
 disobedient, and as to every work good found worthless.
 2 Σὺ δὲ λάλει ὅ πρέπει τῇ ὑγιαίνουσῃ διδασ-
 But thou speak the things that become sound teach-
 καλίᾳ· 2 πρεσβύτας νηφαλίους εἶναι, σεμνοῦς, σώ-
 ing: [the] aged [men] sober to be, grave, dis-
 φρονας, ὑγιαίνοντας τῇ πίστει. τῷ ἀγάπῃ, τῇ ὑπομονῇ;
 discreet, sound in faith, in love, in endurance;

thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision: 11 whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow beliers. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. II. But speak thou the things which become sound doctrine: 2 that the aged men be sober, grave, temperate, sound in faith, in char- ity, in patience. 3 The

* ἐπιδιορθώσῃς L.
 † — μὲν LITTA W.

† — καὶ LITTA A.

‡ + [δὲ] but (especially) L.

‡ + τῆς the THE

‡ μεμιασμένους LITTA; μεμιαμένους A.

aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 that they may teach the young women to be sober, to love their husbands, to love their children, 5 be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

3 πρεσβύτιδας ὡσαύτως ἐν καταστάματι ἱερο-
[the] aged [women] in like manner in deportment as becomes
πρεπεί, μὴ διαβόλους, ἡμῇ οἶνῳ πολλῷ δεδουλωμένας,
sacred ones, not slanderers, not wine much enslaved,
καλοδιδασκάλους, 4 ἵνα ἠσωφρονίζωσιν τὰς νέας
teachers of what is right; that they may school the young [women]
φιλάνδρους εἶναι, φιλοτέκνους, 5 σώφρονας,
lovers of [their] husbands to be, lovers of [their] children, discreet,
ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσόμενας τοῖς ἰδίοις ἀν-
chaste, keepers at home, good, subject to their own hus-
δράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται. 6 Τοὺς
bands, that not the word of God may be evil spoken of. The
νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, 7 περὶ
younger [men] in like manner exhort to be discreet; in
πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ
all things thyself holding forth a pattern of good works; in
διδασκαλίᾳ ῥαδιασφορίαν, σεμνότητα, ἀφθαρσίαν, 8 λόγον
teaching uncorruptness, gravity, incorruption, speech
ὑγιῇ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ. μηδὲν
sound, not to be condemned; that he who is opposed may be ashamed, nothing
ἔχων περὶ ὑμῶν λέγειν φαῦλον. 9 Δούλους ἰδίους
having concerning you to say evil Bondmen to their own
δεσπόταις ὑποτάσσεσθαι, ἐν παντί ευαρέστους εἶναι, μὴ
masters to be subject, in everything well-pleasing to be, not
ἀντιλέγοντας, 10 μὴ νοσφιζόμενους, ἀλλὰ πίστιν πᾶσαν
contradicting; not purloining, but fidelity all
ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος
showing good, that the teaching Saviour
ὑμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν. 11 Ἐπεφάνη γὰρ ἡ
of your God they may adorn in all things. For appeared the
χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις,
grace of God which brings salvation for all men,
12 παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς
instructing us that, having denied ungodliness and
κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζή-
worldly desires, discreetly and righteously and piously we
σωμεν ἐν τῷ νῦν αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν
should live in the present age, awaiting the blessed
ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆ-
hope and appearing of the glory great God and Saviour
ρος ἡμῶν Ἰησοῦ χριστοῦ, 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,
viour of our Jesus Christ; who gave himself for us,
ἵνα λυτρώσθαι ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ
that he might redeem us from all lawlessness, and might purify
ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. 15 Ταῦτα
to himself a people peculiar, zealous of good works. These things
λάλει, καὶ παρακάλει, καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς.
speak, and exhort, and convict with all command.
μηδεὶς σου περιφρονεῖτω.
No one thee let despise.

III. Put them in mind to be subject to principalities and

3 Ὑπομνήνησκε αὐτοὺς ἀρχαῖς καὶ ἑξουσίαις ὑποτάσ-
Put in remembrance them to rulers and to authorities to be

1 μηδὲ πὺρ τίτῳ. ἠσωφρονίζουσιν they school TIT. οἰκουρούς workers at home LIT. 2 Read to be discreet in all things, T. 3 ἀφθορίαν incorruption LIT. 4 αὐφθαρσίαν EGLIT. 5 λέγειν περὶ ὑμῶν (us) LIT. 6 περὶ ὑμῶν λέγειν GW. 7 δεσπότης ἰδίους L. 8 πᾶσαν πίστιν LIT. 9 + τὴν which [is] LIT. 10 ἡμῶν of our EGLIT. 11 ἡ — ἡ (read σωτή. bringing salvation) LIT. 12 χριστοῦ Ἰησοῦ TIT. — καὶ LIT.

σεσθαί, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,
 subject, to be obedient, to every work good ready to be,
 2 μηδεῖνα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς,
 no one to speak evil of, not contentious to be, [to be] gentle,
 πᾶσαν ἐνδεκνυμένους ^απρόσθητα πρὸς πάντας ἀνθρώπους.
 all shewing meekness towards all men.
 3 ἡμεν γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώ-
 For were once also we without intelligence, disobedient, led
 μενοι, δουλείοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ
 stray, serving lusts and pleasures various, in malice
 καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους· 4 ὅτε δὲ
 and envy living, hateful, hating one another. But when
 ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
 the kindness and the love to man appeared of our Saviour
 θεοῦ, ὃ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὤν^β ἐποίησαμεν
 God, not by works which [were] in righteousness which practised
 ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον^γ ἔσωσεν ἡμᾶς, διὰ
 we, but according to his mercy he saved us, through [the]
 λουτροῦ ^δπαλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,
 washing of regeneration and renewing of [the] Spirit Holy,
 6 ὃ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ χριστοῦ τοῦ
 which he poured out on us richly through Jesus Christ
 σωτῆρος ἡμῶν· 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρο-
 our Saviour; that having been justified by his grace, heirs
 νόμοι ^εγενώμεθα κατ' ἐλπίδα ζωῆς αἰώνου.
 we should become according to [the] hope of life eternal.
 8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε δια-
 Faithful [is] the word, and concerning these things I desire thee to
 βεβαιῶσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προῖστασθαι
 affirm strongly, that may take care good works to be forward in
 οἱ πεπιστευκότες τῷ θεῷ. ταῦτά ἐστιν ^ετὰ καλὰ καὶ
 they who have believed God. These things are good and
 ὠφέλιμα τοῖς ἀνθρώποις· 9 μωρὰς δὲ ζητήσεις καὶ γενεαλο-
 profitable to men; but foolish questions and genealo-
 γίας καὶ ἔρεις καὶ μάχας νομικὰς περιύστασθαι εἰσὶν
 gies and strifes and contentions about [the] law stand aloof from; they are
 γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἰρετικὸν ἄνθρωπον μετὰ
 for unprofitable and vain. A sectarian man after
 μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξέ-
 one and a second admonition reject, knowing that is
 στραπται ὁ τοιοῦτος, καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος.
 perverted such a one, and sins, being self-condemned.
 12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπουδά-
 When I shall send Artemas to thee, or Tychicus, be dili-
 σον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα
 gent to come to me to Nicopolis; for there I have decided
 παραχειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν^δ σπου-
 to winter. Zenas the lawyer and Apollos dili-
 δαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς ^ελείπῃ. 14 μαν-
 gently set forward, that nothing to them may be lacking; let
 θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προῖστασθαι
 learn and also ours good works to be forward in
 εἰς τὰς ἀναγκαῖας χρεῖας, ἵνα μηδὲν ἀκαρπύ. 15 Ἀσ-
 for necessary wants, that they may not be unfruitful. Sa-

powers, to obey magistrates, to be ready to every good work, 2 to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 which he shed on us abundantly through Jesus Christ our Saviour; 7 that being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretick after the first and second admonition reject; 11 knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. 13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. 15 All that are with

^α πρόσθητα LTTA.

^β ὤν LTTA.

^γ τὸ αὐτοῦ ἔλεος LTTAW.

^δ παλιγγενεσίας T.

^ε γενηθῶμεν LTTAW.

^ε — τῷ LTTAW.

^ε — τὰ LTTAW.

^ε ἐπὶν strife T.

^ι Ἀπολ-

λῶν T. ^κ λίπη T.

me salute thee. Greet
them that love us in
the faith. Grace be
with you all. Amen.

πάζονται σε οἱ μετ' ἐμοῦ πάντες. ἀσπασαι τοὺς φι-
lute *thee *those with me *all. Salute those who
λουντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.
love us in [the] faith. Grace [be] with *all *you.
ἀμήν.
Amen.

Ἦ Πρός Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπι-
To Titus *of [the] *of [the] Cretans *assembly *first *over-
σκεπον χειροτονηθέντα, ἰγράφη ἀπὸ Νικοπόλειως τῆς Μακε-
seer *chosen. written from Nicopolis of Mace-
δονίας.
donia.

Ἡ ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
THE *TO *PHILEMON *EPISTLE *OF *PAUL.

PAUL, a prisoner of
Jesus Christ, and Ti-
mothy *our brother,
unto Philemon our
dearly beloved, and
fellow-labourer, 2 and
to our beloved Apphia,
and Archippus our
fellow-soldier, and to
the church in thy
house: 3 Grace to you,
and peace, from God
our Father and the
Lord Jesus Christ.

ΠΑΥΛΟΣ δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
Paul, prisoner of Christ Jesus, and Timotheus the brother,
Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 καὶ Ἀπφίᾳ τῇ
to Philemon the beloved and our fellow-worker, and to Apphia the
ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ
beloved, and to Archippus our fellow-soldier, and to the
κατ' οἶκόν σου ἐκκλησίᾳ. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
*in *thy *house *assembly: Grace to you and peace from God
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
our Father and [the] Lord Jesus Christ.

4 I thank my God,
making mention of
thee always in my
prayers, 5 hearing of
thy love and faith,
which thou hast to-
ward the Lord Je-
sus, and toward all
saints; 6 that the
communication of thy
faith may become ef-
fectual by the ac-
knowledging of every
good thing which is in
you in Christ Jesus.
7 For we have great
joy and consolation in
thy love, because the
bowels of the saints
are refreshed by thee,
brother.

4 Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνείαν σου ποιούμενος
I thank my God, always mention of thee making
ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν
at my prayers, hearing of thy love and
πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάν-
faith which thou hast towards the Lord Jesus, and towards all
τας τοὺς ἁγίους, 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς
the saints, so that the fellowship of thy faith efficient
γένηται ἐν ἐπιγνωσει παντὸς ἀγαθοῦ τοῦ ἐν
may become in [the] acknowledgment of every good [thing] which [is] in
ὑμῖν εἰς χριστὸν Ἰησοῦν. 7 ἡ χάρις γὰρ ἔχομεν πολλὴν
you towards Christ Jesus. *Thankfulness *for *we *have *great
καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα
and encouragement by occasion of thy love, because the bowels
τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.
of the saints have been refreshed by thee, brother.

8 Wherefore, though
I might be much
bold in Christ to en-
join thee that which
is convenient, 9 yet
for love's sake I rather
beseech thee, being such
an one as Paul the
aged, and now also
a prisoner of Jesus
Christ. 10 I beseech
thee for my son One-

8 Διὸ πολλὴν ἐν χριστῷ παρόρμησιν ἔχων ἐπιτάσσειν σοι
Wherefore much *in Christ *boldness having to order thee
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ
what [is] becoming, for the sake of love rather I exhort,
τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος
such a one being as Paul [the] aged, and now also prisoner
Ἰησοῦ χριστοῦ. 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν
of Jesus Christ. I exhort thee for my child, whom

1 — ἀμήν G[L]ITTAU. * — the subscription GLTW; Πρός Τίτον TR.

* + τοῦ Ἀποστόλου the Apostle E; Πρός Φιλήμονα LITTAU. * ἀδελφῇ sister LITTAU
C συνν. LITTAU. * εἰς LITTAU. * — τοῦ LITTAU. * ἡμῶν us GLTTAW. * — Ἰησοῦν LITTAU.
* χάριν joy EGLTTAW. * πολλὴν ἔσχον I had great LITTAU. * χριστοῦ Ἰησοῦ LITTAU.

ἐγέννησα ἐν τοῖς δεσμοῖς μου, ¹ Οὐνήσιμον, 11 τὸν ποτὲ σοι
I begot in ²bonds ³my, Onesimus, once to thee

ἄχρηστον. νυνὶ δὲ ⁴σοι καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμ-
unserviceable, but now to thee and to me serviceable: whom I sent
ψα⁵.

12 ⁶σὺ δὲ αὐτόν, ⁷ῥουτέστιν⁸ τὰ ἐμὰ σπλάγχνα,
back [to thee]: but thou him, (that is, my bowels,)

⁹προσλαβοῦ¹⁰ 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν,
receive: whom I was desiring with myself to keep,

ἵνα ὑπὲρ σοῦ ¹¹διακονῇ μοι¹² ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου¹³
that for thee he might serve me in the bonds of the glad tidings;

14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ
but apart from thy mind nothing I wished to do, that not

ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾔ. ἀλλὰ κατὰ ἐκούσιον.
as of necessity thy good might be, but of willingness.

15 τάχα γὰρ διὰ τοῦτο ἰχωρίσθη πρὸς ὦραν,
for perhaps because of this he was separated [from thee] for a time,

ἵνα αἰώνιον αὐτὸν ἀπέχῃς¹⁴ 16 οὐκέτι ὡς δούλον,
that eternally him thou mightest possess; no longer as a bondman,

¹⁵ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί,
but above a bondman, a brother beloved, specially to me,

πόσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ;
and how much rather to thee both in [the] flesh and in [the] Lord?

17 εἰ οὖν ἐμέ¹⁶ ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς
If therefore me thou holdest a partner, receive him as

ἑμέ¹⁷ 18 εἰ δὲ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἔλλογαι.¹⁸
me; but if anything he wronged thee, or owes, this put to my account.

19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω ἵνα
I Paul wrote [it] with my [own] hand; I will repay; that

μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. 20 Ναί,
I may not say to thee that even thyself to me thou owest also. Yea,

ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ ἀνάπαυσόν μου
brother, I ¹⁹of 'thee 'may have profit in [the] Lord: refresh my

τὰ σπλάγχνα ἐν κυρίῳ. 21 πεποιθὼς τῇ ὑπακοῇ σου
bowels in [the] Lord. Being persuaded of thy obedience

ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ²⁰λέγω ποιήσεις.
I wrote to thee, knowing that even above what I may say thou wilt do.

22 Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν²¹ ἐλπίζω γὰρ ὅτι διὰ
But withal also prepare me a lodging; for I hope that through

τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. 23 Ὡς ἀσπάζονται²²
your prayers I shall be granted to you. ²³Salute

σε Ἐπαφρᾶς ὁ συναϊχμάλωτός μου ἐν χριστῷ Ἰησοῦ,
²⁴thee ²⁵Epaphras ²⁶fellow-prisoner ²⁷my ²⁸in ²⁹Christ ³⁰Jesus;

24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.
³¹Mark, ³²Aristarchus, ³³Demas, ³⁴Luke, ³⁵my ³⁶fellow-workers.

25 Ἡ χάρις τοῦ κυρίου ἡμῶν³⁷ Ἰησοῦ χριστοῦ μετὰ τοῦ
The grace of our Lord Jesus Christ [be] with

πνεύματος ὑμῶν. ἀμήν.³⁸
your spirit. Amen.

³⁹Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης, διὰ Ὀνησίμου
To Philemon written from Rome, by Onesimus

οἰκέτου.⁴⁰
a servant.

slaves, whom I have begotten in my bonds; 11 which in time past was to thee unprofitable, but now profitable to thee and to me; 12 whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever; 16 not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you. 23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¹ — μου LITTA. ² + καὶ also T. ³ + σοι to thee LITTAW. ⁴ — σὺ δὲ LITTA. ⁵ τοῦ ἔστιν OT. ⁶ — προσλαβοῦ LITTA. ⁷ μοι διακονῇ GLTTAW. ⁸ ἀλλὰ TT. ⁹ με GLTTAW. ¹⁰ ἔλλογα LITTA. ¹¹ χριστῷ Christ GLTTAW. ¹² & the things which LITTA. ¹³ ἀσπάζεται (read Epaphras my fellow-prisoner salutes thee) GLTTAW. ¹⁴ — ἡμῶν (read of the Lord) T. ¹⁵ — ἀμήν GLTTAW. ¹⁶ — the subscription GLTW; Πρὸς Φιλήμονα TTA.

Ἡ ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.
THE TO [THE] HEBREWS EPISTLE OF PAUL.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 they shall perish;

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας
In many parts and in many ways of old God having spoken
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἔσχατων τῶν ἡμερῶν
to the fathers in the prophets, in last days
τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκεν κληρονό-
these spoke to us in Son, whom he appointed heir
μον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, 3 ὃς ὢν
of all things, by whom also the worlds he made: who being
ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως
[the] effulgence of [his] glory and [the] exact expression of substance
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,
his, and upholding all things by the word of his power,
δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν
by himself [the] purification having made of sins
ἡμῶν, 4 ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,
our, sat down on [the] right hand of the greatness on high,
4 τοσούτῳ κρείττω ἡγούμενος τῶν ἀγγέλων, ὥσπερ
by so much better having become than the angels, as much as
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. 5 Τίμι γὰρ
more excellent beyond them he has inherited a name. For to which
εἶπεν ποτε τῶν ἀγγέλων, Υἱός μου εἰ σύ, ἐγὼ σήμερον
said he ever of the angels, Son my art thou: I to-day
γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
have begotten thee? and again, I will be to him for Father,
καὶ αὐτὸς ἔσται μοι εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ
and he shall be to me for Son? and when again he bring- in
τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνή-
the first-born into the habitable world, he says, And let wor-
σάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 7 Καὶ πρὸς μὲν
ship him all [the] angels of God. And as to
τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-
the angels he says, Who makes his angels spi-
ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. 8 πρὸς δὲ
rite, and his ministers of fire a flame; but as to
τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός. εἰς τὸν αἰῶνα τοῦ αἰῶνος.
the Son, Thy throne, O God, [is] to the age of the age.
Ἡ ῥάβδος ἡ εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. 9 ἡγά-
a sceptre of uprightness [is] the sceptre of thy kingdom. Thou
πησας δικαιοσύνην καὶ ἐμίσησας ἁνομίαν. διὰ τοῦτο
didst love righteousness and didst hate lawlessness; because of this
ἔχρισέν σε ὁ θεός ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς
anointed thee God thy God with [the] oil of exultation above
μετόχους σου. 10 Καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἔθε-
thy companions. And, Thou in the beginning, Lord, the earth didst
μελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. 11 αὐτοὶ
found, and works of thy hands are the heavens. They

* — Παύλου EG; Πρὸς Ἑβραίους LITRAW.
GLITRAW. c ἐποίησεν τοὺς αἰῶνας LITRAW.
ποιησάμενος LITRAW. f — ἡμῶν LITRAW.
a τ ῆς LITRAW. l — ἡ (read [the]) LITRAW.

b ἐσχάτων (read at the end of these days)
d — δι' ἑαυτοῦ LITRAW. * τῶν ἁμαρτιῶν
e + καὶ and L; + καὶ ἡ and the (sceptre) LITRAW.
k ἀδικίαν unrighteousness T.

ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιω-
shall perish, but thou continuest; and [they] all as a garment shall grow
θήσονται, 12 καὶ ὡσεὶ περιβύλαιον ἑλίξεις^α αὐτούς^β, καὶ
old, and as a covering thou shalt roll up them, and
ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἰ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-
they shall be changed; but thou the same art, and thy years ^{not} shall
ψουσιν. 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε, Κάθου ἐκ
fall. But as to which of the angels said he ever, Sit at
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
my right hand until I place thine enemies [as] a footstool ^{for}
ποδῶν σου; 14 οὐχὶ πάντες εἰσὶν λειτουργικά πνεύματα, εἰς
^{feet} ^{thy}? ^{Not} ^{all} ^{are} ^{they} ministering spirits, for
διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονο-
service being sent forth on account of those being about to inherit
μεῖν σωτηρίαν;
salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν^α
On account of this it behoves more abundantly us to give heed
ταῖς ἀκουσθεῖσιν, μήποτε ὁ παραρῶν^β ὡμεν. 2 εἰ γὰρ
to the things heard, lest at any time we should slip away. For if
ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα
the ^{by} ^{angels} ^{spoken} ^{word} was confirmed, and every
παράβασις καὶ παρακοή ἔλαβεν ἑνδίκον μισθαποδοσίαν, 3 πῶς
transgression and disobedience received just recompense, how
ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις
^{we} ^{shall} ^{escape} ^{so} ^{great} ^{if} ^{we} have neglected a salvation? which
ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ
^a ^{commencement} ^{having} ^{received} ^{to} ^{be} ^{spoken} [of] by the Lord, ^{by}
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 4 συνεπιμαρτυ-
^{those} ^{that} ^{heard} ^{to} ^{us} ^{was} ^{confirmed}; ^{bearing} ^{witness}
ροῦντος^α τοῦ θεοῦ σημείους τε καὶ τέρασιν, καὶ ποικίλαις
^{with} ^{them} ^{God} ^{by} ^{signs} ^{both} ^{and} ^{wonders}, and various
δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν
acts of power, and ^{of} ^{the} ^{Spirit} ^{Holy} ^{distributions}, according to
αὐτοῦ θέλησιν.
his will.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-
For not to angels did he subject the habitable world which is to
λουσαν, περὶ ἧς λαλοῦμεν· 6 διεμαρτύρατο δὲ που τις
come, of which we speak; but ^{fully} ^{testified} ^{somewhere} ^{one}
λέγων, Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς
saying, What is man, that thou art mindful of him, or son
ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;^α 7 ἡλάττωσας αὐτόν
of man, that thou visitest him? Thou didst make ^{lower} ^{him}
βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἱεραφάνωσας
^{little} ^{some} ^{than} ^{the} ^{angels}; with glory and honour thou didst crown
(or for a little)
αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.^β
him, and didst set him over the works of thy hands;
8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ
all things thou didst subject under his feet. For in
τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακ-
subjecting to him all things, nothing he left to him unsubject.
τον· νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.
But now we see not yet all things subjected;

but thou remainest;
and they all shall wax
old as doth a garment;
12 and as a vesture
shalt thou fold them
up, and they shall be
changed; but thou art
the same, and thy years
shall not fail. 13 But
to which of the angels
said he at any time,
Sit on my right hand,
until I make thine
enemies thy footstool?
14 Are they not all
ministering spirits,
sent forth to minister
for them who shall be
heirs of salvation?

II. Therefore we
ought to give the more
earnest heed to the
things which we have
heard, lest at any time
we should let them
slip. 2 For if the word
spoken by angels was
steadfast, and every
transgression and dis-
obedience received a
just recompense of re-
ward; 3 how shall we
escape, if we neglect
so great salvation;
which at the first be-
gan to be spoken by
the Lord, and was con-
firmed unto us by
them that heard him;
4 God also bearing
them witness, both
with signs and won-
ders, and with divers
miracles, and gifts of
the Holy Ghost, ac-
cording to his own
will?

5 For unto the angels
hath he not put in
subjection the world
to come, whereof we
speak. 6 But one in a
certain place testified,
saying, What is man,
that thou art mindful
of him? or the son of
man, that thou visit-
est him? 7 Thou mad-
est him a little lower
than the angels; thou
crownedst him with
glory and honour, and
didst set him over the
works of thy hands:
8 thou hast put all
things in subjection
under his feet. For in
that he put all in sub-
jection under him, he
left nothing that is
not put under him.
But now we see not
yet all things put un-

1 ἁλλάξεις thou shalt change T. ^α + ὡς ἱμάτιον as a garment [I.T.]

ἡμᾶς LIT. A.W.

ο παραρῶμεν LIT. A.

β αὐτοῦ W.

γ — καὶ κατέστησας to end of verse

δ [LIT. T.] A.

ε τῷ γὰρ LIT. A.W.

ζ [αὐτῷ] L.

der him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 and deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For

Θρὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλῆπομεν
but *who *little *some *than [the] *angels [*was] *made *lower *we *see
(or for a little)

Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξαν καὶ τιμῇ
*Jesus on account of the suffering of death with glory and with honour
ἱστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται
crowned; so that by [the] grace of God for every one he might taste
(or every thing)

θανάτου. 10 Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' θάνατον.
death. For it was becoming to him, for whom [are] all things and by

ὃν τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν
whom [are] all things, many sons to glory bringing, the
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.
leader of their salvation through sufferings to make perfect.

11 Ὅτε γὰρ ἀγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες.
For both he who sanctifies and those sanctified of one [are] all;

δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, 12 λέγων, Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
for which cause he is not ashamed *brethren *them *to call, say-
ing, I will declare thy name to my brethren; in [the] midst

ἐκκλησίας ὑμνήσω σε. 13 Καὶ πάλιν, Ἐγὼ ἔσομαι
of [the] assembly I will sing praise to thee. And again, I will be

πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παῖδια ἃ
trusting in him. And again, Behold I and the children which

μοι ἔδωκεν ὁ θεός. 14 Ἐπεὶ οὖν τὰ παῖδια κεκοινωνήκεν
me *gave *God. Since therefore the children have partaken

σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχεν
of flesh and blood, also he in like manner took part in

τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος
the same, that through death he might annul him who *the *might

ἔχοντα τοῦ θανάτου, *τουτίστιν τὸν διάβολον, 15 καὶ ἀπαλ-
*has of death, that is, the devil; and might set

λάξῃ τοὺτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
free those whosoever by fear of death through all their lifetime

ἐνοχοὶ ἦσαν *δουλείας. 16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμ-
*subject *were to bondage. For not indeed of angels takes he

βάναται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. 17 ὅθεν
hold, but of [the] seed of Abraham he takes hold. Wherefore

ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεή-
it behoved [him] in all things to [his] brethren to be made like, that a merci-

μων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
ful *he *might *be *and *faithful *high *priest [in] things relating to God,

εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 ἐν ᾧ γὰρ
for to make propitiation for the sins of the people; for in that

πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις
he *has *suffered *himself having been tempted, he is able those who are tempted

βοηθῆσαι.
to help.

3 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι,
Wherefore, *brethren *holy, of [the] calling *heavenly partakers,

κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερεὰ τῆς ὁμολογίας ἡμῶν
consider the apostle and high priest of our confession,

Ἰησοῦν. 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς
Christ Jesus, *faithful *being to him who appointed him, as

καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. 3 πλείονος γὰρ *δόξης
also Moses in all his house. For *of *more *glory

* αἵματος καὶ σαρκὸς LITTAW. * τοῦτ' ἐστιν GT. * δουλείας Z. 7 — χριστὸν GLTTAW.
* Μωϋσῆς GLTTAW.. * οὕτως δόξης GLTTAW.

οδοῦ¹ παρά^b Μωσῆν¹ ἡξιώται, καθ' ὅσον πλείονα τιμὴν
 he than Moses has been counted worthy, by how much more honour
 ἔχει τὸν οἶκον ὁ κατασκευάσας αὐτόν· 4 πᾶς γὰρ οἶκος
 has 'than' the 'house' 'he' 'who' 'built' 'it.' For every house
 κατασκευάζεται ὑπὸ τινος· ὁ δὲ ἑτα¹ πάντα κατασκευάσας
 is built by some one; but he who all things built. [is]
 θεός. 5 καὶ ὁ Μωσῆς¹ μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς
 God. And Moses indeed [was] faithful in all his house as
 θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·
 a ministering servant, for a testimony of the things going to be spoken;
 6 χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὐ οἶκος ἐσμεν
 but Christ as Son over his house, whose house are
 ἡμεῖς, ἑάνπερ¹ τὴν παρόρησιαν καὶ τὸ καύχημα τῆς ἐλπίδος
 we, if indeed the boldness and the boasting of the hope
 ἔμεχρι τέλους βεβαίαν¹ κατὰσχωμεν.
 unto [the] end firm we should hold.

7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς
 Wherefore, even as says, the Spirit the Holy, To-day if
 φωνῇ αὐτοῦ ἀκούσῃτε, 8 μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν,
 his voice ye will hear, harden not your hearts,
 ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν
 as in the provocation, in the day of temptation, in
 τῇ ἐρήμῳ, 9 οὐ ἐπείρασάν¹ με¹ οἱ πατέρες ὑμῶν, ἑδοκίμασάν¹
 the wilderness, where 'tempted' me 'your' fathers, proved
 με, καὶ εἶδον τὰ ἔργα μου ἑτεσσαράκοντα ἔτη 10 διὸ προσ-
 me, and saw my works forty years. Wherefore I was
 ὠχθισα τῇ γενεᾷ ἑκείνῃ, καὶ εἶπον, Ἄετι πλανῶνται τῇ
 indignant with 'generation' that, and said, Always they err
 καρδίᾳ αὐτοὶ δὲ οὐκ ἔγνωνσαν τὰς ὁδοὺς μου 11 ὡς ὥμοσα ἐν
 in heart; and they did not know my ways; so I swore in
 τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 12 Βλέ-
 my wrath, If they shall enter into my rest. Take
 πετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ
 heed, brethren, lest perhaps shall be in anyone of you a 'heart' 'wicked'
 ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος 13 ἀλλὰ
 of unbelief in departing from 'God' [the] 'living.' But
 παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον
 encourage yourselves every day as long as 'to-day'
 καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπ' αὐτῆς τῆς
 it is 'called, that not may be hardened any of you by [the] deceitfulness
 ἀμαρτίας 14 μέτοχοι γὰρ γεγόναμεν τοῦ χριστοῦ, ἑάνπερ¹
 of sin. For companions we have become of the Christ, if indeed
 ἡν ἀρχὴν τῆς ὑποστάσεως ἔμεχρι τέλους βεβαίαν κατὰ-
 be beginning of the assurance unto [the] end firm we
 σχωμεν 15 ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ
 should hold; in its being said, To-day if his voice
 ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπι-
 ye will hear, harden not your hearts, as in the provoca-
 κρασμῷ. 16 ὅτινες γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ
 tion. For some having heard provoked, but not
 πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως 17 τίσιν δὲ¹
 all who came out from Egypt by Moses. And with whom

this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 when your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11 So I swore in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence, steadfast unto the end; 15 while it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with

^b Μωσῆν GLT:AW. ^c — τὰ LIT:AW. ^d Μωσῆς GLT:AW. ^e ἐάν[περ] L; ἐάν if TIT:AW. ^f — μέχρι τέλους βεβαίαν A. ^g — με LIT:AW. ^h ἐν δοκιμασίᾳ by proving [me] LIT:AW. ⁱ τεσσαράκοντα TIT:AW. ^j ταύτη this LIT:AW. ^k εἶπα L. ^l ἐξ ὑμῶν τις GLAW. ^m τοῦ χριστοῦ γεγόναμεν GLT:AW. ⁿ ἐάν περ LIT:AW. ^o τίνες γὰρ ἀκού. παρεπίκραναν; For who, having heard, provoked? GLT:AW. ^p Μωσέως GLT:AW. ^q; (read as a question but [was it] not all, &c.?) GLT:AW. ^r + [καὶ] also L.

whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom aware he that they should not enter into his rest, but to them that believed not? 19 So we see that they should not enter in because of unbelief. IV. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, if they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of un-

προσώχθισεν ἑτεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρ-
was he indignant forty years? [Was it] not with those who
τήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 τίσιν δὲ
of whom the carcasses fell in the wilderness? And to whom
ᾧμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ
swore he [that they] shall not enter into his rest, except
τοῖς ἀπειθήσασιν; 19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν
to those who disobeyed? And we see that they were not able
εἰσελθεῖν δι' ἀπιστίαν. 4 Φοβηθῶμεν οὖν μήποτε
to enter in on account of unbelief. We should fear therefore lest perhaps
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐ-
being left a promise to enter into his rest,
τοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερεῖν. 2 καὶ γὰρ ἐσμεν εὐηγ-
might seem any of you to come short. For indeed we have had
γελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ
glad tidings announced [to us] even as also they; but not did profit the
λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένος τῇ πίστει
word of the report them, not having been mixed with faith
τοῖς ἀκούσασιν. 3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν
in those who heard. For we enter into the rest,
οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ᾤμσα ἐν τῇ ὀργῇ μου,
who believed; as he has said, So I swore in my wrath,
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων
if they shall enter into my rest; though verily the works
ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 Εἶρηκεν γὰρ πού
from [the] foundation of [the] world were done. For he has said somewhere
περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ
concerning the seventh [day] thus, And rested God on the
ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 καὶ ἐν τού-
day seventh from all his works: and in this
τῷ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 6 Ἐπεὶ
[place] again, if they shall enter into my rest. Since
οὖν ἀπολείπεται τινα εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρό-
therefore it remains [for] some to enter into it, and those who
τερον εὐαγγελισθέντες οὐκ εἰσῆλθον διὰ τὴν ἀπειθειαν, 7 πάλιν
formerly heard glad tidings did not enter in on account of disobedience, again
τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαβὶδ λέγων, μετὰ
a certain he determines day, To-day, in David saying, after
τοσούτου χρόνον, καθὼς εἴρηται, Σήμερον ἐὰν τῆς φωνῆς
so long a time, (according as it has been said,) To-day, if voice
αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν. 8 Εἰ γὰρ
his ye will hear, harden not your hearts. For if
αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλά-
them Jesus gave rest, not concerning another would he have
λει μετὰ ταῦτα ἡμέρας· 9 ἄρα ἀπολείπεται σαββατισμὸς τῷ
spoken afterwards day. Then remains a sabbatism to the
λαῷ τοῦ θεοῦ. 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ,
people of God. For he that entered into his rest,
καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥστε ἀπὸ
also he rested from his works, as from
τῶν ἰδίων ὁ θεός. 11 Σπουδάζωμεν οὖν εἰσελθεῖν εἰς
his own God [did]. We should be diligent therefore to enter into
ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγ-
that rest, lest after the same anyone example

* τεσσαράκοντα TTrA.

† συγκεκρασμένους LTrA, συγκεκραμένους W, (read them not

united in faith with those, &c.); συγκεκρασμένος T. [τὴν] Tr. διὰ Δ. Δαυεὶδ

LTrA; Δαυὶδ GW.

‡ προείρηται it has been said before LTrA W.

ματι ^{may}πίση τῆς ἀπειθείας. 12 ζῶν· γὰρ ὁ λόγος τοῦ θεοῦ καὶ
^{efficient, and sharper}ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ
^{penetrating to [the] division both of soul and spirit,}διεικνούμενος ἄχρι μερισμοῦ ψυχῆς· ^{of}τε καὶ πνεύματος, ἀρ-
^{μῶν}μῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
^{of [the] heart.}καρδίας· 13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ·
^{but all things [are] naked and laid bare to the eyes of him,}πάντα δὲ γυμνὰ καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ,
^{with whom [is] our account.}πρὸς ὃν ἡμῖν ὁ λόγος.

14 Ἐχόντες οὖν ἀρχιερεῖά μέγαν διεληλυθότα τοῦς
^{Having therefore a "high" priest "great [who] has passed through the}οὐρανοῦς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμο-
^{heavens, Jesus the Son of God, we should hold fast the con-}λογίας. 15 οὐ γὰρ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον ^{fession.}συμπα-
^{pathise with our infirmities, but [who] has been tempted in all things}θῆσαι ταῖς ἀσθενείαις ἡμῶν, ^{κατὰ}πεπειραμένον· δὲ κατὰ πάντα
^{according to [our] likeness, apart from sin.}καθ' ὁμοιότητα χωρὶς ἁμαρτίας. 16 προσερχώμεθα οὖν
^{with boldness to the throne of grace, that we may receive mercy,}μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ^{εἰλεον,}ἐλεον,
^{and "grace" "may" find for opportune help.}καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.

ὁ Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ
^{For every high priest from among men being taken for}ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ
^{men is constituted in things relating to God, that he may offer}δωρά· ^{αὐτῷ}τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 μετριοπαθεῖν δυνά-
^{able with those being ignorant and erring, since also himself}μενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
^{is encompassed with infirmity;}περικεῖται ἀσθενείᾳ· 3 καὶ ^{διὰ ταύτην}διὰ ταύτην ὀφείλει,
^{even as for the people, so also for himself.}κάθως περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν
^{for sins.}ὑπὲρ ἁμαρτιῶν. 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν,
^{but he being called by God, even as also Aaron.}ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ θεοῦ, καθάπερ καὶ ὁ Ἀαρών.
^{Thus also the Christ not himself did glorify to become a high}ὁ οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχ-
^{priest; but he who said to him, "Son" "my art thou, I to-}ιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἰ σύ, ἐγὼ σὴ-
^{day have begotten thee. Even as also in another [place] he says, Thou [art]}μερον γεγέννηκά σε. 6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ
^{a priest for ever according to the order of Melchisedec.}ιερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ὃς ἐν

belief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in

α — τε both LITTAW. β συν· ΤΑ. γ πεπειρασμένον EOLTTTAW. δ — τε both LITTAW. ε δι' αὐτήν on account of it LITTAW. ζ αὐτοῦ L. η — ὁ OLTTTAW. θ καθὼς L; καθὼς περ ΤΑ; καθὼς περ Ττ.

ι ἔλεος LITTAW. κ περὶ LITTAW.

the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 though he were a Son, yet learned he obedience by the things which he suffered; 9 and being made perfect, he became the author of eternal salvation unto all them that obey him; 10 called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and have tasted the good word of God, and the powers of the world to come, 6 if they shall fall away, to renew them again unto repentance;

ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν ἰσχυρὰς καὶ δακρῶν προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς ἐνλαβείας, 8 καί περ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἐπαθεν τὴν ὑπακοήν, 9 καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου. 10 προσηγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχisedέκ. 11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν [when ye] ought to be teachers because of the time, again χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες ἀρχὴς τῶν λόγων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ ὁ μετέχων γάλακτος ἀπειρος λόγον δικαιοσύνης· νήπιος γάρ ἐστιν ὁ μετέχων γάλακτος ἀπειρος λόγον δικαιοσύνης· νήπιος γάρ ἐστιν 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

6 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν, 2 βαπτισμῶν διδασκῆς, ἐπιθέσεως τε χειρῶν, ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰωνίου. 3 καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ θεός. 4 ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας πνεύματος ἁγίου, 5 καὶ καλὸν γευσάμενους ἔσθαι ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυ-

1 πᾶσιν τοῖς ὑπακούουσιν αὐτῷ LTTA
2 [τε] Tr. 3 εἴαν περ LTTW.

4 — καὶ [τ]τ[ε].

5 διδασκῆν [the] doctrine L

ροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγ-
 ing for themselves [as they do] the Son of God, and exposing
 ματίζοντας. 7 γῆ· γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλὰκις
 [him] publicly. For ground which drank the 'upon 'it 'often
 ἐρχόμενον⁹ ὑετόν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις
 'coming 'rain, and produces 'herbage 'fit for those

δι' οὗς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ
 for sake of whom also it is tilled, partakes of blessing from
 θεοῦ· 8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβύλους, ἀδόκιμος καὶ
 God; but [that] bringing forth thorns and thistles [is] rejected and
 κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν. 9 Πεισισμεθα δὲ
 'a 'curse 'near 'to, of which the end [is] for burning. But we are persuaded

περὶ ὑμῶν, ἀγαπητοί, τὰ κρεῖττονα⁹ καὶ ἐχόμενα
 concerning you, beloved, better things, and [things] connected with
 σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ γὰρ ἄδικος ὁ θεός
 salvation, 'if 'even thus we speak. For not unrighteous [is] God

ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου⁹ τῆς ἀγάπης ἧς
 to forget your work and the labour of love which
 ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ
 ye did shew to his name, having served to the saints and

διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν
 [still] serving. But we desire each of you the same

ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι
 'to 'shew 'diligence to the full assurance of the hope unto

τέλους· 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ
 [the] end; that 'not 'sluggish 'ye 'be, but imitators of those who through

πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.
 faith and long patience inherit the promises.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγελιάμενος ὁ θεός, ἐπεὶ κατ' οὐδενός
 For 'to 'Abraham 'having 'promised 'God, since by no one

εἶχεν μειζονος ὁμοίαν, ὥμοσεν καθ' ἑαυτοῦ, 14 λέγων, Ὁ μὴν
 he had greater to swear, swore by himself, saying, Surely

εὐλογῶν εὐλογῶ σε, καὶ πληθύνων πληθυνῶ σε· 15 καὶ
 blessing I will bless thee, and multiplying I will multiply thee; and

οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. 16 ἄνθρω-
 thus having had long patience he obtained the promise. Men

ποι⁹ μὲν γὰρ κατὰ τοῦ μειζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς
 'indeed 'for 'by 'the 'greater 'swear, and of all 'to them

ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· 17 ἐν ᾧ περισσό-
 'gainsaying an end for confirmation [is] the oath. Wherein 'more 'a-

φρονον βουλούμενος ὁ θεός ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγ-
 bundantly 'desiring 'God to shew to the heirs of pro-

γελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμείστευεν ὅρκῳ,
 mise the unchangeableness of his counsel, interposed by an oath,

18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
 that by two 'things 'unchangeable, in which [it was] impossible

ψεύσασθαι⁹ θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κατα-
 'to 'lie ['for] 'God, strong encouragement we might have who fled

φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· 19 ἦν ὡς
 for refuge to lay hold on the 'set 'before 'us 'hope, which as

ἄγκυραν ἔχομεν τῆς ψυχῆς ἁσφαλῆ⁹ τε καὶ βεβαίαν, καὶ εἰς-
 an anchor we have of the soul both certain and firm, and en-

ερχομένην εἰς τὸ ἰσώτερον τοῦ καταπετάσματος, 20 ὅπου
 taring into that within the veil; where

seeing they cruelty to themselves the Son of God afresh, and put

him to an open shame. 7 For the earth which drinketh in the rain

that cometh oft upon it, and bringeth forth

herbs meet for them by whom it is dressed, receiveth blessing from

God: 8 but that which beareth thorns and briars is rejected, and

is high unto cursing; whose end is to be burned. 9 But, persua-

ed, we are persuaded better things of you, and things that accompany

salvation, though we thus speak. 10 For God is not un-

righteous to forget your work and labour of love, which ye have

shewed toward his name, in that ye have ministered to the

saints, and do minister. 11 And we desire that every one of you

do shew the same diligence to the full assurance of hope unto

the end: 12 that ye be not slothful, but ye be not slothful, but fol-

lowers of them who through faith and patience inherit the promises. 13 For when

God made promise to Abraham, because he could swear by no

greater, he swore by himself, 14 saying, Surely blessing I will

bless thee, and multiplying I will multiply thee. 15 And so, after

he had patiently endured, he obtained the promise. 16 For men

verily swear by the greater: and an oath for confirmation is to

them an end of all strife. 17 Wherein God, willing more abund-

antly to shew unto the heirs of promise the immutability of

his counsel, confirmed it by an oath: 18 that by two immutable

things, in which it was impossible for God to lie, we might have

a strong consolation, who have fled for refuge to lay hold upon

the hope set before us: 19 which hope we have as an anchor of the

soul, both sure and steadfast, and which entereth into that with-

in the veil; 20 where

⁹ ἐρχόμενον πολλὰκις LITΓAW.

Θεοῦ LITΓAW.

⁹ Εἰ LITΓA.

⁹ κρεῖττονα LITΓAW.

⁹ — μὲν LITΓA.

⁹ — τοῦ κόπου (read τῆς ἀγ.

⁹ + τὸν T.

⁹ ἀσφαλῆν LITΓ.

ther the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

VII. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν [as] forerunner for us entered Jesus, according to the order of Melchisedec a high priest having become for ever.

7 Οὗτος· γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ For this Melchisedec, king of Salem, priest of God τοῦ ὑψίστου, 2 συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς the most high, who met Abraham returning from the κοπῆς τῶν βασιλείων, καὶ εὐλογῆσας αὐτόν· 2 ᾧ καὶ δεκάτην smiting of the kings, and having blessed him; to whom also 2 a tenth ἀπὸ πάντων ἐμίρσειεν Ἀβραὰμ· πρῶτον μὲν ἐρμηνευόμενος of all divided Abraham; first being interpreted βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστίν king of righteousness, and then also king of Salem, which is βασιλεὺς εἰρήνης· 3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· king of peace; without father, without mother, without genealogy; μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ neither beginning of days nor of life end having, but assimilated τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. 4 Θεωρεῖτε δὲ to the Son of God, abides a priest in perpetuity. Now consider πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ how great this [one was], to whom even a tenth Abraham gave out of τῶν ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ μὲν ἐκ τῶν the spoils the patriarch. And they indeed from among the υἱῶν ὁ Λευὶ τὴν ἱερατείαν λαμβανόντες, ἐντολὴν ἔχουσιν sons of Levi, the priesthood [who] receive, commandment have ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, 4 τοῦτέστιν, to take tithes from the people according to the law, that is [from] τοὺς ἀδελφούς αὐτῶν, καί περ ἐξεληλυθότας ἐκ τῆς ὀσφύος their brethren though having come out of the loins Ἀβραὰμ· 6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτω of Abraham; but he [who] reckons no genealogy from them has tithed κεν τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλό- Abraham, and him who had the promises, has γηκεν· 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἐλάττω ὑπὸ τοῦ blessed. But apart from all gainsaying the inferior by the κρείττονος εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες superior is blessed. And here tithes [that] die ἀνθρώποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. men receive; but there [one] witnessed of that he lives; 9 καὶ, ὥς ἔπος εἰπείν, διὰ Ἀβραὰμ· καὶ ὁ Λευὶ ὁ δεκάτας and, so to speak, through Abraham, also Levi, who tithes λαμβάνων δεδεκάτωται· 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς receives, has been tithed. For yet in the loins of [his] father ἦν, ὅτε συνήνησεν αὐτῷ ὁ Μελχισεδέκ. 11 Εἰ μὲν οὖν he was when met him Melchisedec. If indeed then τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ perfection by the Levitical priesthood were, for the people [based] ἐπ' αὐτῇ ἠννομοθέτητο, τίς ἐτι χρεῖα κατὰ upon it had received [the] law, what still need [was there] according to τὴν τάξιν Μελχισεδέκ ἔτερον ἀνίστασθαι ἱερέα, καὶ οὐ the order of Melchisedec [for] to arise priest; and not

* — τοῦ Ε. 7 ὅς (read who, having met) LTrA. * — καὶ LTr. * — υἱῶν (read [sons]) L. b Δευεῖ TTrA. c ἀποδεκατοῦν TTrA. d τοῦ ἔστιν GT. * — τὸν LTrA. e ἡλόγηκεν L. e δι' LTrA. f Δευὶς L; Δευεῖς TTrA. i — ὁ LTrA. k Δευεϊτικῆς TTrA. l αὐτῆς (read on the ground of it) LTrA. w. m νεννομοθέτηται has received [the] law LTrA. w.

κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης· γὰρ
according to the order of Aaron to be named? For 'being' 'changed'

τῆς ιερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετὰθεσις γίνεται.
'the' 'priesthood, from necessity also of law a change takes place.

13 ἐφ' ὧν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς
For he of whom are said these things, a 'tribe' 'different has part in, of which

οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ· 14 πρόδηλον γὰρ ὅτι
no one has given attendance at the altar. For [it is] manifest that

ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν
out of Juda has sprung our Lord, as to which tribe 'nothing

περὶ ιερωσύνης· ὁ Μωσῆς ἔλαλθεν. 15 Καὶ περισσότερον
'concerning' 'priesthood' 'Moses' 'spoke. And more abundantly

ἐτι κατὰδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ
yet quite manifest it is, since according to the similitude of Melchisedec

ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντο-
arises a 'priest' 'different, who not according to law of 'commandment

λῆς Πσαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς
ment 'fleshly has been constituted, but according to power of 'life

ἀκαταλύτου· 17 μαρτυρεῖ γὰρ, "Ὅτι σὺ ἱερεὺς εἰς τὸν
'indissoluble. For he testifies, Thou [art] a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Ἀθέτησις μὲν γὰρ
ever after the order of Melchisedec. 'A' 'putting' 'away' 'for

γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενεῖς
there is of the 'going' 'before' 'commandment, because of its weakness

καὶ ἀνωφελές, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισ-
and unprofitableness, (for 'nothing' 'perfected' 'the' 'law,') ['the'] 'intro-

αγωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. 20 Καὶ
duction 'and of a better hope by which we draw near to God. And

καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ μὲν γὰρ,
by how much [it was] not apart from [the] swearing of an oath, 'they' 'for

χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, 21 ὁ δὲ
without [the] swearing of an oath are 'priests' 'become, but he

μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν,
with [the] swearing of an oath, by him who says, as to him,

"Ὁμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν
'swore' ['the'] 'Lord, and will not repent, Thou [art] a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·" 22 κατὰ τοσοῦτον
ever according to the order of Melchisedec, by so much

κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς. 23 Καὶ οἱ
of a better covenant 'has' 'become' 'surety' 'Jesus. And they

μὲν πλείονες εἰσιν ἡγεγονότες ἱερεῖς· διὰ τὸ θανάτῳ κω-
'many' 'are' 'priests on account of by death being

λύεσθαι παραμένειν· 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς
hindered from continuing; but he, because of his abiding for

τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ιερωσύνην· 25 ὅθεν καὶ
ever, 'intransmissible' 'has' 'the' 'priesthood. Whence also

σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι'
to save completely he is able those who approach by

αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
him to God, always living to intercede for them.

26 τοιοῦτος γὰρ ἡμῖν ἔπρεπε ἀρχιερεὺς, ὅσιος, ἀκακος,
For such 'us' 'became' 'a' 'high' 'priest, holy, harmless,

after the order of Aaron? 12 For the priest-
hood being changed, there is made of ne-
cessity a change also
of the law. 13 For
he of whom these
things are spoken per-
taineth to another
tribe, of which no man
gave attendance at the
altar. 14 For it is evi-
dent that our Lord
sprang out of Juda,
of which tribe Moses
spoke nothing con-
cerning priesthood.
15 And it is yet far
more evident: for that
after the similitude of
Melchisedec there ar-
iseth another priest,
16 who is made, not
after the law of a car-
nal commandment,
but after the power of
an endless life. 17 For
he testifieth, Thou
art a priest for ever
after the order of
Melchisedec. 18 For
there is verily a dis-
annulling of the com-
mandment going be-
fore for the weakness
and unprofitableness
thereof. 19 For the law
made nothing perfect,
but the bringing in of
a better hope did; by
the which we draw
nigh unto God. 20 And
inasmuch as not with-
out an oath he was
made priest: 21 (for
those priests were
made without an oath;
but this with an oath
by him that said unto
him, The Lord swears
and will not repent,
Thou art a priest for
ever after the order
of Melchisedec;) 22 by
so much was Jesus
made a surety of a bet-
ter testament. 23 And
they truly were many
priests, because they
were not suffered to
continue by reason of
death: 24 but this
man, because he con-
tinueth ever, hath an
unchangeable priest-
hood. 25 Wherefore he
is able also to save
them to the uttermost
that come unto God
by him, seeing he ever
liveth to make in-
tercession for them.
26 For such an high
priest became us, who

ἡ περὶ ἱερῶν (priests) οὐδὲν LITTAW. ὁ Μωσῆς GLITTAW. ἡ σαρκινῆς fleshy LITTAW.
ἡ μαρτυρεῖται (read for he is testified of) LITTAW. μεθ' ἡ - κατὰ τὴν τάξιν Μελ-
χισεδέκ TTA. τοσοῦτον LITTAW. + καὶ also TA. ἱερεῖς γεγονότες LAW. + καὶ
also [L]ITTAW.

is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος
undefiled, separated from sinners, and ²higher
τῶν οὐρανῶν γενόμενος· 27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἄρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
²than ¹the ¹heavens ¹become: who has not day by day necessity, as the high priests, first for his own sins
θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἑξάπαξ, ἑαυτὸν ἱανενέγκας. 28 ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἄρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.
sacrifices ¹to ¹offer ¹up, then for those of the people; for this he did once for all, ²himself ¹having ²offered ¹up. For the law men ¹constitutes high priests, [who] have infirmity; but the word of the swearing of the oath, which [is] after the law, a Son for ever has perfected.

VIII. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλυσύνης ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ κύριος, καὶ οὐκ ἀνθρώπος.
Now a summary of the things being spoken of [is], ²such ¹we ¹have a high priest, who sat down on [the] right hand of the throne of the greatness in the heavens; ²of ¹the ¹holies ¹minister, and of the ¹tabernacle ¹true which ¹pitched ¹the ¹Lord and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα τε καὶ θυσίας
For every high priest for to offer both gifts and sacrifices
καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτο ἐκαστὸς προσενέγκῃ. 4 εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων βῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, 5 οἵτινες ὑποδείγματι καὶ σκιά λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηρμάτισται ὁ Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, "Ορα, γὰρ φησιν, ποιήσεις" πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῇ ὄρει. 6 ὅντι δὲ διαφορωτέρας ἐπέτευχεν λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. 7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμειπτος, οὐκ ἂν δευτέρας ἐζητείτο τόπος. 8 μεμψόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἐρ-

¹ ἐφ' ἅπαξ Tr. ² προσενέγκας having offered T. ³ — καὶ LITtrAW. ⁴ οὐν (read if then indeed) LITtrAW. ⁵ — τῶν ἱερέων (read τῶν those who) LITtrAW. ⁶ — τὸν LITtrAW. ⁷ Μωσῆς LITtrAW. ⁸ ποιήσεις thou shalt make LITtrAW. ⁹ ὅντι L. ¹⁰ τέτυχεν LITtrAW. ¹¹ αὐτοῖς (read finding fault with them) LITtrAW.

χονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον
coming, saith [the] Lord, and I will ratify as regards the house
Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν· ὁ οὐ
of Israel and as regards the house of Juda a "covenant" new; not
κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν,
according to the covenant which I made with their fathers,
ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν
in [the] day of my taking hold of their hand to lead
αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν
them out of [the] land of Egypt; because they did not continue in
τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει κύριος. 10 ὅτι
my covenant, and I disregarded them, saith [the] Lord. Because
αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ
this [is] the covenant which I will covenant with the house of I-srael after
τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδούς νόμους μου εἰς
those days, says [the] Lord, giving my laws into
τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς·
their mind, also upon "hearts" their I will inscribe them;
καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.
and I will be to them for God, and they shall be to me for people.
11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ
And not at all shall they teach each "neighbour" his, and
ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνώθι τὸν κύριον· ὅτι
each his brother, saying, Know the Lord; because
πάντες εἰδήσουσιν με, ἀπὸ μικροῦ αὐτῶν ἕως
all shall know me, from [the] little [one] of them to [the]
μεγάλου αὐτῶν. 12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,
great [one] of them. Because merciful I will be to their unrighteousnesses,
καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
and their sins and their lawlessnesses in no wise
μνησθῶ ἐτι. 13 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκεν
will I remember more. In the saying New, he has made old
τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγύς
the first; but that which grows old and aged [is] near
ἀφανισμοῦ.
disappearing.

9 Ἐἴχεν μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα
"Had" indeed "therefore" also "the" first "tabernacle" ordinances
λατρείας, τότε ἁγίον κοσμικόν. 2 σκηνὴ γὰρ κατε-
of service, and the sanctuary, a worldly [one]. For a tabernacle was
σκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχνία καὶ ἡ τρά-
prepared, the first, in which [were] both the lampstand and the ta-
πεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἁγία. 3 μετὰ
ble and the presentation of the loaves, which is called holy; "after"
δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἁγία.
"but the second veil a tabernacle which [is] called holy
ἁγίων, 4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς
of holies, "a" golden "having" censer, and the ark of the
διαθήκης περιεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ
covenant, having been covered round "in" every "part" with "gold," in which
στάμνος χρυσὴ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν
[was the] "pot" golden having the manna, and the rod of Aaron

them, he saith, Bo-
hold, the days come,
saith the Lord, when I
will make a new cove-
nant with the house of
Israel and with the
house of Juda: 9 not
according to the cove-
nant that I made with
their fathers in the
day when I took them
by the hand to lead
them out of the land of
Egypt; because they
continued not in my
covenant, and I re-
garded them not, saith
the Lord. 10 For this
is the covenant that I
will make with the
house of Israel after
those days, saith the
Lord; I will put my
laws into their mind,
and write them in
their hearts: and I
will be to them a God,
and they shall be to me
a people: 11 and they
shall not teach every
man his neighbour,
and every man his
brother, saying, Know
the Lord: for all shall
know me, from the
least to the greatest.
12 For I will be merci-
ful to their unright-
eousnesses, and their
sins and their iniqui-
ties will I remember
no more. 13 In that he
saith, A new covenant,
he hath made the first
old. Now that which
decayeth and waxeth
away.

IX. Then verily the
first covenant had also
ordinances of divine
service, and a worldly
sanctuary. 2 For there
was a tabernacle made;
the first, wherein was
the candlestick, and
the table, and the
shewbread; which is
called the sanctuary.
3 And after the second
veil, the tabernacle
which is called the Ho-
liest of all; 4 which
had the golden censer,
and the ark of the cove-
nant overlaid round a-
bout with gold, where-
in was the golden pot
that had manna, and

1 — μου my E. k + [μου] (read my covenant) L. 1 καρδίας heart T. m πολίτην
(read his [fellow] citizen) GLTΓAW. a — αὐτῶν LTΓTA. o — καὶ τῶν ἀνομιῶν αὐτῶν
TΓA. P Εἴχε T. q [καὶ] Tr. r — σκηνὴ GLTΓAW. s ἁγία holy place EGTΓAW;
ἁγία ἁγίων holy of holies L. t τὰ ἁγία τῶν (read the holy of holies) Tr.

ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ
so that, death having taken place for redemption of the *under *the
πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν
first *covenant *transgressions, the promise *might *receive
οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 ὅπου γὰρ
*they *who *have *been *called of the *eternal *inheritance. (For where

διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
[there is] a testament, [*for *the] *death [*it *is] *necessary *to *come *in *of *the
διαθεμένου. 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ
*testator. For a testament in the case of [the] dead [is] affirmed, since

μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18 ὅθεν οὐδὲ
in no way it is of force when *is *living the *testator.) Whence neither

ἡ πρώτη χωρὶς αἵματος ἱεγκαίνισται. 19 λαληθείσης
the first apart from blood has been inaugurated. *Having *been *spoken

γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ
for *every *commandment according to law by Moses to all

τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ
the people, having taken the blood of calves and of goats, with

ὕδατος καὶ ἱρίου κοκκίνου καὶ υσσώπου, αὐτότε τὸ βιβλίον
water and *wool *scarlet and hyssop, both *itself the *book

καὶ πάντα τὸν λαὸν ἐξρόρρυντισεν. 20 λέγων, Τοῦτο τὸ
and all the people he sprinkled, saying, This [is] the

αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. 21 καὶ
blood of the covenant which *enjoined to *you *God. And

τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ
the tabernacle too and all the vessels of the ministration with

αἵματι ὁμοίως ἐξρόρρυντισεν. 22 καὶ σχεδὸν ἐν αἵματι
blood in like manner he sprinkled; and almost *with *blood

πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵμα-
*all *things are purified according to the law, and apart from blood-

εκχυσίας οὐ γίνεται ἄφεσις. 23 Ἀνάγκη οὖν τὰ μὲν
shedding there is no remission. [It was] necessary then [for] the

ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,
representations of the things in the heavens with these to be purified,

αὐτὰ δὲ τὰ ἐπουράνια κρείττωσιν θυσiais παρὰ ταύτας.
but *themselves the *heavenlies with better sacrifices than these.

24 οὐ γὰρ εἰς χειροποίητα ἁγία εἰσῆλθεν ὁ χριστός, ἀντί-
For not into *made *by *hands *holies entered the Christ, fi-

τυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφα-
gures of the true [ones], but into *itself *heaven, now to

νισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. 25 οὐδ' ἵνα
appear before the face of God for us: nor that

πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς
often he should offer himself, even as the high priest enters into

τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ. 26 ἐπεὶ ἔ-
the holies year by year with *blood *another's; since it was neces-

σαι αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.
sary for him often to have suffered from [the] foundation of [the] world.

νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτη-
But now once in [the] consummation of the ages, for [the] putting

σιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 27 καὶ
away of sin by his sacrifice he has been manifested. And

καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ
for as much as it is apportioned to men once to die, *after

the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testa-

ment is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is

of no strength at all while the testator liveth. 18 Whereupon neither the first testa-

ment was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law,

he took the blood of calves and of goats, with water, and scar-

let wool, and hyssop, and sprinkled both the book, and all the peo-

ple, 20 saying, This is the blood of the tes-

tament which God hath enjoined unto you. 21 Moreover he

sprinkled both the blood of the tabernacle, and all the vessels of the ministry. 22 And

almost all things are by the law purged with blood; and without shedding of blood is no

remission. 23 It was therefore necessary that the patterns of

things in the heavens should be purified with these; but the hea-

venly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy

* Read the sentence as a question L.

* οὐδὲ LITAW.

* ἐν- T.

* + τὸν the LITAW.

* + τῶν LITAW.

* ἐραντίσεν LITAW.

* εἰσῆλθεν ἁγία TTAW.

* — ὁ LITAW

* νυνὶ LITAW.

* + τῆς LITAW.

men once to die, but after this the judgment: 28 so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

δὲ τοῦτο κρίσις· 28 οὕτως ὁ χριστὸς ἅπαξ προσενεχθεὶς
and this, judgment; thus the Christ, once having been offered
εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς
for of many to bear [the] sins, a second time apart from
ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
in shall appear to those that him await for
σωτηρίαν.
salvation.

10 Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ
For a shadow having the law of the coming good things, not

X. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς
itself the image of the things, year by year with the same
θυσίαις ὧς προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε δύναται
sacrifices which they offer in perpetuity never is able
τοὺς προσερχομένους τελειῶσαι. 2 ἔπει οὐκ ἂν ἐπαύσαντο
those who approach to perfect. Since would they not have ceased
προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν
to be offered, on account of no any having longer conscience
ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαρ ἡ κεκαθαρισμένους; 3 ἀλλ'
of sins those who serve once purged? But
ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν. 4 ἀδύ-
in these a remembrance of sins year by year [there is]. Impos-
νατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρ-
sible [it is] for [for the] blood of bulls and of goats to take away sins.
τίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, ἑθυσίαν καὶ
Wherefore coming into the world he says, Sacrifice and
προσφοράν οὐκ ἠθέλησας, σῶμα δὲ κατηρίστω μοι. 6 ὁλο-
offering thou willedst not, but a body thou didst prepare me. Burnt
καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἔυδόκησας.
offerings and [sacrifices] for sin thou delightedst not in.
7 τότε εἶπον, Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται
Then I said, Lo, I come, (in [the] roll of [the] book it is written
περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. 8 Ἀνώτερον
of me), to do, O God, thy will.
λέγων, Ὅτι ἑθυσίαν καὶ προσφοράν καὶ ὁλοκαυτώματα
saying, Sacrifice and offering and burnt offerings
καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ ἐυδόκησας,
and [sacrifices] for sin thou willedst not, nor delightedst in,
αἵτινες κατὰ τὸν νόμον προσφέρονται, 9 τότε εἶρηκεν,
(which according to the law are offered); then he said,
Ἰδοὺ ἤκω τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. ἀναίρει τὸ
Lo, I come, to do, O God, thy will. He takes away the
πρῶτον, ἵνα τὸ δεύτερον στήσῃ. 10 ἐν ᾧ θελήματι
first, that the second he may establish; by which will
ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ
sanctified we are through the offering of the body
Ἰησοῦ χριστοῦ ἑφάπαξ. 11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν
of Jesus Christ once for all. And every priest stands
καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρει
day by day ministering, and the same often offering
θυσίας, αἵτινες οὐδέποτε δύνανται περιελθεῖν ἁμαρτίας.
sacrifices, which never are able to take away sins.

+ καὶ ἄλλο GLTTAW. αἷς TA. δύνανται they are able LTr. — οὐκ not (read the sentence not as a question) E. κεκαθαρισμένους L; κεκαθαρισμένους TTAW. προσφοράν καὶ θυσίαν W. ἡ εὐδόκησας LTTAW. θυσίας sacrifices LTTAW. προσφορὰς offerings LTTAW. — τὸν LTTWA. — ὁ θεός GLTTAW. — οἱ EGLTTAW. — τοῦ GLTTAW. εἰς ἅπαξ Tr. ἀρχιερεὺς high priest LA.

12 ¹αὐτὸς². δὲ ³μίαν ⁴ὑπὲρ ⁵ἀμαρτιῶν ⁶προσενέγκας ⁷θυσίαν, εἰς
But he, ⁸one ⁹for ¹⁰sins ¹¹having ¹²offered ¹³sacrifice, in
τὸ διηνεκές ¹⁴ἐκάθισεν ¹⁵ἐν ¹⁶δεξιᾷ ¹⁷τοῦ ¹⁸θεοῦ, 13 τὸ λοιπὸν
perpetuity sat down at [the] right hand of God, henceforth
ἐκδεχόμενος ¹⁹ἕως ²⁰θεθῶνιν ²¹οἱ ἐχθροὶ αὐτοῦ ²²ὑποπόδιον ²³τῶν
awaiting until be placed his enemies [as] a footstool

ποδῶν αὐτοῦ. 14 ¹μὴ γὰρ ²προσφορᾷ ³τετελείωκεν ⁴εἰς τὸ διη-
for ⁵feet ⁶his. For by one offering he has perfected in perpe-
νεκές ⁷τοὺς ⁸ἀγιαζομένους. 15 ⁹Μαρτυρεῖ δὲ ¹⁰ἡμῖν ¹¹καὶ ¹²τὸ ¹³πνεῦμα
tuitly the sanctified. And bears witness to us also the Spirit

τὸ ἅγιον· ¹μετὰ γὰρ ²τὸ ³ᾠροῦν ⁴ἐκείναι, 16 ⁵Αὕτη ⁶ἡ ⁷δια-
the Holy; for after the having said before, This [is] the cove-
θηκη ⁸ἣν ⁹διαθήσομαι ¹⁰πρὸς ¹¹αὐτοὺς ¹²μετὰ ¹³τὰς ¹⁴ἡμέρας ¹⁵ἐκείνας,
nant which I will covenant towards them after those days,

λέγει ¹κύριος, ²διδόνς ³νόμους ⁴μου ⁵ἐπὶ ⁶καρδίας ⁷αὐτῶν, ⁸καὶ ⁹ἐπὶ
says [the] Lord: giving my laws into their hearts, also into
τῶν ¹διανοιῶν² αὐτῶν ³ἐπιγράψω ⁴αὐτούς· 17 ⁵καὶ ⁶τῶν ⁷ἀμαρτιῶν
minds their I will inscribe them; and sins

αὐτῶν ¹καὶ ²τῶν ³ἀνομιῶν ⁴αὐτῶν ⁵οὐ ⁶μὴ ⁷μνησθῶ⁸ ἔτι.
their and their lawlessnesses in no wise will I remember any more.

18 ¹ὅπου δὲ ²ἄφεσις ³τούτων, ⁴οὐκέτι ⁵προσφορὰ ⁶περὶ
But where remission of these [is], no longer [is there] an offering for
ἀμαρτίας.
sin.

19 ¹ἔχοντες ²οὖν, ³ἀδελφοί, ⁴παρρησίαν ⁵εἰς ⁶τὴν ⁷εἰσοδὸν
Having therefore, brethren, boldness for entrance into

τῶν ¹ἁγίων ²ἐν ³τῷ ⁴αἵματι ⁵Ἰησοῦ, 20 ⁶ἣν ⁷ἐνεκαίνισεν ⁸ἡμῖν
the holies by the blood of Jesus, which he dedicated for us
ὁδὸν ¹πρόσφατον ²καὶ ³ζῶσαν ⁴διὰ ⁵τοῦ ⁶καταπετάσματος, ⁷του-
a way newly made and living through the veil, that

ἔστιν¹ τῆς ²σαρκὸς ³αὐτοῦ, 21 ⁴καὶ ⁵ἱερέα ⁶μέγαν ⁷ἐπὶ ⁸τὸν ⁹οἶκον
is, his flesh; and a priest great over the house
τοῦ ¹θεοῦ, 22 ²προσερχώμεθα ³μετὰ ⁴ἀληθινῆς ⁵καρδίας ⁶ἐν
of God [having], we should approach with a true heart, in

πληροφορίᾳ ¹πίστεως, ²ὀβραντισμένοι³ τὰς ⁴καρδίας ⁵ἀπὸ ⁶συν-
full assurance of faith, having been sprinkled [as to] the hearts from a con-
ειδήσεως ¹πονηρίας, ²καὶ ³ῥελουμένοι⁴ τὸ ⁵σῶμα ⁶ὑδατι
science wicked, and having been washed [as to] the body with water

καθαρῷ· 23 ¹κατέχωμεν ²τὴν ³ὁμολογίαν ⁴τῆς ⁵ἐλπίδος ⁶ἀκλινῆ,
pure. We should hold fast the confession of the hope unwavering,
πιστὸς γὰρ ¹ὁ ²ἐπαγγελάμενος· 24 ³καὶ ⁴κατανοῶμεν ⁵ἄλ-
for [is] faithful he who promised; and we should consider one

λήλους ¹εἰς ²παροξυσμὸν ³ἀγάπης ⁴καὶ ⁵καλῶν ⁶ἔργων, 25 ⁷μὴ
another for provoking to love and to good works; not
ἐγκαταλείποντες ¹τὴν ²ἐπισυναγωγὴν ³ἑαυτῶν, ⁴καθὼς
forsaking the assembling together of ourselves, even as [the]

ἔθος ¹τισίν, ²ἀλλὰ ³παρακαλοῦντες· ⁴καὶ ⁵τοσοῦτω
custom [is] with some; but encouraging [one another], and by so much
μᾶλλον ¹ὅσῃ ²βλέπετε ³ἐγγίζουσιν ⁴τὴν ⁵ἡμέραν. 26 ⁶ἐκου-
[the] more as ye see drawing near the day. [Where] will-

σὶως γὰρ ¹ἀμαρτανόντων ²ἡμῶν ³μετὰ ⁴τὸ ⁵λαβεῖν ⁶τὴν ⁷ἐπίγνωσιν
ingly for sin we after receiving the knowledge
τῆς ¹ἀληθείας, ²οὐκέτι ³περὶ ⁴ἀμαρτιῶν ⁵ἀπολείπεται ⁶θυσία·
of the truth, no longer for sins remains a sacrifice,

12 but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified, 15 Whereof the Holy Ghost also is a witness to us: for

after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts,

and in their minds will I write them; 17 and their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 by a new and living way, which he hath consecrated for us, through the veil,

that is to say, his flesh; 21 and having an high priest over the house of God; 22 let us draw near with a true heart in full assurance of faith,

having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 and let us consider one another to provoke unto love and to good works: 25 not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another:

and so much the more, as ye see the day approaching. 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 but a certain

fearful looking for of

¹ οὗτος (read But this one LITTAW. ² εἰρηκέναι having said LITTAW. ³ τὴν διάνοιαν

mind LITTAW. ⁴ μνησθήσομαι LITTAW. ⁵ τοῦτ' ἔστιν OT. ⁶ ῥεραντισμένοι LITTAW.

⁷ ῥελουμένοι T. ⁸ Punctuate so as to join we should hold fast with what precedes GLTTE.

judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompense of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

27 φοβερά·δέ τις ἐκδοχή κρίσεως, καὶ πυρὸς ζῆλος ἐσ-
but a fearful certain expectation of judgment, and of fire fervour to
θεῖον μέλλοντος τοὺς ὑπεναντίους. 28 ἀθετήσας τις
devour about the adversaries. Having set aside any one

νόμον Μωσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσιν
[the] law of Moses, without compassions on [the testimony of] two
ἢ τρισὶν μάρτυσιν ἀποθνήσκει· 29 πόσῳ δοκεῖτε χείρονος
or three witnesses dies: how much think ye worse

ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ
shall he be counted worthy of punishment who the Son of God
καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσά-
trampled upon, and the blood of the covenant common esteem-
μενος ἐν ᾧ ἡγιασθή, καὶ τὸ πνεῦμα τῆς χάριτος
ed wherewith he was sanctified, and the Spirit of grace
ἐνυβρίσας; 30 οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις,
insulted! For we know him who said, To me vengeance

ἔγω ἀνταποδώσω, λέγει κύριος· καὶ πάλιν,
[belongs]; I will recompense, says [the] Lord: and again, [The]
Κύριος κρίνει τὸν λαὸν αὐτοῦ. 31 Φοβερὸν τὸ ἐμπεσεῖν
Lord will judge his people. [It is] a fearful thing to fall

εἰς χεῖρας θεοῦ ζώντος.
into [the] hands of God [the] living.

32 Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φῶτισ-
But call to remembrance the former days in which, having

θέντες πολλὴν αὐλῆσιν ὑπεμείνατε παθημάτων· 33 τοῦτο
been enlightened, much conflict ye endured of sufferings; partly,

μὲν, ὀνειδισμοῦ· τε καὶ θλίψεων θεατριζόμενοι τοῦτο δέ,
both in reproaches and tribulations being made a spectacle; and partly,

κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες·
partners of those thus passing through [them] having become.

34 καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἀρπαγὴν
For both with my bonds ye sympathized, and the plunder

τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες
of your possessions with joy ye received, knowing

ἔχειν ἐν ἑαυτοῖς κρεῖττονα ὑπαρξιν ἐν οὐρανοῖς καὶ
to have in yourselves a better possession in [the] heavens and

μένονσαν. 35 μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν,
abiding. Cast not away therefore your boldness

ἣτις ἔχει μισθαποδοσίαν μεγάλην. 36 υπομονῆς γὰρ ἔχετε
which has recompense great. For of endurance ye have

χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομισέσθε τὴν
need, that the will of God having done ye may receive the

ἐπαγγελίαν. 37 ἔτι γὰρ μικρὸν ὄσον ὄσον, ὁ ἐρχόμενος
promise. For yet a very little while, he who comes

ἥξει, καὶ οὐ χρονίει. 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσε-
will come, and will not delay. But the just by faith shall

ται· καὶ ἐὰν ὑποστειλῇται, οὐκ ἐνδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.
live; and if he draw back, my soul in him.

39 ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
But we are not of [those] drawing back to destruction, but

πίστεως εἰς περιποίησιν ψυχῆς.
of faith to saving [the] soul.

ἢ Μωσέως GLTTRAW.

— λέγει κύριος TTR.

ἢ κρίνει κύριος LTTTAW.

ἢ δεσ-

μῖος (read with prisoners) GLTTRAW.

— ἐν GLTTRAW.

ἢ ἐαυτοῦς κρείσσονα Δ.

LTTT; ἐαυτοῖς (for yourselves) κρείσσονα Δ.

γ — ἐν οὐρανοῖς LTTTAW.

ἢ μεγάλην

μισθαποδοσίαν LTTTAW.

ἢ χρονίσει TTR.

ἢ δίκαιός μου (read my just [one]) LTTTAW.

11 Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμά-
Now is faith of [things] hoped for [the] assurance, of things
τῶν ἐλεγχος οὐ βλεπομένων. 2 ἐν ταύτῃ γὰρ ἔμαρτυ-
[the] conviction not seen. For by this were borne
ρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν κατηγορεῖσθαι
witness to the elders. By faith we apprehend to have been framed
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
the worlds by [the] word of God, so that not from [things] appearing
τὰ βλεπόμενα γεγόνειν. 4 Πίστει πλεονα θυσίαν
the things seen have being. By faith a more excellent sacrifice
Ἀβελ παρὰ Κάιν προσήνεγκεν τῷ θεῷ, δι' ἧς ἔμαρτυ-
Abel than Cain offered to God, by which he was borne wit-
ρήθη εἶνα δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ
ness to as being righteous, bearing witness to his gifts
θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐτι λαλεῖται. 5 Πίστει Ἐνώχ
God, and through it, having died, yet speaks. By faith Enoch
μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὗρίσκετο, διότι
was translated not to see death, and was not found, because
μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ με-
translated him God; for before his translation he has
μαρτύρηται βέηρεσθηκεν αὐτῷ τῷ θεῷ. 6 χωρὶς δὲ πίστεως
been borne witness to to have well pleased God. But apart from faith
ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν
[it is] impossible to well please [him]. For to believe it behooves him who
προσερχόμενον τῷ θεῷ, ὅτι ἐστίν, καὶ τοῖς ἐκζητοῦσιν
approaches to God, that he is, and [that] for those who seek out
αὐτὸν μισθαποδότης γίνεται. 7 Πίστει χρηματισ-
him a rewarder he becomes. By faith having been divinely in-
θεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβη-
structed Noah concerning the things not yet seen, having been moved
θεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου
with fear, prepared an ark for [the] salvation of house
αὐτοῦ· δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν
his; by which he condemned the world, and of the according to faith
δικαιοσύνης ἐγένετο κληρονόμος. 8 Πίστει καλούμενος Ἀ-
righteousness became heir. By faith being called A-
βραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμέλλεν
braham obeyed to go out into the place which he was about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν, μὴ ἐπιστάμενος ποῦ
to receive for an inheritance, and went out, not knowing where
ἔρχεται. 9 Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας,
he is going. By faith he sojourneth in the land of the promise,
ὡς ἄλλοτριαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ
as [in] a strange [country], in tents having dwelt with Isaac and
Ἰακώβ τῶν σὺν κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
Jacob, the joint-heirs of the promise same;
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς
for he was waiting for the foundations having city, of which [the]
τεχνίτης καὶ δημιουργὸς ὁ θεός. 11 Πίστει καὶ αὐτὴ Σάρρα
artificer and constructor [is] God. By faith also herself Sarah
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν
power for [the] conception of seed received, and beyond age

XI. Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7 By faith Noah, being warned of God of thing not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she

• τὸ βλεπόμενον that seen (read γὰρ. *has *being) LITTA. ὁ τῷ θεῷ (read bearing witness by his gifts to God) LIT. • λαλεῖ GLTTAW. ἡμῖς ἑαυτοῦ LITTA. • αὐτοῦ (read the translation) LITTA. • εὐαρεστῆκεν LA. • τῷ τ[τ]. • ὁ the [one] [τ].
1 — τὸν (read a place) LITTA. • ἐμέλλεν LA. • — τὴν (read [the]) LITTA. • σὺν —

τῶν πατέρων αὐτοῦ διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ
his parents because they saw 'beautiful the 'little 'child; and
οὐκ ἐφοβήθησαν τὸ ^δδιάταγμα τῷ βασιλέως. 24 Πίστει
did not fear the injunction of the king. By faith
^εΜωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς
Moses, great having become, refused to be called son of 'daughter
Φαραῶ, 25 μᾶλλον ἐλόμενος ^εσυγκακουχεῖσθαι τῷ λαῷ
'Pharaoh's; 'rather 'having 'chosen to suffer affliction with the people
τοῦ θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν·
of God, than [the] 'temporary 'to 'have 'of 'sin 'enjoyment;
26 μείζονα πλοῦτον ἡγήσάμενος τῶν ^εἐν τῇ ^εΑἰγύπτῳ θη-
greater riches having esteemed 'than 'the 'in 'Egypt 'treas-
σαυρῶν τὸν ^εὀνειδισμόν τοῦ ^εχριστοῦ ἀπέβλεπεν· γὰρ εἰς τὴν
sures 'the 'reproach 'of 'the 'Christ; for he had respect to the
μισθαποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς
recompense. By faith he left Egypt, not having feared
τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὧρῶν
the indignation of the king; for the 'invisible [one] 'as 'seeing
ἐκαρτέρησεν. 28 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσ-
he persevered. By faith he has kept the passover and the affu-
χυσιν τοῦ αἵματος, ἵνα μὴ ὁ ^εὀλοθρεύῃ τὰ πρωτότοκα θί-
sion of the blood, lest the destroyer of the firstborn [ones] might
γῇ αὐτῶν. 29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν
touch them. By faith they passed through the Red Sea
ὡς διὰ ξηρᾶς· ^εἧς ^επεῖραν λαβόντες οἱ Αἰγύπτιοι
as through dry [land]; of which 'having 'made 'trial 'the 'Egyptians
κατεπόθησαν. 30 Πίστει τὰ τείχη ^εΙεριχῶ ^εἔπεσεν, κυ-
were swallowed up. By faith the walls of Jericho fell, having
κλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει ^εΡαὰβ ἡ πόρνη οὐ
been encircled for seven days. By faith Rahab the harlot 'not
συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκό-
'did 'perish 'with those who disobeyed, having received the spies
πους μετ' εἰρήνης.
with peace.

hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 Καὶ τί ἐτι λέγω; ἐπιλείψει· γὰρ με^ε διηγούμενον ὁ
And what more do I say? For 'will 'fail 'me 'relating 'the
χρόνος περὶ Γεδεών, ὁ Βαράκ πτε καὶ^ε Σαμψών καὶ^ε Ἰεφθάε,
'time of Gedeon, Barak also and Sampson and Jephthae,
^εΔαβὶδ^ε τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· 33 οἱ διὰ πίστεως
David also and Samuel and of the prophets: who by faith
κατηγωνίσαντο βασιλείας, ^εεἰργάσαντο^ε δικαιοσύνην, ἐπέτυχον
overcame kingdoms, wrought righteousness, obtained
ἐπαγγελιῶν, ἐφράξαν στόματα λεόντων, 34 ἐσβέσαν δύναμιν
promises, stopped mouths of lions, quenched [the] power
πυρός, ἐφυγον στόματα ^εμαχαίρας, ^εἔνεδυναμώθησαν^ε ἀπὸ
of fire, escaped [the] mouths of [the] sword, acquired strength out of
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς
weakness, became mighty in war, [the] 'armies
ἐκλιναν ἀλλοτρίῳ· 35 ἔλαβον ^εγυναῖκες^ε ἐξ ἀνα-
'made 'to 'give 'way 'of 'strangers. 'Received 'women by resur-
στάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
rection their dead; and others were tortured, not

32 And what shall I more say? for the time would fall me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life a-

^ε δόγμα decree L.
of Egypt GLTTAW.

^ε Μωσῆς GLTTAW.
^ε ὀλοθρεύων LA.

^ε συν- T. ^ε — ἐν GTTAW.
^ε + γῆς land LTTAW.

^ε Αἰγύπτου T.
^ε Ἰεριχῶ T.

^ε ἔπεσαν LTTA.

^ε με γὰρ LTTA.

^ε + καὶ and W.

^ε — τε καὶ LTTW.

^ε — καὶ LTT.

^ε Δαβείδ LTTA; Δαυίδ GW.

^ε ἠργάσαντο TTr.

^ε μαχαίρης LTTA.

^ε ἐδυναμώθησαν were strengthened LTT.

their dead L.

^ε γυναῖκες (read they received by resurrection women [that is]

gain : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection : 36 and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment : 37 they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ; 38 (of whom the world was not worthy) : they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise : 40 God having provided some better thing for us, that they without us should not be made perfect.

προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως
having accepted redemption, that a better resurrection
τύχωσιν· 36 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν
they might obtain ; and others of mockings and of scourgings trial
ἔλαβον, ἐτιδὲ δεσμῶν καὶ φυλακῆς· 37 ἐλιθάσθησαν,
received, yea, moreover, of bonds and of imprisonment. They were stoned,
ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ ἰμαχίρας ἀπέθα-
were sawn asunder, were tempted, by slaughter of [the] sword they
νον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστεροῦ-
died ; they wandered in sheep-skins, in goats' skins, being des-
μενοι, θλιβόμενοι, κακουχόμενοι, 38 ὧν οὐκ ἦν ἄξιος ὁ
tute, being oppressed, being evil treated, (of whom was not worthy the
κόσμος· ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις
world,) in deserts wandering and in mountains and in caves
καὶ ταῖς ὀπαῖς τῆς γῆς. 39 Καὶ οὗτοι πάντες μαρτυρη-
and in the holes of the earth. And these all, having been borne
θέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
witness to through faith, did not receive the promise,
40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψάμενον, ἵνα μὴ
God for us better something having foreseen, that not
χωρὶς ἡμῶν τελειωθῶσιν.
apart from us they should be made perfect.

12. Τοιγαροῦν καὶ ἡμεῖς τόσούτων ἔχοντες περιεκείμενον
Therefore also we so great having encompassing

XII. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : 6 for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth

ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ
us a cloud of witnesses, weight having laid aside every and
τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν
the easily-surrounding sin, with endurance we should run the
προκείμενον ἡμῖν ἀγῶνα, 2 ἀφορῶντες εἰς τὸν τῆς πίστεως
lying before us race, looking away to the of faith
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκει-
leader and completer Jesus : who in view of the ly-
μένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρόν, αἰσχύνῃς
ing before him joy endured [the] cross, [the] shame
καταφρονήσας, ἐν δεξιᾷ τοῦ θρόνου τοῦ θεοῦ ἐκάθι-
having despised, and at [the] right hand of the throne of God sat
σεν· 3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεινυκῶτα
down. For consider well him who so great has endured
ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κά-
from sinners against himself, gainsaying, that not ye be
μνητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. 4 Οὐπω μέχρις αἵματος
wearied, in your souls fainting. Not yet unto blood
ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, 5 καὶ
resisted ye against sin wrestling, and
ἐκλήθησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέ-
ye have quite forgotten the exhortation, which to you, as to sons, he ad-
γεται· Ὑιέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκ-
dresses : My son, despise not [the] discipline of [the] Lord, nor
λύου ὑπ' αὐτοῦ ἐλεγχόμενος. 6 Ὁ γὰρ ἀγαπᾷ κύριος
faint, by him being reproved ; for whom loves [the] Lord
παιδεύει μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται· 7 Εἰ
he disciplines, and scourges every son whom he receives. If
παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται
discipline ye endure, as with sons with you is dealing

* ἐπειράσθησαν, ἐπρίσθησαν T. ἰ μαχίρας LTTA. ὁ ἐπὶ LTTA. τὰς ἐπαγγελίας the promises L. ἐκάθεικται has sat down GLTAW. αὐτὸν LTTA. 4 Read the sentence as a question L. * παιδείας T. εἰς (read ye endure for discipline) LTTA. 5 παιδίαν T.

ὁ θεός· τίς γάρ ἔστιν^h υἱὸς ὃν οὐ παιδεύει πατήρ; ^hGod; for who is [the] son whom *disciplines 'not [the] 'Father?

8 εἰ δὲ χωρὶς ἐστέ^h παιδείας,^h ἧς μέτοχοι γεγόνασιν πάν-
But if 'without 'ye are discipline, of which *partakers 'have 'become 'all,
τες, ἄρα νόθοι ἐστέ καὶ οὐχ υἱοί.^h 9 εἴτα τοῖς μὲν τῆς σαρκὸς
then bastards ye are and not sons. Moreover the
^hflesh

ἡμῶν πατέρας εἶχομεν παιδευτάς, καὶ ἐντρο-
*of 'our 'fathers we have had [as] those who discipline [us], and we respected
πόμεθα.^h οὐ^h πολλῶν^h μάλλον ὑποταγησόμεθα τῷ πατρὶ
[them]; 'not 'much 'rather 'shall 'we be in subjection to the Father

τῶν πνευμάτων, καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας
of spirits, and shall live? For they indeed for a few

ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδεύον· ὁ δὲ ἐπὶ
days according to that which seemed good to them disciplined; but he for
τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 πᾶσα
profit, for [us] 'to partake of his holiness.

ἢ δὲ παιδεία^h πρὸς μὲν τὸ παρὸν οὐ δοκεῖ^h χαρᾶς εἶναι,
*but discipline for the present seems not [*matter] *of 'joy 'to 'be,
ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
but of grief; but afterwards 'fruit 'peaceable 'to 'those 'by 'it

γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.
*having 'been 'exercised 'renders *of 'righteousness.

12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
Wherefore the 'hanging 'down 'hands and the enfeebled knees

ἀνορθώσατε 13 καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσίν ὑμῶν,
lift up; and 'paths 'straight make for your feet,

ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ
lest that which [is] lame be turned aside; but that 'it 'may 'be 'healed

μᾶλλον. 14 εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν,
*rather. Peace pursue with all, and sanctification,

οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον· 15 ἐπισκοποῦντες μὴ
*which 'apart 'from no one shall see the Lord; looking diligently lest

τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μὴ τις ρίζα πικρίας
any lack the grace of God; lest any root of bitterness

ἄνω φύουσα ἐνοχλῇ, καὶ ὁ διὰ ταύτης^h μιανθῶσιν^h
*up 'springing, should trouble [you], and by this be defiled

πολλοί· 16 μὴ τις πόρνος ἢ βέβηλος, ὡς Ἡσαῦ, ὃς
many; lest [there be] any fornicator or profane person, as Esau, who

ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.^h 17 ἵστε
for 'meal 'one sold 'birthright 'his; *ye 'know

γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπε-
*for that also afterwards, wishing to inherit the blessing, he was

δοκιμάσθη μετανοίας· γὰρ τόπον οὐχ εὑρεν, καί περ μετὰ δακ-
rejected, for 'of 'repentance 'place he found not, although with

ρῶν ἐκζητήσας αὐτήν.
tears having earnestly sought it.

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει,^h καὶ
For 'not 'ye 'have come to 'being 'touched [the] 'mount and

κεκαυμένῳ πυρί, καὶ γνώφῳ, καὶ σκοτῳ,^h καὶ θυέλλῳ,
having been kindled with fire, and to obscurity, and to darkness, and to tempest,

19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ
and 'trumpet's 'to sound, and to voice of words; which [voice] they that

with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees; 13 and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of waters;

^h — ἐστιν LITTA. ⁱ παιδείας T. ^j καὶ οὐχ υἱοὶ ἐστέ LITTA.

respect E. ^l πολλὴ LITTA. ^m μὲν παιδεία discipline LITTA. ⁿ ποιεῖτε T. ^o δε αὐτῆς through it L. ^p + οἱ the LITTA. ^q ἀπέδοτο LA. ^r ἑαυτοῦ his own LITTA.

^s — ὄρει (read [that] being touched) LITTA. ^t σόφῳ LITTA.

which voice they that heard intreated that the word should not be spoken to them any more: 20 (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 and so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, significeth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 for our God is a consuming fire.

XIII. Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels un-

ἀκούσαντες παρητήσαντο μὴ προσεθῆναι αὐτοῖς
heard excused themselves [asking] not 'to be addressed 'to 'them ['the]
λόγον· 20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κὰν θηρίον
word; (for they could not bear that [which] was commanded: And if a beast
θίγῃ τοῦ ὄρους λιθοβοληθήσεται, ἢ βολιδὶ κατατοξευ-
should touch the mountain, it shall be stoned, or with a dart shot
θήσεται· 21 καὶ, οὕτως φοβερὸν ἦν τὸ φανταζόμενον,
through; and, so fearful was the spectacle [that]
Ἐμωσῆς· εἶπεν, Ἐκφοβὸς εἰμι καὶ ἔντρομος· 22 ἀλλὰ προσ-
Moses said, greatly afraid 'I am and trembling; but ye have
ἐληλύθατε Σιών ὄρει, καὶ πόλει θεοῦ ζῶντος, Ἰερου-
come to 'Sion 'mount; and [the] city of 'God ['the] 'living, 'Jeru-
σαλὴμ ἱπουρανίῳ, καὶ μυριάσι· ἁγγέλων 23 παγγύρει,
salem 'heavenly; and to myriads of angels, [the] universal gathering;
καὶ ἐκκλησίᾳ πρωτοτόκων· ἐν οὐρανοῖς ἀπογεγραμ-
and to [the] assembly of [the] firstborn [ones] in [the] heavens regis-
μένων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίων
tered; and to [the] 'judge 'God of all; and to [the] spirits of [the] just
τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ
[who] have been perfected; and of 'a 'covenant 'fresh 'mediator 'to 'Jesus; and
αἵματι ῥαντισμοῦ ἡκρίττονα· λαλοῦντι παρὰ τὸν Ἀβελ
to [the] blood of sprinkling, 'better things 'speaking than Abel.
25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκείνοι
Take heed ye refuse not him who speaks. For if they
οὐκ ἔφυγον, ἃ τὸν ἐπὶ τῆς γῆς παραιτησάμενοι· χρη-
escaped not, 'him that 'on 'the 'earth ['who] 'refused divina-
ματίζοντα, πολλῶν μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν
[y instructed [them], much more we who 'him 'from ['the] heavens
ἀποστρεφόμενοι, 26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε,
'turn away 'from! whose voice 'the 'earth 'shook thou;
νῦν δὲ ἐπήγγελλται, λέγων, Ἐτι ἅπαξ ἐγὼ δέσω οὐ μόνον
but now he has promised, saying, Yet once I shake not only
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τὸ δὲ Ἐτι ἅπαξ, δηλοῖ
the earth, but also the heaven. But the Yet once, signifies
τῶν σαλευομένων τὴν μετέθεσιν, ὡς πεποιημένων,
'of 'the ['things] 'shaken 'the 'removing, as having been made,
ἵνα μείνῃ τὰ μὴ σαλευόμενα. 28 διὸ βασιλείαν
that 'may 'remain 'the ['things] not 'shaken. Wherefore a kingdom
ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς
not to be shaken receiving, may we have grace, by which
λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ αἰδούσας καὶ εὐλαβείας.
we may serve 'well 'pleasingly 'God with reverence and fear.

29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.
For also our God [is] a fire 'consuming.

13 Ἡ φιλαδελφία μενέτω. 2 τῆς φιλοξενίας μὴ ἐπιλαν-
'Brotherly love 'let abide; of hospitality 'not 'be for-
θάνεσθε· διὰ ταύτης γὰρ ἁθρόν τινες ξενισαντες ἁγγέλους.
getful; for by this unawares some entertained angels.

3 μνησέσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακον-
Be mindful of prisoners, as bound with [them]; those being
χοιμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι 4 τίμιος
evil-treated, as also yourselves being in [the] body. Honourable [let]

α — ἢ βολιδὶ κατατοξευθήσεται GLITTA W. β Μωυσῆς GLITTA W. γ Separate myriads from of angels by a comma GLITTA. δ ἀπογεγραμμένων ἐν οὐρανοῖς GLITTA W. ε κρείττονα a better thing GLITTA W. ζ ἐξέφυγον LITTA. η τὸν πλάττειν ἀπὸ παρατηρήσεων LITTA.

θ — τῆς GLITTA W. ι πολλὴ LITTA. κ δέσω will shake LITTA. λ τὴν τῶν σαλευομένων LITTA. μ εὐλαβείας καὶ δέους fear and awe LITTA.

ὁ γάμος ἐν πᾶσιν, καὶ ἡ κοίτη ἀμίαντος· πόρ-
 marriage [be held] in every [way], and the bed [be] undressed; *for-
 νους *δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός. 5 ἀφιλάργυρος
 nicators *but and adulterers *will *judge *God. Without love of money [let
 ὁ τρόπος· ἀρκούνενοι τοῖς παροῦσιν· αὐτὸς
 your] manner of life [be], satisfied with present [circumstances]; *the
 γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω." ^h
 *for has said, In no wise thee will I leave, nor in any wise thee will I forsake.
 6 ὥστε θαρρῶντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,
 So that we may boldly say, [The] Lord [is] to me a helper,
 *καὶ οὐ φοβηθήσομαι·^k τί ποιήσει μοι ἄνθρωπος;
 and I will not be afraid: what shall *do *to *me *man?

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν
 Remember your leaders, who spoke
 ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβασιν
 to you the word of God; of whom, considering the issue

τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς χριστὸς
 of [their] conduct, imitate [their] faith. Jesus Christ

ἡχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9 διδα-
 yesterday and to-day [is] the same, and to the ages. With

χαῖς ποικίλαις καὶ ξέναις μὴ^m περιφέρεσθε·ⁿ καλὸν γὰρ
 teachings *various *and *strange be not carried about; for [it is] good [for]

χαρίτι βεβαιουῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
 *with *grace *to *be *confirmed *the *heart. not meats; in which *not

ὠφελήθησαν οἱ *περιπατήσαντες.ⁿ 10 Ἐχομεν θυσια-
 *were *profited those who walked [therein]. We have an al-

στήριον ἐξ· ὃ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ
 *of which to eat they have not authority who the tabernacle

λατρεύοντες. 11 ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα
 serve; for of those *whose *is brought *animals *blood [as sacri-
 fices] for sin into the holies by the high priest, of these

τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· 12 διὸ καὶ
 the bodies are burned outside the camp. Wherefore also

Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,
 Jesus, that he might sanctify by his own blood the people,

ἔξω τῆς πύλης ἐπάθεν. 13 τοίνυν ἐξερχώμεθα πρὸς αὐτόν
 outside the gate suffered: therefore we should go forth to him

ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες· 14 οὐ
 outside the camp, his reproach bearing; *not

γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπι-
 for *we *have here an abiding city, but the coming one we are

ζητοῦμεν. 15 Δι' αὐτοῦ *οὖν^q ἀναφέρωμεν θυσίαν αἰνέσεως
 seeking for. By him therefore we should offer [the] sacrifice of praise

*διαπαντὸς^r τῷ θεῷ, *τουτέστιν,^r καρπὸν χειλέων ὁμολογούν-
 continually to God, that is, fruit of [the] lips confess-

των τῷ ὀνόματι αὐτοῦ. 16 τῆς δὲ εὐποίας καὶ κοινωνίας
 ing to his name. But of doing good and of communicating

μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.
 be not forgetful, for with such sacrifices is *well *pleased *God.

17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέκετε· αὐτοὶ γὰρ
 Obey your leaders, and be submissive: for they

wares, 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. 4 Marriage is honourable in all, and the bed undressed; but whoremongers and adulterers God will judge. 5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. 8 Jesus Christ the same yesterday, and to day, and for ever. 9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established, with grace; not with meats, which have not profited them that have been occupied therein. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices

^a γὰρ for LITTA.

^b ἐγκαταλείπω do I forsake TA.

¹ — καὶ [L]ITTA.

^k Textus

Receptus is punctuated as in Authorized version. ¹ ἐχθὲς LITTAW.

^m παραφέρεσθε carried

away GLTTAW.

ⁿ παραπορεύοντες walk LITR.

ἀμαρτίας for sin L.

^q [οὖν] Tr.

^r διὰ παντός LITTA.

^s τοῦ ἔστιν GT.

God is well pleased. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

ἀγρουπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσονται· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο. 18 Προσεύχεσθε ὑμῶν· πεποιθामεν· γάρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφειν. 19 περισσotέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν. 20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἱματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντί ἔργῳ ἁγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐν ὅ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. Ἡρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας, διὰ Τιμοθέου.

βραχέων ἐπέστεila ὑμῖν. few words I wrote to you.

23 Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολευμένον, μεθ' ὃ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. Ἡρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας, διὰ Τιμοθέου.

Ἡρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας, διὰ Τιμοθέου. To [the] Hebrews written from Italy, by Timotheus.

ἹΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

OF JAMES [THE] EPISTLE

GENERAL.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

ἹΑΚΩΒΟΣ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν. James of God and of [the] Lord Jesus Christ bondman, to the twelve tribes which [are] in the dispersion, greeting.

πειθόμεθα we persuade ourselves LITTAU. — ἔργω T. — αὐτῷ to himself L. ἡμῖν us T. ἡ ἀνέχεσθαι to bear L. + ἡμῶν (read our brother) LITTAU. — ἀμήν T. — the subscription GLTW; Πρὸς Ἑβραίους TRA. + τοῦ ἀποστόλου the Apostle E; Ἐπιστολαὶ (— Ἐπιστ. L) καθολικαί. Ἱακώβου ἐπιστολή General Epistles. Epistle of James GLW; Ἱακώβου ἐπιστολή TTA.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοὶς
 All joy esteem [it], my brethren, when *temptations
 περιέσχητε ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν
 *ye may *fall *into *various, knowing that the proving of your
 τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον
 faith works out endurance. But *endurance [*its] *work
 τέλειον ἔχέτω, ἵνα ᾖτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λει-
 *perfect *let *have, that ye may be perfect and complete, in nothing lack-
 πόμενοι. 5 εἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ
 ing. But if anyone of you lack wisdom, let him ask from *who
 δίδοντος θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσε-
 *gives *God to all freely, and reproaches not, and it shall be
 ται αὐτῷ. 6 αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ
 given to him: but let him ask in faith, nothing doubting. For he that
 διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ
 doubts is like a wave of [the] sea being driven by the wind and
 ῥιπιζομένῳ. 7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος· ἐκεῖνος, ὅτι ἀλή-
 being tossed; for *not *let *suppose *that *man that he
 ψεταί^δ τι παρὰ τοῦ κυρίου· 8 ἀνὴρ δίψυχος,
 shall receive anything from the Lord; [he is] a *man *double-minded,
 ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. 9 Καυχάσθω δὲ
 unstable in all his ways. But let *boast
 ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος
 *the *brother *of *low *degree in his elevation, and the rich
 ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτον παρελεύ-
 in his humiliation, because as *flower [*the] *grass's he will pass
 σεται. 11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξή-
 away. For *rose *the *sun with [its] burning heat, and dried
 ρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐ-
 up the grass, and the flower of it fell, and the
 πρεπεία τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος
 comeliness of its appearance perished: thus also the rich
 ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 Μακάριος ἀνὴρ
 in his goings shall wither. Blessed [is the] man
 ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος ἐλήψεται^δ
 who endures temptation; because *proved *having *been he shall receive
 τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος τοῖς
 the crown of life, which *promised *the *Lord to those that
 ἀγαπῶσιν αὐτόν.
 love him.

13 Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ τοῦ θεοῦ πειρά-
 *No *one *being *tempted *let say, From God I am
 ζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς
 tempted. For God *not *to *be *tempted is by evils, and *tempts *himself
 οὐδένα. 14 ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας
 no one. But each one is tempted, by his own lust
 ἐξεκόμενος καὶ δελεαζόμενος· 15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα
 being drawn away and being allured; then lust having conceived
 τίκει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτεῖ
 gives birth to sin; but sin having been completed brings forth
 θάνατον. 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· 17 πᾶσα
 death. Be not misled, *brethren my *beloved. Every
 ὁσὰς ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀνωθεν ἐστίν
 *not *of *giving *good and every *gift *perfect *from *above *is

2 My brethren, count it all joy when ye fall into divers temptations; 3 knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 but the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 but every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with

^δ λήμψεται LITTA.
 B — τοῦ GLITTAW.

• λήμψεται LITTA.
 δ ἀπὸ A.

f — ὁ κύριος (read ἐπηγ. he promised) LITTA.

whom is no variable-ness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his crea-
tures.

καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι
"coming" down from the Father of lights, with whom there is not
παράλλαγή, ἢ τροπῆς ἀποσκίασμα. 18 βουληθεὶς ἀπε-
variation, or "of" turning "shadow. Having willed [it] he be-
κύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν
get us by [the] word of truth, for "to" be "us" "first-fruits

τινα τῶν αὐτοῦ κτισμάτων.

"a" sort "of" of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

19 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω ἕκαστος ἄνθρωπος
So that, "brethren" "my" "beloved," let "be" "every" "man"
ταχύς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν.
swift to hear, slow to speak, slow to wrath;

20 ὀργή· γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.
for "wrath" "man's" "righteousness" "God's" "works" not "out."

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κα-
Wherefore, having laid aside all filthiness and abounding of wick-
κίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνά-
edness, in meekness accept the implanted word, which [is]
μενον σῶσαι ἡμᾶς ψυχὰς ὑμῶν. 22 γίνεσθε δὲ ποιηταὶ λόγου,
able to save your souls. But be ye doers of [the] word,

καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς. 23 ὅτι
and not only hearers, beguiling yourselves. Because

εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος
if any man a hearer of [the] word is and not a doer, this one
ἐοικεν ἀνδρὶ καταννοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ
is like to a man considering "face" "natural" "his"

ἐν ἐσόπτρῳ. 24 κατενόησεν γὰρ ἑαυτόν καὶ ἀπελήλυθεν, καὶ
in a mirror: for he considered himself and has gone away, and
εὐθέως ἐπελάθετο ὁποῖος ἦν. 25 ὁ δὲ παρακύψας εἰς
immediately forgot what "like" "he" "was." But he that looked into

νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας,
[the] "law" "perfect," that of freedom, and continued in [it],

οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητής
this one not a hearer "forgetful" having been, but a doer

ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. 26 Εἰ
of [the] work, this one blessed in his doing shall be. If

ὅτις δοκεῖ θρησκός εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν
anyone "seems" "religious" "to" be "among" "you," not bridling

γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου
his tongue, but deceiving his heart, of this one

μάταιος ἡ θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀμίαντος
vain [is] the religion. Religion pure and undefiled

παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὁρ-
before God and [the] Father "this" "is": to visit or-

φανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἑαυτόν τηρεῖν
phans and widows in their tribulation, unspotted "oneself" "to" keep

ἀπὸ τοῦ κόσμου.

from the world.

II. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come un-

2 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν
My brethren, not "with" "respect" "of" persons "do" have the faith

τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης. 2 ἐὰν γὰρ
of our Lord Jesus Christ, [Lord] of glory; for if

1 Ὡστε Ye know [it] LITTA.

2 + δὲ but (let) LITTA.

1 οὐκ ἐργάζεται works not LITTA.

2 ἀκροαταὶ μόνον LITAW.

3 — οὗτος LITTA.

4 + δὲ but (if) L.

5 — ἐν ὑμῖν

6 LITTAW.

7 ἀλλὰ LITTAW.

8 ἑαυτοῦ (read his own heart) L.

9 θρησκεία T.

10 — τῷ T.W.

11 προσωποληψίας LITTA.

εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος
 may have come into your synagogue a man with gold rings
 ἐν ἱσθητί λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὺς ἐν ῥυπαρᾷ
 in apparel splendid, and may have come in also a poor [man] in vile
 ἱσθητί, 3 καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἱσθητά
 apparel, and ye may have looked upon him who wears the apparel
 γλῆν λαμπράν, καὶ εἶπτε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ
 splendid, and may have said to him, Thou sit thou here well, and
 τῷ πτωχῷ εἶπτε, Σὺ στῇθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ
 to the poor may have said, Thou stand thou there, or sit thou here under
 τὸ ὑποπόδιόν μου 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς,
 my footstool: also not did ye make a difference among yourselves,
 καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε,
 and became judges [having] reasonings evil? Hear,
 ἀδελφοί μου ἀγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς
 brethren my beloved: not God did choose the poor
 τοῦ κόσμου τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους
 world of this, rich in faith, and heirs
 τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;
 of the kingdom which he promised to those that love him?
 6 Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι
 But ye dishonoured the poor [man]. Not the rich
 καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς
 do oppress you, and [not] they do drag you
 εἰς κριτήρια; 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν
 before [the] tribunals? not they do blaspheme the good
 ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τελεῖτε
 name which was called upon you? If indeed [the] law ye keep
 βασιλικόν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίόν σου
 royal according to the scripture, Thou shalt love thy neighbour
 ὡς σεαυτόν, καλῶς ποιεῖτε 9 εἰ δὲ προσωποληπτεῖτε, ἁμαρ-
 as thyself, well ye do. But if ye have respect of persons, sin
 τὴν ἐργάζεσθε, ἐλεγχομένοι ὑπὸ τοῦ νόμου ὡς παραβάται.
 ye work, being convicted by the law as transgressors.
 10 Ὅστις γὰρ ὅλον τὸν νόμον ἑτηρήσει, πταίσει δὲ ἐν ἐνί,
 For whosoever whole the law shall keep, shall stumble but in one
 γέγονεν πάντων ἐνοχος. 11 ὁ γὰρ εἰπὼν, Μὴ μοι-
 [point], he has become of all guilty. For he who said, not Thou
 χεύσης, εἶπεν καί, Μὴ φονεύσης εἰ δὲ
 mayest commit adultery, said also, Thou mayest not commit murder. Now if
 οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας
 thou shalt not commit adultery, shalt commit murder but, thou hast become
 παραβάτης νόμου. 12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς
 a transgressor of [the] law. So speak ye and so do, as
 διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι 13 ἡ γὰρ κρίσις
 by [the] law of freedom being about to be judged; for judgment
 ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος καὶ κατα-
 [will be] without mercy to him that wrought not mercy. And boasts
 καυχᾶται ἔλεος κρίσεως.
 over mercy judgment.

14 τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πιστὴν λέγῃ τις 14 What doth it
 What [is] tau profit, my brethren, if faith say anyone profit, my brethren,

to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

τὴν LITTA. ἐπιβλέψῃτε δὲ A. γ — αὐτῷ GLITTA. — ὧδε LITTA. — καὶ LITTA.
 τῷ κόσμῳ (as regards the world) LITTAW. — τούτου GLITTAW. οὐχ LW. — ὑμᾶς T.
 προσωποληπτεῖτε LITTA. ε — τηρήσῃ, πταίσει (read shall have kept, but shall have stum-
 bled) LITTAW. μοιχεύεις, φονεύεις (read if thou committest not adultery but committest
 murder) LITTA. ἀνέλεος pitiless LITTAW. — καὶ GLITTAW. 1 — τὸ L. τις λέγει L.

though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

ἔχειν, ἔργα δὲ μὴ ἔχει; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;
[The] 'has, but works have not? is 'able 'faith to save him?
15 ἂν. "δὲ" ἀδελφός ἡ ἀδελφή γυμνοὶ ὑπάρχουσιν, καὶ λειπό-
Now if a brother or a sister "naked" 'be, and desti-
μενοὶ ὥσιν" τῆς ἡμετέρας τροφῆς, 16 εἴπῃ δὲ τις αὐτοῖς
tute may be of daily food, and 'say 'anyone 'to 'them
ἐξ ὑμῶν, "Υπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτά-
'from 'amongst 'you, Go in peace; be warmed and be fill-
ζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί
ed; but give not to them the needful things for the body, what [is]
τὸ ὄφελος; 17 οὕτως καὶ ἡ πίστις ἂν μὴ ἔργα ἔχῃ" νεκρά
the profit? So also faith, if 'not 'works 'it 'have, 'dead
ἐστὶν καθ' ἑαυτήν. 18 ἀλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις,
'is by itself. But 'will 'say 'some 'one, Thou 'faith 'hast
κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων
and I 'works 'have. Shew me thy faith from 'works
'σου," κἀγὼ "δείξω σοι" ἐκ τῶν ἔργων μου τὴν πίστιν μου."
'thy, and I will shew thee from my works 'faith 'my.
19 σὺ πιστεύεις ὅτι ὁ θεὸς εἰς ἐστίν." καλῶς ποιεῖς καὶ τὰ
Thou believest that God 'one 'is. 'Well 'thou 'doest; even the
δαίμονια πιστεύουσιν, καὶ φρίσσουσιν. 20 θέλεις δὲ γινῶναι,
demons believe, and shudder. But wilt thou know,
ὡ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων "νεκρά" ἐστίν;
'O 'man 'empty, that faith apart from works dead is?
21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνε-
'Abraham 'our 'father 'not 'by 'works 'was 'justified, having
νέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλέ-
offered Isaac his son upon the altar? Thou
πείς ὅτι ἡ πίστις "συνήργει" τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν
seest that faith was working with his works, and by
ἔργων ἡ πίστις ἐτελειώθη; 23 καὶ ἐπληρώθη ἡ γραφή ἡ
works faith was perfected. And was fulfilled the scripture which
λέγουσα, "Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη"
says, Now 'believed 'Abraham God, and it was reckoned
αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. 24 Ὁρᾶτε
to him for righteousness, and friend of God he was called. Ye see
τοῖνυν" ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως
then that by works is justified a man, and not by faith
μόνον. 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων
only. But in like manner also "Rahab" 'the 'harlot 'not 'by 'works
ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδὸν
'was 'justified, having received the messengers, and by another way
ἐκβαλοῦσα; 26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος
having put [them] forth? For as the body apart from spirit
νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά
'dead 'is, so also faith apart from works 'dead
ἐστίν.
'is.

III. My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι
'Not 'many 'teachers 'be, my brethren, knowing that
μεῖζον κρίμα ἡμῶν μεθ' ἡμᾶς 2 πολλά γὰρ πταίμεν ὑπὸ πάντας.
greater judgment we shall receive. For 'often 'we 'stumble 'all.

" — δὲ NOW TT. " — ὥσιν TTa. P — τὸ I. ἔχει ἔργα GLTTaW. " χωρὶς apart from GLTTaW. " — σου LTTaW. " — μου TTaW. " — εἰς ἐστίν ὁ θεὸς LTTT; εἰς ὁ θεὸς ἐστὶν AW. " ἀργή idle LTTa. " — συνεργεῖ works with TT.
Read verse 22 interrogatively, as pointed in the Greek. EGLTtW. " — τοῖνυν GLTTaW.
Read verse 24 as a question GLTt. b — τῶν TTT. " — ἡμῶν μεθ' ἡμᾶς LTTa.

εἰ τις ἐν λόγῳ οὐ πταίει, ὁστος τέλειος ἀνὴρ, δυνατός
If anyone in word stumble not, this one [is] a perfect man, able
χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 ἰδοὺ τῶν ἵππων
to bridle also whole the body. Lo, of the horses

τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν ἑπρός τὸ πείθεσθαι
the bits in the mouths we put, for to obey

αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετὰγομεν. 4 ἰδοὺ
them us, and whole their body we turn about. Lo,

καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων
also the ships, so great being, and by violent winds

ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου
being driven, are turned about by a very small rudder, wherever

ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. 5 οὕτως καὶ
the impulse of him who steers may will. Thus also

ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ ἑμεγαλυνεῖ. ἰδοὺ
the tongue a little member is, and boasts great things. Lo,

ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει. 6 καὶ ἡ γλῶσσα
a little fire how large a wood it kindles; and the tongue [is]

πῦρ, ὁ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται
fire, the world of unrighteousness. Thus the tongue is set

ἐν τοῖς μέλεσιν ἡμῶν, ὥς σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλο-
in our members, the defiler [of] whole the body, and setting

γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς
on fire the course of nature, and being set on fire by

γέεννης. 7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπε-
gehenna. For every species both of beasts and of creeping

τῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ
things both and things of the sea, is subdued and has been subdued by

φύσει τῇ ἀνθρωπίνῃ. 8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται
species the human; but the tongue no one is able

ἀνθρώπων δαμάσαι. ἁκατάσχετον ἐκόν, μεστή ἰού
of men to subdue; [it is] an unrestrainable evil, full of poison

θανατηφόρου. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν καὶ πατέρα,
death-bringing. Therewith we bless God and [the] Father,

καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ'
and therewith we curse men who according to [the]

ὁμοίωσιν θεοῦ γεγονότας. 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρ-
likeness of God are made. Out of the same mouth goes

χεται εὐλογία καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα
forth blessing and cursing. Not ought, my brethren, these things

οὕτως γίνεσθαι. 11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς
thus to be. The fountain out of the same opening

βρύει τὸ γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται, ἀδελφοί
pours forth sweet and bitter? Is able, brethren

μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία
my, a fig-tree olives to produce, or a vine figs? Thus no

πηγὴ ἀλὺκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.
fountain [is able] salt and sweet to produce water.

13 Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς
Who [is] wise and understanding among you; let him shew out of

offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 but the tongue can no man tame; it is an unruly evil, full of deadly poison. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endowed with knowledge among you?

ἰδε ο; εἰ δὲ but if (read καὶ also) LITTAU. * εἰς LITTAU. ἡμῖν αὐτοὺς A.
ἀνέμων σκληρῶν LITTAU. ἂν (read where) TT. βούλεται wills TT.
ἡ μεγάλη αὐχεῖ LITTAU. ἡλίκην literally how great (some translate how small) LITTAU.
καὶ (read the tongue kindles. A fire, &c.) T. οὕτως LITTAU. καὶ
(read both defiling) T. δαμάσαι δύναται ἀνθρώπων LITTAU. ἁκατάστατον an unsettled
LITTAU. τὸν κύριον the Lord LITTAU. οὕτως LITTAU. οὐτε ἀλὺκὸν neither
salt [water is able] GLITTAU.

let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.

IV. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your

καλῆς ἀναστροφῆς τὰ ἔργα. αὐτοῦ ἐν πραΰτητι σοφίας. 14 εἰ δὲ good conduct his works in meekness of wisdom; but if

ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατα-^{emulation} ^{bitter} ye have and contention in your heart, ^{not} ^{do} καυχᾶσθε ^{and} ψεύδεσθε κατὰ τῆς ἀληθείας. 15 Οὐκ ἐστὶν boast against and lie against the truth. ^{Not} ^{is}

αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἄλλ' ἐπίγειος, ψυχικῇ, δαιμονιώδης. 16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ tural, devilish. For where emulation and contention [are]; there

ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 ἡ δὲ ἄνωθεν [is] commotion and every evil thing. But the ^{from} ^{above}

σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικῇ, ἐπιεικῇ, ^{wisdom} ^{first} ^{pure} ^{is}, then peaceful, gentle, ^{yielding}, ^{full of mercy and of} ^{fruits} ^{good}, ^{impartial} and

ἀνυπόκριτος. 18 καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπει- unforged. But [the] fruit of righteousness in peace is

ρεται τοῖς ποιοῦσιν εἰρήνην. 4 Πόθεν πόλεμοι καὶ sown for those that make peace. Whence [come] wars and

μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν fightings among you? [Is it] not thence, from your pleasures,

τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ which war in your members? Ye desire, and

οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. have not; ye kill and are emulous, and are not able to obtain;

μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε ἄδὲ, διὰ τὸ μὴ αἰτεῖσθαι ye fight and war, ^{ye} ^{have} ^{not} ^{but} because ^{not} ^{ask}

ὑμᾶς. 3 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε ἵνα you. Ye ask, and receive not, because evilly ye ask, that

ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. 4 Μοιχοὶ καὶ μοιχα- in your pleasures ye may spend [it]. Adulterers and adulte-

λίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ reasons, know ye not that the friendship of the world enmity [with]

θεοῦ ἐστιν; ὃς δ' αὖ οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, God is? Whosoever therefore be minded a friend to be of the world,

ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἡ δοκεῖτε ὅτι κενῶς ἡ γρα- an enemy of God is constituted. Or think ye that in vain the scrip-

φῇ λέγει· πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέφκησεν ture speaks? with envy does ^{long} ^{the} ^{Spirit} which took up [his] abode

ἐν ἡμῖν; 6 μείζονα δὲ δίδωσιν χάριν διὸ λέγει, Ὁ θεὸς in us? But ^{greater} ^{he} ^{gives} grace. Wherefore he says, God

ὑπερηφάνους ἀντίτασεται, ταπεινοὺς δὲ δίδωσιν χάριν. [the] ^{proud} ^{sets} ^{himself} ^{against}, but to [the] lowly he gives grace.

7 Ὑποτάγητε οὖν τῷ θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ Subject yourselves therefore to God. Resist the devil, and

φεύξεται ἀφ' ὑμῶν. 8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγίει ὑμῖν. Draw near to God, and he will draw near to you.

καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἁγνίσατε καρδίας, Have cleansed [your] hands, sinners, and have purified [your] hearts,

δίψυχοι. 9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. ye double minded. Be wretched, and mourn, and weep.

τῆς ἀληθείας καὶ ψεύδεσθε T. ἄλλα TTR. — καὶ LTTA. — τῆς GLTTAW.
 ὅθεν whence LTTAW. + καὶ and T. — δὲ GLTTA. b — Μοιχοὶ καὶ
 LTTAW; join adulteresses to what precedes T. ἐστὶν τῷ θεῷ is with God T. εἰς LT.
 —; Text. Rec. and LA. κατέφκησεν he made to dwell LTTA. —; T. + δὲ but
 (resist) LTTA. — καὶ T.

ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς
 *Your *laughter *to *mourning *let be turned, and [your] joy to
 κατήφειαν. 10 ταπεινώθητε ἐνώπιον *τοῦ κυρίου, καὶ ὑψώ-
 heaviness. Humble yourselves before the Lord, and he will
 σε ὑμᾶς.
 exalt you.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν
 Speak not against one another, brethren. He that speaks against
 ἀδελφῶν, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ
 [his] brother, and judges his brother, speaks against [the]
 νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ
 law, and judges [the] law. But if [the] law thou judgest, *not
 εἶ ποιητὴς νόμου, ἀλλὰ κριτὴς. 12 εἰς ἐστὶν ὁ νομο-
 *thou *art a doer of [the] law, but a judge. One is the law-
 θέτης^m, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺⁿ τίς εἰ ὅς
 giver, who is able to save and to destroy: *thou *who *art that
 κρίνεις τὸν ἕτερον^l;
 judgest the other?

13 Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὔριον *πορευ-
 Go to now, ye who say, To-day and to-morrow we may
 σώμεθαⁿ εἰς τήνδε τὴν πόλιν, καὶ *ποιήσωμενⁿ ἐκεῖ ἐνιαυτὸν
 go into such a city - and may spend there *year
 ἕναⁿ καὶ ἔμπορευσώμεθα, καὶ *κερδήσωμενⁿ 14 οἷτινες οὐκ
 *one and may traffic, and may make gain, ye who *not
 ἐπίστασθε *τὸ τῆς αὔριον· ποία γὰρⁿ ἡ ζωὴ ὑμῶν;
 *know what on the morrow [will be], (for what [is] your life?

ἀτμὶς γάρⁿ ἐστὶνⁿ ἡ πρὸς ὀλίγον φαινόμενη, ἔπειτα
 A vapour even it is, which for a little [while] appears, *then
 δὲ ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος
 *and disappears,) instead of your saying, If the Lord
 θελήσῃ, καὶ ἐζήσωμεν, καὶ ποιήσωμενⁿ τοῦτο ἢ ἐκεῖνο.
 should will and we should live, also we may do this or that.

16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἐπαλαζονεῖαις ὑμῶν· πᾶσα καύχη-
 But now ye boast in your vauntings: all *boasting
 σις τοιαύτη πονηρὰ ἐστίν. 17 εἰδότες ὅτι καλὸν ποιεῖν,
 *such evil is. To [him] knowing therefore good to do,

καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.
 and not doing [it], sin to him it is.

5 Ἄγε νῦν οἱ πλούσιοι, κλάυσατε ὀλολύζοντες ἐπὶ ταῖς
 Go to now, [ye] rich, weep, howling over

ταλαιπώραις ὑμῶν ταῖς ἐπερχομέναις. 2 ὁ πλούσιος
 *miseries *your that [are] coming upon [you]. *Riches

ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σπηδύβρωτα γέγονεν.
 *your have rotted, and your garments moth-eaten have become.

3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατίωται, καὶ ὁ ἰὸς αὐτῶν
 Your gold and silver has been eaten away, and their canker

εἰς μαρτύριον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς
 for a testimony against you shall be, and shall eat your flesh as

πῦρ· ἐθηραυρίσατε ἐν ἰσχάταις ἡμέραις. 4 ἰδοὺ, ὁ μισθός
 fire. Ye treasured up in [the] last days. Lo, the hire

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the

* — τοῦ (read [the]) LITTA. ^l ἢ or LITTA. ^m + καὶ κριτὴς and judge, GLITTA.
 + δὲ but (who) GLITTA. ⁿ ὁ κρίνων LITTA. ^p πλησίον (read [thy] neighbour) LITTA.
 ἢ or LITTA. ^r πορευσώμεθα we will go ELTTA.W. ^s ποιήσωμεν will spend ELTA.W.
 — ἕνα (read a year) LITTA. ^t ἔμπορευσώμεθα will traffic ELTTA.W. ^v κερδήσωμεν will
 make gain ELTTA.W. ^w τὰ L. ^y [γὰρ] Tr. ^z — γὰρ L. ^a ἐστε ye are LITTA.W.
 καὶ LITTA; — δὲ W. ^c ἐζήσωμεν we shall live LITTA.W. ^d ποιήσωμεν we shall do
 ELTTA.W. ^e ἀλαζονεῖαις T.

hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. 13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the

των εργατων των αμψάντων τας χώρας υμων, ο ἀπεστερη-
of the workmen who harvested your fields, which has been
μενος! ἀφ' υμων κράζει, και αι βοαι των θερισάντων εις
kept back by you, cries out, and the cries of those who reaped, into
τα ὦτα κυρίου Σαβαώθ· εἰσεληλύθασιν." 5 ἐτρυνήσατε
the ears of [the] Lord of Hosts have entered. Ye lived in indulgence
ἐπὶ τῆς γῆς, και ἐσπαταλήσατε. ἐθρέψατε τας καρδιας υμων
upon the earth, and lived in self-gratification; ye nourished your hearts
ὥς ἐν ἡμέρᾳ σφαγῆς. 6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.
as in a day of slaughter; ye condemned, ye killed, the
just; he does not resist you.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμονα καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἂν λάβῃ τὸν ἐν τῇ γῇ καρπὸν· καὶ ὀψιμον· 8 μακροθυμήσατε καὶ ὑμεῖς, στηριζατέ τας καρδιας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. 9 Μὴ στενάζετε ἑκατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἑστηκεν. 10 Ὑπόδειγμα λάβετε ὅτῃς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφῆτας οἱ ἐλάλησαν τῷ ὀνόματι κυρίου. 11 ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺ σπλαγγνός ἐστιν ὁ κύριος καὶ οἰκτιρῶν. 12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανόν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὅρκον· ἡ τῷ θεῷ ὑμῶν τὸ ναί, ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ ἐκδοκιμασθῆτε ὑποκριταί. 13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω εὐθυμῶν· καὶ ἡ ψαλλέτω. 14 Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτόν, ἀλείψαντες αὐτόν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου·

ἡ ἀφυστερημένος ΤΤτ.

εἰσεληλύθαι LTτΑΨ.

h — ὥς LTτΑΨ.

i — ἂν ΤΤτΑ.

j — ἕτερον (read [rain]) LTτΑ.

k προῖμον ΤΤτ.

l ἀδελφοί, κατ' ἀλλήλων LTτΑ.

m κρι-

θῆτε ye 'be judged GLTτΑΨ.

n + ὁ the GLTτΑΨ.

o, ἀδελφοί μου, τῆς κακοπαθείας

(— μου my LTτΑΨ) GLTτΑΨ.

p + ἐν in (the) LTτ.

q ὑπομένοντας endured LTτΑ.

r ἴδετε see ye A.

s ὑπὸ κρίσειν under judgment EOLTτΑΨ.

t — αὐτόν (read [him]) T.

v — τοῦ (read of [the]) LTτΑ.

15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγε-
and the prayer of faith shall save the exhausted one, and ^{will}
ρεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ᾗ· πεποιηκώς.
^{raise up} ^{him} ^{the} ^{Lord}; and if ^{sins} ^{he} ^{be} ^{one} ^{who} ^{has} ^{committed},
ἀφεθήσεται αὐτῷ. 16 ἔξομολογεῖσθε ᾗ ἀλλήλοις
it shall be forgiven him. Confess to one another [your]
τὰ παραπτώματα,¹ καὶ ἑὐχέσθε² ὑπὲρ ἀλλήλων, ὅπως ἰαθῇ-
offences, and pray for one another, that ye may be
τε. πολὺ ἰσχύει δέσις δικαίου ἐνεργουμένη.
healed. ^{Much} ^{prevails} ^[the] ^{supplication} ^{of} ^a ^{righteous} ^[man] ^{operative}.
17 Ἡλίας³ ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ
Elias ^a ^{man} ^{was} ^{of} ^{like} ^{feelings} ^{to} ^{us}, and with prayer
προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς
he prayed [for it] not to rain; and it did not rain upon the earth
ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 καὶ πάλιν προσηύξατο, καὶ
^{years} ^{three} ^{and} ^{months} ^{six}; and again he prayed, and
ὁ οὐρανὸς ἔβρεξε, καὶ ἡ γῆ ἐβλάστησεν τὸν
the heaven ^{rain} ^{gave}, and the earth caused ^{to} ^{sprout}
καρπὸν αὐτῆς.
^{fruit} ^{its}.

19 Ἀδελφοί,⁴ ἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-
Brethren, if anyone among you err from the truth,
θείας, καὶ ἐπιστρέψῃ τις αὐτόν, 20 γινώσκέτω⁵ ὅτι ὁ
and ^{bring} ^{back} ^{anyone} ^{him}, let him know that he who
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει
brings back a sinner from [the] error of his way, shall save
ψυχὴν⁶ ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.
a soul from death, and shall cover a multitude of sins.

⁷Ἰακώβου ἐπιστολή.⁸

²Of ^{James} ^{epistle}.

Lord: 15 and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him; 20 let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Ἱ ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.¹

¹OF ^{PETER}

²GENERAL

³EPISTLE

⁴FIRST.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις
Peter, apostle of Jesus Christ, to [the] elect sojourners
διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ
of [the] dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and
Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρὸς, ἐν ἁγιασ-
Bithynia, according to [the] foreknowledge of God [the] Father, by sanctifi-
μῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
cation of [the] Spirit, unto [the] obedience and sprinkling of [the] blood
Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
of Jesus Christ: Grace to you and peace be multiplied.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
Blessed [be] the God and Father of our Lord Jesus
χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς⁵
Christ, who according to his great mercy begat ^{again} ^{us} which according to

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to

¹ + οὖν therefore LITRA.

² τὰς ἁμαρτίας sins LITR.

³ προσεύχεσθε L.

⁴ Ἡλίας T.

⁵ ἔδωκεν ὑπὲρ LITR.

⁶ + μου τῶν (brethren) LITRA.

⁷ γινώσκετε know ye A.

⁸ + αὐτοῦ (read his soul) LT.

— the subscription EGLTW; Ἰακώβου TRA.

⁹ + τοῦ ἀποστόλου the apostle E; — καθολικῇ G; Πέτρου ἐπιστολῇ α' T; Πέτρου α. LTAW.

¹⁰ ὑμᾶς you E.

his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible, and undissolved, and that fadeth not away, reserved in heaven for you, 5 who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 receiving the end of your faith, even the salvation of your souls. 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 11 searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 as obedient children, not fashioning yourselves

εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ νεκρῶν, 4 εἰς κληρονομίαν ἀφθάρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, 5 τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· 6 ἐν ᾧ ἀγαλλιάσθε, ὀλίγον ἄρτι, εἰ δέον ἔστιν, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως ἐκ πολλῶν τιμωτέρον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζόμενου, εὖρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ· 8 ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δέ, ἀγαλλιάσθε χαρᾷ ἀνεκκαλήτῳ καὶ δεδοξασμένῳ, 9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· 10 περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρουνήσαν· προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, 11 ὁρουνῶντες εἰς τὴν ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα χριστοῦ, προμαρτυρόμενον τὰ εἰς χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· 12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὡς ἡμῖν· δὲ διηκόνουν, αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. 13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίζετε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ. 14 ὥς τέκνα ὑπακοῆς, μὴ συσχηματίζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, 15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· 16 διότι

ἡ ὑμᾶς you GLTTAW.

ἡ — ἐστὶν TT.

ἡ πολυτιμότερον GLTTAW.

ἡ δόξαν καὶ

τιμὴν LTTAW.

ἡ ἰδόντες LTTAW.

ἡ ἐξηρουνήσαν TT.A.

ἡ ὁρουνῶντες TT.A.

ἡ ὑμῖν to you GLTTAW.

ἡ — ἐν (read ἁγίῳ by [the] Holy) LTTA.

ἡ συνοσ. TT.A.

γέγραπται, Ἅγιοι ²γένησθε, ³ὅτι ἐγὼ ἅγιός ⁴εἰμι. 17 Καὶ

it has been written, ²Holy ³be ye, because I ⁴holy am. And

εἰ πατέρα ἐπικαλεῖσθε τὸν ⁵ἄπροσωπολήπτως κρίνοντα

if [as] Father ye call on him who without regard of persons judges

κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν

according to the ⁶of each work, in fear the ⁷of your sojourn

χρόνον ἀναστράφητε 18 εἰδότες ὅτι οὐ ⁸φθαρτοῖς, ἀρ-

time pass ye, knowing that not by corruptible things, by

γυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς

silver or by gold, ye were redeemed from your vain manner of life

πατροπαράδοτον, 19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ

handed down from [your] fathers, but by precious blood as of a lamb

ἀμώμου καὶ ἀσπίλου ⁹χριστοῦ 20 προεγνωσ-

without blemish and without spot [the blood] of Christ: having been fore-

μίνου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ'

known indeed before [the] foundation of [the] world, but manifested at

¹⁰ἐσχάτων τῶν χρόνων δι' ὑμᾶς, 21 τοὺς δι' αὐτοῦ

[the] last times for the sake of you, who by him

¹¹πιστεύοντας εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,

believe in God, who raised up him from among [the] dead,

καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι

and glory to him gave, so as for your faith and hope to be

εἰς θεόν. 22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς

in God. Your souls having purified by obedience to the

ἀληθείας ¹²διὰ πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ

truth through [the] Spirit to brotherly love unfeigned, out of

¹³καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς 23 ἀναγε-

pure ¹⁴a heart one another love ye fervently. Having been

γεννημένοι οὐκ ἐκ σποαῦς φθαρτῆς, ἀλλὰ ἀφάρτου, διὰ

begotten again, not of seed corruptible, but of incorruptible, by

λόγου ζῶντος θεοῦ καὶ μένοντος ¹⁵εἰς τὸν αἰῶνα. 24 οἷοτι

[the] word ¹⁶living of God and abiding for ever. Because

πᾶσα σὰρξ ¹⁷ὡς ¹⁸χόρτος, καὶ πᾶσα δόξα ¹⁹ἀνθρώπου ὡς

all flesh [is] as grass, and all [the] glory of man as [the]

ἄνθος ²⁰χόρτου. ἐξηράνθη ὁ ²¹χόρτος, καὶ τὸ ²²ἄνθος αὐτοῦ

flower of grass. Withered the grass, and the flower of it

ἐξέπεσεν 25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δὲ

fell away; but the word of [the] Lord abides for ever. But this

ἵστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

is the word which was announced to you.

2 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ

Having laid aside therefore all malice and all guile and

ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς, 2 ὡς ἀρτιγέν-

hypocrisies and envyings and all evil speakings, as new-

νητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν

born babes, the mental genuine milk long ye after, that by

αὐτῷ αἰχθηῖτε, 3 εἴπερ ²³ἔγευσασθε ὅτι ²⁴χρηστὸς ὁ κύριος.

it ye may grow, if indeed ye did taste that [is] good the Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν

To whom coming, a stone living, by men indeed

ἀποδεδοκιμασμένον, παρὰ δὲ θεῷ ἐκλεκτόν, ἐντιμον, 5 καὶ αὐ-

rejected, but with God chosen, precious, also your-

according to the former lusts in your ignorance: 15 but as he

which hath called you is holy, so be ye holy in all manner of con-

versation; 16 because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to

every man's work pass the time of your so-

journing here in fear: 18 inasmuch as ye know that ye were not

redeemed with corruptible things, as silver and gold, from

your vain conversation received by tradition from your fathers;

19 but with the precious blood of Christ, as of a lamb without

blemish and without spot: 20 who verily was foreordained be-

fore the foundation of the world, but was manifest in these last

times for you, 21 who by him do believe in God, that raised him up

from the dead, and gave him glory; that your faith and hope

might be in God. 22 Seeing ye have purified your souls in

obeying the truth through the Spirit unto unfeigned love of the

brethren, see that ye love one another with a pure heart fervently:

23 being born again, not of corruptible seed, but of incorruptible, by the word

of God, which liveth and abideth for ever. 24 For all flesh is as

grass, and all the glory of man as the flower of grass. The

grass withereth, and the flower thereof falleth away: 25 but the word of the Lord

endureth for ever. And this is the word which by the gospels is preached

unto you.

II. Wherefore laying aside all malice, and all guile, and

hypocrisies, and envies, and all evil speakings, 2 as new born babes,

desire the sincere milk of the word, that ye may grow thereby:

¹ ἔσσεσθε ye shall be LITTAW.

² διότι T.

³ — εἰμι (read [am]) LITTAW.

⁴ ἀπρο-

σωλήπτως LITTAW.

⁵ ἐσχάτων (read end of the times) LITTAW.

⁶ πιστοὺς [are] be-

lievers LITTAW.

⁷ — διὰ πνεύματος LITTAW.

⁸ — καθαρὰς (read from [the] heart) LITTAW.

⁹ — εἰς τὸν αἰῶνα GLITTAW.

¹⁰ — ὡς L.

¹¹ αὐτῆς (read its glory) GLITTAW.

¹² — αὐ-

τοῦ LITTAW.

¹³ + εἰς σωτηρίαν unto salvation GLITTAW.

¹⁴ εἰ if LITTAW.

3 if so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe as ye precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 or unto governors, as unto them that are

τοὶ ὡς λίθοι ζῶντες ὁικοδομεῖσθε, ὁίκος πνευματικός, ¹ selves, as ² stones ³ living, are being built up, a ⁴ house ⁵ spiritual, ⁶ ιεράτευμα ἅγιον, ἀνεγείκει πνευματικὰς θυσίας εὐπροσδέκτους a ⁷ priesthood ⁸ holy to offer ⁹ spiritual sacrifices acceptable ¹⁰ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ. 6 ¹¹ Διὸ καὶ περιέχει ἐν τῇ to God by Jesus Christ. Wherefore also it is contained in the ¹² γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτόν, scripture: Behold, I place in Sion a ¹³ stone ¹⁴ corner, chosen, ¹⁵ ἐντιμόν· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνηθῇ. precious: and he that believes on him in no wise should be put to shame. 7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ¹⁶ ἀπειθοῦσιν ¹⁷ δέ, ¹⁸ ῥίθον ¹⁹ δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, obeying ²⁰ but, [the] stone which ²¹ rejected ²² those ²³ building, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, 8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ²⁴ bling and a rock of offence; who ²⁵ stumble at the word, ἀπειθοῦντες, εἰς δὲ καὶ ἐτέθησαν· 9 ὑμεῖς δὲ γένος ἐκ- being disobedient, to which also they were appointed. But ye [are] a ²⁶ γένος λεκτόν, βασιλεῖον ιεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περι- ²⁷ chosen, a kingly priesthood, a ²⁸ nation ²⁹ holy, a people for a pos- ³⁰ ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγέλῃτε τοῦ ἐκ σκότους session, that the virtues ye might set forth of him who out of darkness ³¹ ὑμᾶς καλέσαντος εἰς τὸ θάνατον αὐτοῦ φῶς· 10 οἱ ποτὲ ³² you ³³ called to his wonderful light; who, once ³⁴ οὐ λαός, νῦν δὲ λαός θεοῦ· οἱ οὐκ ἠλεημένοι; [were] not a people, but now [are] ³⁵ people ³⁶ God's; who had not received mercy, νῦν δὲ ἔλεηθέντες. but now received mercy

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδή- Beloved, I exhort [you] as strangers and sojourners, ³⁷ μους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύον- to abstain from fleshly desires, which war ³⁸ ται κατὰ τῆς ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς against the soul; ³⁹ 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ⁴⁰ ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς ⁴¹ nations ⁴² having ⁴³ right that wherein they speak against you as ⁴⁴ κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἔμποπτεύσαντες ⁴⁵ δοξά- evil doers, through [your] good works having witnessed they ⁴⁶ σωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. may glorify God in [the] day of visitation.

13 Ὑποτάγητε ⁴⁷ ὅδῃ ⁴⁸ πᾶσιν ἀνθρωπίνῃ κτίσει, διὰ ⁴⁹ Be in subjection therefore to every human institution for the sake of ⁵⁰ τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· 14 εἴτε ἡγεμόσιν, the Lord; whether to [the] king as ⁵¹ supreme, or to governors ⁵² ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν ⁵³ μὲν ⁵⁴ κακοποιῶν, as by him sent, for vengeance [on] ⁵⁵ evil doers, ⁵⁶ ἐκαινόν· δὲ ἀγαθοποιῶν· 15 ὅτι οὕτως ἐστὶν τὸ θέλημα and praise [to] well doers; ⁵⁷ (because so is the will ⁵⁸ τοῦ θεοῦ, ἀγαθοποιούντας ⁵⁹ φιμοῦν τὴν τῶν ἀφρόνων of God, [by] well doing to put to silence the ⁶⁰ of ⁶¹ senseless

¹ ὁικοδομεῖσθε T.² & εἰς for LITRA.³ — τῷ LITRA.⁴ — διότι because GLTTAW.⁵ — τῇ TTA; ἡ γραφή (read the scripture contains) L. ⁶ ἀπιστοῦσιν (read but to [those] unbelieving) TT.⁷ λίθος LTRA.⁸ + ὑμᾶς (read that ye abstain) L.⁹ ἐμποπτεύ- οντες witnessing LITRAW.¹⁰ — οὖν LITRA.¹¹ — μὲν GLTTAW.

ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικά-
 men ignorance;) as free, and not as
 λυμνα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι
 cloak having of malice freedom, but as bondmen
 θεοῦ. 17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν
 of God. All shew honour to, the brotherhood love,

θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
 God fear, the king honour.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσ-
 Servants, being subject with all fear to [your]
 πόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ
 masters, not only to the good and gentle, but also
 τοῖς σκολιοῖς. 19 τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν
 to the crooked. For this [is] acceptable if for sake of conscience

θεοῦ ὑποφέρει τις λύπας, πάσχω· ἀδίκως. 20 ποῖον γὰρ
 towards God endures anyone griefs, suffering unjustly. For what

κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;
 glory [is it], if sinning and being buffeted ye endure it?

ἀλλ' εἰ ἀγαθοποιῶντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο
 but if doing good and suffering ye endure [it], this [is]

χάρις παρὰ θεῷ. 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ
 acceptable with God. For to this ye were called; because also

χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῖν ὑπολιμπάνων ὑπογραμ-
 Christ, suffered for us, us leaving a model

μὸν, ἵνα ἐπακολουθήσῃτε τοῖς ἰχνεσιν αὐτοῦ. 22 ὃς ἀμαρτίαν
 that ye should follow after in his steps; who sin

οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ. 23 ὃς
 did no, neither was found guile in his mouth; who,

λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχω· οὐκ ἡπείλει,
 being railled at, railled not in return; [when] suffering threatened not;

παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 ὃς τὰς
 but gave [himself] over to him who judges righteously; who

ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ
 our sins himself bore in his body on the

ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζή-
 tree, that, to sins [we] being dead, to righteousness we

σωμεν· οὐ τῷ μῶλω π. αὐτοῦ ἰάθητε. 25 ἦτε γὰρ ὡς πρό-
 may live; by whose bruise ye were healed. For ye were as

βατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα
 sheep going astray, but are returned now to the shepherd

καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
 and overseer of your souls.

3 Ὅμοιος, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἄν-
 Likewise, wives, being subject to your own hus-

δράσιν, ἵνα καὶ εἴ τινας ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν
 bands, that, even if any are disobedient to the word, by the of the

γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθῶσιν, 2 ἐπο-
 wives conduct without [the] word they may be gained, hav-

πτέυσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν·
 in, witnessed [carried] out in fear chaste conduct your;

3 ὧν ἐστὼ οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ
 whose let it not be the outward [one] of braiding of hair, and

περιθέσεως χρυσοῦ, ἢ ἐνδύσεως ἱματίων κόσμος·
 putting around of gold, or putting on of garments adorning;

sent by him for the punishment of evil-doers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

III. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 while they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward

ἡ τοῦ θεοῦ δούλου ΤΤΑ. * + γὰρ for (this) ΛΑ.

* ὑμῶν you EGLΤΤΑ.

ἡ ὑμῶν you

EGLΤΤΑ W. — αὐτοῦ LT[A]. * πλανώμενοι (read ye were going astray as sheep) LTΤΑ.

β — αἱ LTΤ[A]. * κερδηθῶσιν they will be gained LTΤΑ. δ — τριχῶν L. * ἢ or L.

ἔτοιμοι· δὲ" αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς
 and ready [be] always for a defence to everyone that asks you
 λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἑμετὰ πραύτητος καὶ
 an account concerning the in you hope, with meekness and
 φόβου· 16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλῶ-
 fear; a conscience having good, that whereas they may speak
 σιν· ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες
 against you as evil doers, they may be ashamed who calumniate
 ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφὴν. 17 κρεῖττον γὰρ
 your good in Christ manner of life. For [it is] better,
 ἀγαθοποιῶντας, εἰ θέλει τὸ θέλημα τοῦ θεοῦ, πάσχειν,
 [for] you doing good, if wills [it] the will of God, to suffer,
 ἢ κακοποιῶντας· 18 ὅτι καὶ χριστὸς ἥπαξ περὶ ἁμαρ-
 than doing evil; because indeed Christ once for sins
 τῶν ἑπαθεν· δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ
 suffered, [the] just for [the] unjust, that us he might bring
 τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ
 to God; having been put to death in flesh, but made alive by the
 πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
 Spirit, in which also to the in prison spirits having gone
 ἐκήρυξεν, 20 ἀπειθήσασιν ποτε, ὅτε ἥπαξ ἐξεδέχετο ἡ
 he preached, [who] disobeyed sometime, when once was waiting the
 τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευα-
 of God long-suffering in [the] days of Noe, [while was] being pre-
 ζομένης κιβωτοῦ, εἰς ἣν ἐόλιγαι, δ' τουτέστιν ὀκτώ, ψυχαὶ
 pared [the] ark, into which few, that is eight souls,
 διεσώθησαν δι' ὕδατος, 21 ὃ καὶ ἡμᾶς ἀντίτυπον νῦν
 were saved through water, which also us figure now
 σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ
 saves [even] baptism, not of flesh a putting away of [the] filth, but
 συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀνα-
 of a conscience good [the] demand towards God, by [the] re-
 στάσεως Ἰησοῦ χριστοῦ, 22 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ,
 surrection of Jesus Christ, who is at [the] right hand of God,
 πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ
 gone into heaven, having been subjected to him angels and
 ἐξουσιῶν καὶ δυνάμεων.
 authorities and powers.

4 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν
 Christ then having suffered for us in [the] flesh, also ye the
 αὐτὴν ἐννοίαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκί,
 same mind arm yourselves with; for he that suffered in [the] flesh
 πέπαινται ἁμαρτίας· 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας,
 has done with sin; no longer men's to lusts,
 ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βιώσαι χρόνον.
 but to will God's the remaining in [the] flesh to live time.
 3 ἄρκετος γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ
 For [is] sufficient for us the past time of life the
 μέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν
 will of the nations to have worked out, having walked in

ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 by which also he went and preached unto the spirits in prison; 20 which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure wherunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

IV. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2 that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we

* — δὲ and LITTA. † + ἀλλὰ but LITTAW. ‡ καταλαλοῦσιν they speak against LITW; καταλαλεῖσθε ye are spoken against TA. § — ὑμῶν ὡς κακοποιῶν TA. ¶ — θέλοι may be LITTAW. * ἀπέθανεν died LITR. — τῷ W. — τῷ (read [in the]) LITTAW. b ἀπεδέχετο (omit once) LITTAW. c ὀλίγοι few [persons] LITTAW. d τοῦτ' ἐστιν GT. e ᾧ to which E. f ὑμᾶς you LITTA. g — τοῦ TT[A]. h — ὑπὲρ ἡμῶν LITTA. i — ἐν (read [in]) LITTA. k — ἡμῖν LITTA. l — τοῦ βίου LITTAW. m βουλήμα LITTAW. n κατεργάσασθαι LITTAW.

walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4 wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5 who shall give account to him that is ready to judge the quick and the dead. 6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging. 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16 Yet if any

ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ licentiousness, lusts, wine-drinking, revells, drinkings, and ἀθεμίτοις εἰδωλολατρείαις· 4 ἐν ᾧ ξενίζονται, μὴ συν-unhallowed idolatries. Wherein they think it strange ²not

τρέχοντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, ¹ning ²with [them] ³your to the same ⁴of dissoluteness ⁵overflow, βλασφημοῦντες· 5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμῳ

speaking evil [of you]; who shall render account to him ²ready ἔχοντι κρίναι ζῶντας καὶ νεκρούς. 6 εἰς τοῦτο γὰρ καὶ ¹who ²is to judge [the] living and [the] dead. For to this [end] also

νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσιν μὲν ¹to [the] dead were the glad tidings announced, that they might be judged indeed κατὰ ἀνθρώπους σαρκί, ζῶσιν δὲ κατὰ θεὸν πνεύματι. ²as regards men in [the] flesh; but might live as regards God in [the] Spirit.

7 Πάντων δὲ τὸ τέλος ἡγγικεν· σωφρονήσατε οὖν ¹But of all things the end has drawn near: be sober-minded therefore, καὶ νηψάτε εἰς ὁρᾶς² προσευχάς· 8 πρὸ πάντων ³πρὸ ⁴before ⁵all ⁶things ⁷but

εἰς ἑαυτοὺς ἀγάπην ἔκτενῇ ἔχοντες, ὅτι ¹ἀγάπη ²καλύψει³ among yourselves ⁴love ⁵fervent ⁶having, because love will cover

πλῆθος ἁμαρτιῶν. 9 φιλόξενοι εἰς ἀλλήλους ἀνεν ¹γογγυσ-a multitude of sins; hospitable to one another, without murmur-
μῶν·² 10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς ³ings; each according as he received a gift, to each other

αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος ¹it ²servng, as good stewards of [the] various grace

θεοῦ· 11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ¹of God. If anyone speaks—as oracles of God; if anyone serves—as

ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ ¹of strength which ²supplies ³God; that in all things may be glorified

θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος ¹God through Jesus Christ, to whom is the glory and the might

εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. ¹to the ages of the ages. Amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει ¹Beloved, take not as strange the ²amongst ³you ⁴fire [⁵of ⁶persecution]

πρὸς πειρασμὸν ὑμῖν γινομένην, ὡς ξένον ὑμῖν ¹for ²trial ³to you [which is] taking place, as if a strange thing to you

συμβαίνοντος· 13 ἀλλὰ ¹καθὸ ²κοινωνεῖτε τοῖς τοῦ χρισ-
[is] happening; but according as ye have share in the ³of

τοῦ παθήμασιν, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης ¹Christ ²sufferings, rejoice, that also in the revelation of ³glory

αὐτοῦ χαρῇτε ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν ¹this ye may rejoice exulting. If ye are reproached in [the]

ὀνόματι χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης² καὶ ³name of Christ, blessed [are ye]; because the [spirit] of glory and

τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· ¹κατὰ μὲν αὐτοὺς ²the ³of ⁴God ⁵Spirit upon you rests; on their part

βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. 15 μὴ γὰρ ¹he is blasphemed, but on your part he is glorified. Assuredly ²not ³anyone

ὑμῶν πασθένω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ¹of ²you ³let suffer as a murderer, or thief, or evil doer, or as ⁴αλλοτριεπισκόπος· 16 εἰ δὲ ὡς χριστιανός, μὴ αἰσχυ-
overlooker of other people's matters; but if as a christiann, ²not ³let ⁴him

ο — τὰς LTTAW. P — δὲ TTRA. q + ἡ EG. ¹καλύπτει covers LTTAW. ²γογγυσμοῦ murmuring LTTAW. ³καθὼς E. ⁴+ καὶ δυνάμει and of power L. ⁵— κατὰ μὲν to end of verse LTTA. ⁶ἀλλοτριεπισκόπος LTT.

νέσθω, δοξαζέτω. δὲ τὸν θεὸν ἐν τῇ ἡμέρῃ. τούτῳ. 17 ὅτι
be ashamed, but let him glorify God in respect this. Because

ὁ καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ.
the time [for] to have begun the judgment from the house of God

εἰ. δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων
[is come]; but if first from us, what the end of those disobeying

τῷ τοῦ θεοῦ εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος μόλις σώζεται,
the of God glad tidings? And if the righteous with difficulty is saved,

ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανείται; 19 ὥστε καὶ
the ungodly and sinner where shall appear? Wherefore also

οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὥς πιστῷ
they who suffer according to the will of God as to a faithful

κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίᾳ.
Creator let them commit their souls in well doing.

5 Πρεσβυτέρους δ' τοὺς ἐν ὑμῖν παρακαλῶ ὁ σύμ-
Elders who [are] among you I exhort who [am] a

πρεσβύτερος καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων, ὁ
fellow elder and witness of the of the Christ sufferings, who

καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, 2 ποι-
also of the about to be revealed glory [am] partaker: shep-

μάνετε τὸ ἐν ὑμῖν ποιμνίον τοῦ θεοῦ, ἐπισκοποῦντες μὴ
herd the among you flock of God, exercising oversight not

ἀναγκαστῶς, ἀλλ' ἐκουσίως· μὴ δὲ αἰσχροκερδῶς, ἀλλὰ προ-
by constraint, but willingly; not for base gain, but readi-

θύμως· 3 μὴ ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ
ly; not as exercising lordship over [your] possessions, but

τύποι γινόμενοι τοῦ ποιμνίου. 4 καὶ φανερωθέντος
patterns being of the flock. And having been manifested

τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης
the chief shepherd, ye shall receive the unfading of glory

στέφανον.
crown.

5 Ὅμοιως, νεώτεροι, ὑποτάγητε πρεσβυτέροις πάντες
Likewise, [ye] younger [ones], be subject to [the] elder [ones], all

δὲ ἀλλήλοις ὑποτασσόμενοι τὴν ταπεινοφροσύνην ἐγκομβώ-
and one to another being subject humility bind

σασθε· ὅτι ὁ θεὸς ὑπερφάνους ἀντιτάσσεται, ταπεινοῖς
on; because God [the] proud sets himself against, to [the] humble

δὲ δίδωσιν χάριν. 6 ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν
but gives grace. Be humbled therefore under the mighty

χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· 7 πᾶσαν
hand of God, that you he may exalt in [due] time; all

τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ
your care having cast upon him, because with him

μέλει περὶ ὑμῶν. 8 νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος
there is care about you. Be sober, watch, because adversary

ὑμῶν διάβολος, ὡς λέων ὠρνόμενος, περιπάτει, ζητῶν πρὶν
your [the] devil, as a lion roaring, goes about, seeking whom

καταπίει· 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ
he may swallow up. Whom resist, firm in faith, knowing the

αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι
same sufferings which [is] in [the] world in your brotherhood

ὁ νόματι. nāme LITTAW. + ὁ the T. — ὡς LITTA. αὐτῶν LITTAW.

ἀγαθοποιεῖς L.W. d + οὖν then LITTA. — τοὺς LITTA. συν. T. — ἐπι-
σκοποῦντες T[A]. ἡ ἀλλὰ TITTA. i + κατὰ θεόν according to God LITTA. k — ὑποτασό-
μενοι LITTAW. l, χεῖραν T. m + ἐπισκοπῆς (read in time of visitation) L. — ἐπιρί-
ψαντες LITTA. o — ὅτι GLITTAW. p τινὰ some one L. q καταπίειν to swallow up LTA;

καταπίειν Tr. r + τῷ the TITTA.

man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

V. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 neither as being lords over God's heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yes, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7 casting all your care upon him; for he careth for you. 8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 whom resist steadfast in the faith, knowing that the same afflictions are

accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

ἐπιτελεῖσθαι. 10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας
are being accomplished. But the God of all grace, who called
ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ Ἰησοῦ, ὀλίγον
us to eternal his glory in Christ Jesus, a little while
παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, ὡς στηρίζαι, σθενώ-
[ye] having suffered, himself may perfect you, may he establish, may he
σαι, ὡς θεμελιώσαι. 11 αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς
strengthen, may he found [you]: to him [be] the glory and the might, to
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
the ages of the ages. Amen.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζο-
By Silvanus, to you the faithful brother, as I reckon,
μαι, δι' ὀλίγου ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην
briefly I wrote, exhorting and testifying this
εἶναι ἀληθὴν χάριν τοῦ θεοῦ, εἰς ἣν ἐστήκατε. 13 Ἀσπά-
to be [the] true grace of God, in which ye stand. Sa-
ζetai ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ Μάρκος
lutes you she in Babylon elected with [you], and Mark
ὁ υἱός μου. 14 ἀσπᾶσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.
my son. Salute one another with a kiss of love.
εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν χριστῷ Ἰησοῦ. ἀμήν.
Peace [be] with you all who [are] in Christ Jesus. Amen.

Ἰπέρρου ἐπιστολῇ καθολικῇ πρώτῃ.
Of Peter Epistle General First.

ἘΠΙΣΤΟΛΗ ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.¹

ἘΠΙΣΤΟΛΗ

OF PETER

GENERAL

SECOND.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the

ΣΥΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ χριστοῦ,
Simeon Peter, bondman and apostle of Jesus Christ,
τοῖς ἰσοτίμοις ἡμῖν λαχοῦσιν πίστιν ἐν δικαιο-
to those who like precious with us obtained faith through [the] right-
σύνη τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ χριστοῦ. 2 χάρις
ousness of our God and Saviour Jesus Christ: 2 Grace
ὑμῖν καὶ εἰρήνη πληθυνθεῖ ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ
to you and peace be multiplied in [the] knowledge of God, and
Ἰησοῦ τοῦ κυρίου ἡμῶν.
of Jesus our Lord.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ
As all things to us divine power his which [pertain]
πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης. διὰ τῆς ἐπιγνώσεως
to life and piety has given, through the knowledge
τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι' ὧν
of him who called us by glory and virtue, through which
τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρηται, ἵνα
the greatest to us and precious promises he has given, that
διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀπο-
through these ye may become of [the] divine partakers nature, hav-

* ὑμᾶς you LTTAW. † — Ἰησοῦ [τῆς]. ‡ καταρτίσει will perfect [you] LTTAW.
* στηρίζει. σθενώσει will establish, will strengthen GLTTAW. ‡ θεμελιώσει will found
GTAW; — θεμελιώσει LTT. ‡ — ἡ δόξα καὶ LTTA. ‡ — τοῦ L. ‡ στήτε stand
ye LTTA. ‡ — Ἰησοῦ LTTA. ‡ — ἀμήν GLTTA. ‡ — the subscription EGLTW;
Πέτρον α' TRA.

* τὸ αὐτὸ ἀποστόλου the apostle E; — καθολικῇ G; Πέτρον β' LTTAW; Πέτρον ἐπιστολῇ β' Tr.
† Σίμων Simon L. ‡ + ἡμῶν our [Saviour] E. ‡ + τὰ T. ‡ ἰδιὰ δόξῃ καὶ ἀρετῇ by [his]
own glory and virtue LTTAW. ‡ μέγιστα καὶ τίμια ἡμῖν LTTA; τίμια ἡμῖν καὶ μέγιστα T.

φυγόντες τῆς ἐν ¹κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. 5 καὶ
 ing escaped the ²in [the] ³world ⁴through ⁵lust ⁶corruption. ⁷also
⁸αὐτὸ·τοῦτο ⁹δέ, σπουδὴν πᾶσαν ¹⁰παρεῖσεν·ἐγκαν-
 for ¹¹this ¹²very ¹³reason ¹⁴but, ¹⁵diligence, ¹⁶all ¹⁷having ¹⁸brought ¹⁹in ²⁰be-
 τες, ἐπιχορηγήσατε ἐν τῇ πίστει·ὕμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ
 sides, supply ye ²¹in ²²your faith ²³virtue, and in ²⁴virtue
 τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-
 knowledge, and in ²⁵knowledge ²⁶self-control, and in ²⁷self-con-
 τείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ
 trol ²⁸endurance, and in ²⁹endurance ³⁰piety, and in
 τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.
 piety ³¹brotherly love, and in ³²brotherly love ³³love:

8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ
 for these things ³⁴in ³⁵you ³⁶being and ³⁷abounding [³⁸to ³⁹be] ⁴⁰neither
 ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου·ἡμῶν
 idle ⁴¹nor ⁴²unfruitful ⁴³make [⁴⁴you] as to the ⁴⁵of ⁴⁶our ⁴⁷Lord

Ἰησοῦ χριστοῦ ἐπίγνωσιν· 9 ὧ· γὰρ μὴ·παρεστὶν ταῦτα
 Jesus ⁴⁸Christ ⁴⁹knowledge; for with whom are not present these things
 τυφλός ἐστιν, μυωπαῶν, λήθην·λαβὼν τοῦ καθαρισμοῦ τῶν
 blind ⁵⁰he is, short sighted, having forgotten the purification

πάλαι αὐτοῦ ἁμαρτιῶν. 10 Διὸ μᾶλλον, ἀδελφοί, σπου-
 of ⁵¹old ⁵²of ⁵³this ⁵⁴sins. Wherefore rather, brethren, be dili-
 δάσατε ⁵⁵βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιῆσθαι.
 gent ⁵⁶sure ⁵⁷your ⁵⁸calling and ⁵⁹election ⁶⁰to ⁶¹make,

ταῦτα γὰρ ποιοῦντες οὐ·μὴ πταίσητέ ποτε. 11 οὕτως
 for these things ⁶²doing in ⁶³no wise shall ye stumble at any time. ⁶⁴Thus

γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἵσοδος εἰς τὴν αἰώ-
 for ⁶⁵richly ⁶⁶shall ⁶⁷be supplied to you the entrance into the eter-
 νιον βασιλείαν τοῦ κυρίου·ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.
 nal ⁶⁸kingdom of our Lord and Saviour Jesus Christ.

12 Διὸ οὐκ·ἀμελήσω ⁶⁹ὑμᾶς ἀεὶ ⁷⁰ὑπομνήσκειν
 Wherefore I will not neglect ⁷¹you ⁷²always ⁷³to ⁷⁴put in remembrance

περὶ τούτων, καί περ·εἰδότας, καὶ ἐστηριγμένους ἐν
 concerning these things, although knowing [them] and having been established in
 τῇ παρούσῃ ἀληθείᾳ. 13 δικαίον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν
 the present truth. But right I esteem it, as long as I am in

τούτῃ τῇ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·
 this ⁷⁵tabernacle, to stir up ⁷⁶you by putting [you] in remembrance,

14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου,
 knowing that speedily ⁷⁷is the putting off of my tabernacle

καθὼς καὶ ὁ κύριος·ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσέν μοι.
 [to be], as also ⁷⁸our Lord Jesus Christ ⁷⁹signified to me;

15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν·ὕμᾶς μετὰ
 but I will be diligent also at every time for you to have [it in your power] after

τὴν ἐμὴν ἐξόδον τὴν τούτων μνήμην ποιῆσθαι. 16 οὐ γὰρ
 my departure ⁸⁰these ⁸¹things ⁸²to ⁸³have ⁸⁴in ⁸⁵remembrance. For not

σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν
 cleverly-imagined ⁸⁶fables ⁸⁷having ⁸⁸followed ⁸⁹out we made known to you the

τοῦ κυρίου·ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'
 of ⁹⁰our ⁹¹Lord ⁹²Jesus ⁹³Christ ⁹⁴power and ⁹⁵coming, but

ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. 17 λαβὼν
 eye-witnesses having been of his ⁹⁶majesty. ⁹⁷Having ⁹⁸received

γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθεί-
 for ⁹⁹from God [the] Father honour and glory, ¹⁰⁰a ¹⁰¹voice ¹⁰²having ¹⁰³been

corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; 7 and to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory when there came such a voice to him from the excellent glory; This is my be-

¹ + τῷ the LIT.

⁸ αὐτοὶ (read but ye also) L

⁹ παρόντο being present L.

¹⁰ ἁμαρτημάτων GTR.

¹¹ + ἐνὰ διὰ τῶν καλῶν ὑμῶν ἔργων that by your good works L.

¹² ποιήσθε ye make L.

¹³ μελήσω I will take care LIT+AW.

¹⁴ ἀεὶ ὑμᾶς GTR+AW.

loved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

II. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 7 and delivered just Lot, vexed with the filthy conversation of the

σης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, ὅδεος, ὅδεος
brought to him such by the very excellent glory: This
ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. 18 καὶ
is my Son the beloved, in whom I have found delight. And
ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν,
this voice we heard from heaven brought,
σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. 19 καὶ ἔχομεν βεβαί-
with him being on the mount holy. and we have more
ότερον τὸν προφητικὸν λόγον, ὃ καλῶς ποιεῖτε προσέχοντες,
sure the prophetic word, to which well ye do taking heed,
ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαναγᾷ,
as to a lamp shining in an obscure place, until day should dawn,
καὶ φωσφόρος ἀνατελεῖ ἐν ταῖς καρδίαις ὑμῶν. 20 τοῦτο
and [the] morning star should arise in your hearts; this
πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας
first knowing, that any prophecy of scripture of its own
(lit. every)

ἐπιλύσεως οὐ γίνεται. 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη
interpretation is not, for not by [the] will of man was brought
ποτέ προφητεία, ἀλλ' ὑπὸ πνεύματος ἁγίου φερό-
at any time prophecy, but, by [the] Spirit Holy being
μενοι ἐλάλησαν τοῖς ἁγίοις θεοῦ ἀνθρώποι.
borne, spoke the holy of God men.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ
But there were also false prophets among the people, as also
ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
among you will be false teachers, who will bring in stealthily
αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρ-
sects destructive, and the who bought them Master de-
νούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. 2 καὶ πολλοὶ
nying, bringing upon themselves swift destruction; and many
ἐξακολουθήσουσιν αὐτῶν ταῖς βλαπταῖς, δι' οὓς ἡ ὁδὸς
will follow out their destructive ways, through whom the way
τῆς ἀληθείας βλασφημηθήσεται. 3 καὶ ἐν πλεονεξίᾳ πλασ-
of the truth will be evil spoken of. And through covetousness with
τοῖς λόγοις ὑμᾶς ἐμπορεύσονται οἷς τὸ κρίμα ἔκπαλαι
well-turned words you they will make gain of: for whom judgment of old
οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. 4 Εἰ γὰρ ὁ θεός
is not idle, and their destruction slumbers not. For if God
ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς
[the] angels who sinned spared not, but to chains

ζόφου ταραρώσας παρέδωκεν
of darkness having cast [them] to the deepest abyss delivered [them]
εἰς κρίσιν ἀτετηρημένους. 5 καὶ ἀρχαίου κόσμου οὐκ
for judgment having been kept; and [the] ancient world not
ἐφείσατο, ἀλλ' ὁδοῦ Νῶε δικαιοσύνης κήρυκα ἐφύ-
spared, but [the] eighth Noe of righteousness a herald pre-
λαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας. 6 καὶ
served, [the] flood upon [the] world of [the] ungodly having brought in; and
πόλεις Σοδόμων καὶ Γομόρρας ἰεφρώσας κατα-
[the] cities of Sodom and Gomorrah having reduced to ashes with an
στροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσε-
overthrow condemned [them], an example [to] those being about to live

ὁ υἱός μου ὁ ἀγαπητός μου οὗτος ἐστὶν my Son my beloved this is a. ἁγίῳ
δρεῖ TrA. * προφητεία ποτέ TrA. ἀλλὰ TrA.W. γ — οἱ GLTTrA.W. ἀπὸ
(read I am from God) TrA. * + τοῦ L. β ἀσελγείαις licentiousnesses GLTTrA.W. σιμοῖς
to dens Lt; σειροῖς to dens TrA. d τηρουμένους to be kept GTrA.W; κολαζομένους τηρεῖν
to keep, to be punished L. e ἀλλὰ TrA.

ῥεῖν τεθεικώς· 7 καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς
 'ungodly 'having 'set; and righteous Lot, oppressed by the
 τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἱερόνυστο· 8 βλέ-
 'of 'the 'lawless 'in 'licentiousness 'conduct he delivered, (through
 ματι γὰρ καὶ ἀκοῇ· 9 δίκαιος, ἡγκατοικῶν ἐν αὐτοῖς,
 'seeing 'for and hearing, the righteous [man], dwelling among them,
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις
 day by day [his] 'soul 'righteous 'with 'their 'lawless 'works
 ἐβασάνιζεν· 9 οἶδεν κύριος εὐσεβεῖς ἐκ ἰπειρασμοῦ
 'tormented,) 'knows [the] 'Lord [how the] pious out of temptation
 ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους
 to deliver, and [the] unrighteous to a day of judgment 'to 'be 'punished
 τηρεῖν· 10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ
 'to 'keep; and specially those who after [the] flesh in [the] lust
 μiasmῶν πορευομένους, καὶ κυριότητος καταφρονούντας.
 of pollution walk, and lordship despise. [They

Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουνσιν βλασφημοῦντες·
 are] daring, self-willed; 'glories 'they 'tremble 'not 'speaking 'evil 'of;
 11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέ-
 where angels 'in 'strength 'and 'power 'greater 'being, 'not 'do
 ρουσιν κατ' αὐτῶν· ἡπαρὰ κυρίῳ βλάσφημον κρίσιν.
 bring against them, before [the] Lord, a railing charge.
 12 οὗτοι δέ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα· εἰς ἰλω-
 But these, as 'irrational 'animals 'natural born for cap-
 σιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν
 ture and corruption, 'in 'what 'they 'are 'ignorant 'of 'speaking 'evil, in
 τῇ φθορᾷ αὐτῶν καταφθαρήσονται, 13 κοιμούμενοι
 their corruption shall utterly perish, being about to receive [the]

μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
 reward of unrighteousness; 'pleasure 'esteeming 'ephemeral 'indulgence;
 σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις· αὐτῶν, συν-
 spots and blemishes, luxuriating in 'deceits 'their, feast-
 ενωχοῦμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος
 ing with you; eyes having full of an adulteress,
 καὶ ὁ ἀκαταπαύστους· ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκ-
 and that cease not from sin, alluring souls unestablish-
 τούς, καρδίαν γεγυμνασμένην· ῥηλεονεξίαις· ἔχοντες, κατάρας
 ed; 'a 'heart 'exercised 'in 'craving 'having, 'of 'course
 τέκνα, 15 καταλείποντες· τὴν εὐθείαν ὁδόν, ἐπλανήθησαν,
 'children; having left the straight way, they went astray,
 ἑξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς
 having followed in the way of Balaam, [son] of Bosor, who [the]

μισθὸν ἀδικίας ἡγάπησεν, 16 ἔλεξεν δὲ ἔσχεν ἰδίας
 reward of unrighteousness loved; but reproof had of his own
 παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπῳ φωνῇ
 wickedness, [the] 'beast 'of 'burden 'dumb, in man's voice
 φθεγξάμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
 speaking, forbade the 'of 'the 'prophet 'madness.

17 οὗτοι εἰσιν πηγαὶ ἄνυδροι, νεφέλαι· ὑπὸ λαίλαπος· ἐάν-
 These are fountains without water, clouds by storm being
 νόμεναι, οἷς ὁ ζόφος τοῦ σκότους· εἰς αἰῶνα· τετήρηται.
 driven, to whom the gloom of darkness for ever is kept.

wicked: 8 (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds); 9 the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might bring not railing accusation against them before the Lord. 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 but was rebuked for his iniquity: the dumb as speaking with man's voice forbade the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 18 For when they speak great swelling words of vanity, they

ἱερόνυστο TRA. ε — ὁ (read [the]) L. ἡ ἐν· T. ἰπειρασμῶν temptations T.
 ἡπαρὰ κυρίῳ L[Tr]. 1 φυσικὰ γεγεννημένα EG; γεγεννημ. T) φυσικὰ (read irra-
 tional animals, born naturally) LTTTAW. καὶ φθαρήσονται shall even perish LTTTAW.
 ἀγάταις 'love 'feasts LTr. ὁ ἀκαταπάστους insatiable (for sin) L. ῥηλεονεξίας GLTTTAW.
 καταλείποντες leaving T. τὴν (read [the]) GLTTTAW. καὶ ὀμίχλαι and mists
 GLTTTAW. εἰς αἰῶνα LTTTAW.

allure through the
lusta of the flesh,
through much wanton-
ness, those that were
clean escaped from
them who live in error.

19 While they promise
them liberty, they
themselves are the ser-
vants of corruption:
for of whom a man is
overcome, of the same
is he brought in bon-
dage. 20 For if after
they have escaped the
pollutions of the world
through the know-
ledge of the Lord and
Saviour Jesus Christ,
they are again en-
tangled therein, and
overcome, the latter
end is worse with them
than the beginning.
21 For it had been bet-
ter for them not to
have known the way of
righteousness, than,
after they have known
it, to turn from the
holy commandment
delivered unto them.
22 But it is happened
unto them according
to the true proverb,
The dog is turned to
his own vomit again;
and the sow that was
washed to her wallow-
ing in the mire.

III. This second e-
pistle, beloved, I now
write unto you; in
δοῦλω which I stir up
your pure minds by
way of remembrance:
2 that ye may be mind-
ful of the words which
were spoken before by
the holy prophets, and
of the commandment
of us the apostles of
the Lord, and Saviour:
3 knowing this first,
that there shall come
in the last days scoff-
ers, walking after
their own lusts, 4 and
saying, Where is the
promise of his coming?
for since the fathers
fell asleep, all things
continue as they were
from the beginning of
the creation. 5 For
this they willingly are
ignorant of, that by
the word of God the
heavens were of old,
and the earth standing
out of the water and
in the water: 6 where-
by the world that then
was, being overflowed
with water, perished:

18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελάζουσιν
For great swelling [words] of vanity speaking, they allure

ἐν ἐπιθυμίαις σαρκός, ἡ ἀσελγείαις, τοὺς ὄντως
with [the] desires of [the] flesh, by licentiousnesses, those who indeed

ἂποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους, 19 ἐλευ-
escaped from those who in error walk, free-

θερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες
dom them promising, themselves bondmen being

τῆς φθορᾶς· ὧ γὰρ τις ἡττήται, τοῦτω καὶ δε-
of corruption; for by whom anyone has been subdued, by him also he is

δούλωται. 20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου
held in bondage. For if having escaped the pollutions of the world

ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ χριστοῦ,
through [the] knowledge of the Lord and Saviour Jesus Christ,

τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν
but by these again having been entangled they are subdued, has become

αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 κρεῖττον
to them the last [state] worse than the first. Better

γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης,
for it were for them not to have known the way of righteousness,

ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐ-
than having known [it] to have turned from the delivered to

τοῖς ἁγίαις ἐντολῆς. 22 συμβέβηκεν αὐτοῖς τὸ τῆς
them holy commandment. But has happened to them the [word] of the

ἀλθροῦς παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα
true proverb: [The] dog having returned to his own vomit;

καὶ, Ὡς λουσαμένη, εἰς κύλισμα βαρβόρου.
and, [The] sow washed, to [her] rolling place in [the] mire.

3 Ταύτην ἡδὲ, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,
This now, beloved, a second to you I write epistle,

ἐν αἷς διεγειρῶ ὑμῶν ἐν ὑπομνήσει τὴν εὐλκρί-
in [both] which I stir up your in putting [you] in remembrance pure

νῇ διάνοιαν, 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν
mind, to be mindful of the spoken before words by the

ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἐξήμῶν ἐντολῆς,
holy prophets, and of the apostles by us commandment

τοῦ κυρίου καὶ σωτῆρος. 3 τοῦτο πρῶτον γινώσκοντες, ὅτι
of the Lord and Saviour; this first knowing, that

ἐλεύσονται ἐπ' ἑσχάτου τῶν ἡμερῶν ἑμπαίκεται, κατὰ
will come at the close of the days mockers, according to

τὰς ἰδίας αὐτῶν ἐπιθυμίας πορεύομενοι, 4 καὶ λέγοντες, Ποῦ
their own lusts walking, and saying, Where

ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέ-
is the promise of his coming? for since the fa-

ρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτί-
thers fell asleep, all things thus continue from [the] beginning of [the]

σεως. 5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι
creation. For is hidden from them this, [they] willing [it], that

οὐρανοὶ ἦσαν ἑκαταί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
heavens were of old, and an earth out of water and in water

συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ, 6 δι' ὧν ὁ τότε
subsisting, by the of God word, through which [waters] the then

γ + ἐν E. ὀλίγως scarcely GLTt-AW. ἂποφεύγοντας are escaping from LTT-AW.

γ — καὶ ἡ Tr. + ἡμῶν (read our Lord) LT. κρεῖσσον T. + εἰς τὰ ὀπίσω to the

[things] behind L. ὑποστρέψαι to have turned back LTT-A. ἀπὸ L. — δὲ but

LTT-A. κυλισμὸν rolling Tt-A. ὑμῶν (read by your apostles) LTT-AW. ἑσχατῶν

(read in the last days) LTT-AW. + ἐν ἐμπαίγῳ (read mockers, with mocking)

GLTt-AW. ἐπιθυμίας αὐτῶν GLTt-A.

κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· 7 οἱ δὲ νῦν οὐρανοὶ
world with water having been deluged perished. But the now heavens

καὶ ἡ γῆ αὐτοῦ λόγῳ τηθησαν· ἱσχυρισμένοι εἰσὶν, πυρὶ τηρού-
and the earth by his word "treasured up" are, for fire being

μενοὶ εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.
kept to a day of judgment and destruction of ungodly men.

8 ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα
But this one thing let not be hidden from you, beloved, that one day

παρὰ κυρίῳ ὥς χίλια ἔτη, καὶ χίλια ἔτη ὥς ἡμέρα
with [the] Lord [is] as a thousand years, and a thousand years as "day

μία. 9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὥς τινες βρα-
"one. "Does not delay" the "Lord the promise, as some "de-

δυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλό-
lay "esteem, but is long-suffering towards us, not will-

μενός· τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρή-
ing [for] any to perish, but all to repentance

σαι. 10 ἥξει δὲ ἡ ἡμέρα κυρίου ὥς κλέπτης ἐν νυκτί,
come. But shall come the day of [the] Lord as a thief in [the] night,

ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ
in which the heavens with rushing noise shall pass away, and [the] elements

καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα
burning with heat shall be dissolved, and [the] earth and the "in it "works

"κατακαήσεται." shall be burnt up.

11 Τούτων ὅντων πάντων λυομένων, ποταποὺς

These things then all belag to be dissolved, what kind of [persons]

δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀνυστροφαῖς καὶ εὐσεβείαις,
ought "to be ye in holy conduct and piety,

12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ
expecting and hastening the coming of the

θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθη-
"of God "day by reason of which [the] heavens, being on fire, shall be dis-

σονται, καὶ στοιχεῖα καυσούμενα τήκεται· 13 καινοῦς
solved, and [the] elements burning with heat shall melt; "New

δὲ οὐρανούς καὶ γῆν καινὴν ἡ κατὰ τὸ ἐπαγγελμα αὐτοῦ
"but heavens and "earth "a new according to "promise "his,

προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 διό, ἀγαπη-
we expect, in which righteousness dwells. Wherefore, beloved,

τοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώ-
ed, these things expecting be diligent without spot and unblam-

μητοὶ αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν τοῦ κυρίου ἡμῶν
able by him to be found in peace; and the "of our "Lord

μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς
"long-suffering, "salvation "esteem ye; according as also "beloved

ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν
our brother Paul according to the "to him "given "wisdom

ἔγραψεν ὑμῖν, 16 ὥς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν
wrote to you, as also in all [his] epistles, speaking

ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐστὶν δυσνόητα
in them concerning these things, among which are "hard "to be "understood

7 but the heavens and the earth, which are

now, by the same word are kept in store, re-

served unto fire against the day of judgment and perdition of

ungodly men. 8 But, beloved, be not ignorant of this one thing,

that one day is with the Lord as a thousand

years, and a thousand years as one day. 9 The Lord is not slack concerning his promise,

as some men count slackness; but is long-suffering to us-ward,

not willing that any should perish, but that all should come to re-

pentance. 10 But the day of the Lord will come as a thief in the

night; in the which the heavens shall pass away with a great

noise, and the elements shall melt with fervent heat, the earth

also and the works that are therein shall be burnt up.

11 Seeing then that all these things shall be dissolved, what

manner of persons ought ye to be in all holy conversation and

godliness, 12 looking for and hastening unto the coming of the day

of God, wherein the heavens being on fire shall be dissolved, and

the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth,

wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such

things, be diligent that ye may be found of him in peace, without spot,

and blameless. 15 And account that the long-suffering of our Lord

is salvation; even as our beloved brother Paul also according to the

wisdom given unto him hath written unto you; 16 as also in all

his epistles, speaking in them of these things; in which are some

things hard to be

1 τῷ αὐτῷ (read by the same word) ELT; τῷ αὐτοῦ GTRAW.

LTTRAW. " δι' because of LT. " ὑμᾶς you LTTRA.

9 — ἐν νυκτί GLTTRAW.

" — οἱ (read [the]) TA.

7 καὶ and L.

LTTRAW. " αἰς LTTRAW.

" — ὁ (read [the])

LTTRAW. " — ἡ (read [the]) LTTRAW.

" λυθήσεται LTR.

" εὐρε-

θήσεται shall be detected Tr.

" οὕτως thus A.

" τακίσει L.

" δοθείσαν αὐτῷ LTTRAW.

" — ταῖς

understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

τινα, ὃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς
'some things, which the untaught and unestablished wrest,
καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.
also the other scriptures, to their own destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε,
Ye therefore, beloved, knowing beforehand, beware,
ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέ-
lest with the of the lawless [ones] error having been led away, ye should
σητε τοῦ ἰδίου στηριγμοῦ. 18 αὐξάνετε. δὲ ἐν χάριτι καὶ
fall from your own steadfastness: but grow in grace, and
γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.
in [the] knowledge of our Lord and Saviour Jesus Christ.
αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν. *
To him [be] glory both now and to [the] day of eternity. Amen.

'ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

*EPISTLE

*OF *JOHN

*GENERAL

*FIRST.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); 3 that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.

Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑω-
That which was from [the] beginning, that which we have heard, that which we
ράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἑθεασάμεθα καὶ αἱ χεῖρες
have seen with our eyes, that which we gazed upon and hands
ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς. 2 καὶ ἡ ζωὴ
our handled concerning the Word of life; (and the life
ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέ-
was manifested, and we have seen, and bear witness, and re-
λομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα,
port to you the life eternal, which was with the Father,
καὶ ἐφανερώθη ἡμῖν. 3 ὃ ἑωράκαμεν καὶ ἀκηκόαμεν,
and was manifested to us:) that which we have seen and have heard
ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μετ'
we report to you, that also ye fellowship may have with
ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ
us; and fellowship indeed our [is] with the Father, and
μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ. 4 καὶ ταῦτα ἡγράφο-
with his Son Jesus Christ. And these things we
μεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.
write to you that joy our may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one

5 Καὶ αὕτη ἐστὶν ἡ ἑπαγγελία ἣν ἀκηκόαμεν ἀπ'
And this is the message which we have heard from
αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ
him, and announce to you, that God light is, and
σκοτία μὲν αὐτῷ οὐκ ἔστιν οὐδὲμία. 6 ἐὰν εἴπωμεν ὅτι
darkness in him is not any at all. If we should say that
κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατοῦμεν,
fellowship we have with him, and in darkness should walk,
ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. 7 ἐὰν δὲ ἐν τῷ
we lie, and do not practise the truth. But if in the
φωτὶ περιπατοῦμεν, ὥς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν
light we should walk, as he is in the light, fellowship

* ἀμήν τ[TrA]. * + Πέτρον β' 2 Peter TrA.

† + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Ἰωάννου α' LTAW; Ἰωάννου ἐπιστολὴ α' Tr. ‡ + καὶ also LTTAW. ἡ γράφομεν ἡμεῖς we write TrA. ἱ ὑμῶν 'your EGW.

κ ἐστὶν αὕτη TrAW.

ἰ ἀγγελία GLTTAW.

μ οὐκ ἐστὶν ἐν αὐτῷ Tr.

ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ ["]χριστοῦ["] τοῦ υἱοῦ
 we have with one another, and the blood of Jesus Christ ["]Son
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 8 ἰὰν εἴπωμεν
 'his cleanses us from every sin. If we should say
 ὅτι ἁμαρτιαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια
 that sin we have not, ourselves we deceive, and the truth
 οὐκ ἔστιν ἐν ἡμῖν." 9 ἰὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν,
 is not in us. If we should confess our sins,
 πιστὸς ἐστὶν καὶ δίκαιος, ἵνα ἀφ᾽ ῥῆμιν["] τὰς ἁμαρτίας,
 faithful he is and righteous, that he may forgive us the sins,
 καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 ἰὰν εἴπωμεν
 and may cleanse us from all unrighteousness. If we should say
 ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος
 that we have not sinned, a liar we make him, and ["]word
 αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
 'his is, not in us.

2 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε·
 "Little ["]children ["]my, these things I write to you, that ye may not sin;
 καὶ ἰὰν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα,
 and if anyone should sin, a Paraclete we have with the Father,
 Ἰησοῦν χριστὸν δίκαιον· 2 καὶ αὐτὸς ᾧλασμός ἐστιν"
 Jesus Christ [the] righteous; and he [the] propitiation is
 περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον,
 for our sins; ["]not ["]for ["]ours ["]but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.
 but also for ["]whole ["]the world.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἰὰν
 And by this we know that we have known him, if
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. 4 ὁ λέγων, "Εγνώκα αὐτόν,
 his commandments we keep. He that says, I have known him,
 καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ
 and his commandments is not keeping, a liar is, and in him
 ἡ ἀλήθεια οὐκ ἔστιν." 5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,
 the truth is not; but whoever may keep his word,
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώται. ἐν τούτῳ
 truly in him the love of God has been perfected. By this
 γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν. 6 ὁ λέγων ἐν αὐτῷ
 we know that in him we are. He that says in him [he]
 μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησεν, καὶ αὐτὸς οὕτως·
 abides, ought, even as he walked, also himself so
 περιπατεῖν. 7 ἄδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
 to walk. Brethren, not a ["]commandment ["]new I write to you,
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ
 but ["]commandment ["]an old, which ye had from [the] beginning: the
 ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ'
["]commandment ["]old is the word which ye heard from [the]
 ἀρχῆς." 8 ἅλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν
 beginning. Again a ["]commandment ["]new I write to you, which is
 ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται,
 true in him and in you, because the darkness is passing away,
 καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 ὁ λέγων ἐν τῷ
 and the ["]light ["]true already shines. He that says in the
 φῶς εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστίν
 light [he] is, and ["]his ["]brother ["]hates, in the darkness is

with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until

["] — χριστοῦ LTTra.

["] ἐν ἡμῖν οὐκ ἔστιν LTrw.

["] ἡμῶν our (sins) w.

["] ἐστίν

ἡλασμός L.

["] + ὅτι [L]TTrA.

["] — οὕτως LTr[A].

["] ἀγαπητοί beloved GLTTraW.

["] — ἀπ' ἀρχῆς LTTra.

now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of

ὅς ἄρτι. 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἔν αὐτῷ οὐκ ἔστιν. 11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τέκνια, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. 14 Γράφω ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν πατέρα.

14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν.

15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἢ ἄν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἐστὶν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ὑαλαζονεία τοῦ βίου, οὐκ ἐστὶν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστίν. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ. ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

18 Παῖδια, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.

19 ἐξ ἡμῶν ἔξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς

αἰῶνα. 18 Παῖδια, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.

19 ἐξ ἡμῶν ἔξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς

αἰῶνα. 18 Παῖδια, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.

* οὐκ ἐστὶν ἐν αὐτῷ LTA.

* ἔγραψα I wrote LTTFAW.

* ὑαλαζονεία T.

* ἀλλὰ TTTW.

* — ὁ LTTFAW.

* ἐξηλθον LTTFAW.

* ἐξ ἡμῶν ἦσαν TT.

χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.¹
[the] anointing have from the holy [one], and ye know all things.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι

I wrote not to you because ye know not the truth, but because
οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.
ye know it, and that any lie of the truth not is.
(lit. every)

22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ

Who is the liar but he that denies that Jesus
ἐστὶν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος ὁ ἀρνούμενος
is the Christ? He is the antichrist who denies

τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ ἀρνούμενος τὸν υἱόν,

the Father and the Son. Everyone that denies the Son,

οὐδὲ τὸν πατέρα ἔχει. 24 Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ'

neither the Father has ha. Ye therefore what ye heard from

ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ'

[the] beginning, in you let it abide: if in you should abide what from

ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ

[the] beginning ye heard, also ye in the Son and in the Father

μενεῖτε. 25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγ-

shall abide. And this is the promise which he pro-

γελαιο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 ταῦτα ἔγραψα ὑμῖν

mailed us, life eternal. These things I wrote to you

περὶ τῶν πλανούντων ὑμᾶς. 27 καὶ ὑμεῖς τὸ χρῖσμα

concerning those who lead astray you: and you the anointing

ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε

which ye received from him, in you abides, and not need ye have

ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὥς τὸ αὐτὸ χρῖσμα διδάσκει

that anyone should teach you; but as the same anointing teaches

ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶν, καὶ οὐκ ἔστιν ψευ-

you concerning all things, and true is, and is not

δος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ἡμενεῖτε ἐν αὐτῷ.

lie; and even as it taught you, ye shall abide in him.

28 Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερω-

And now, little children, abide in him, that when he be mani-

θῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ,

fasted we may have boldness, and not be put to shame from before him

ἐν τῷ παρουσίᾳ αὐτοῦ.

at his coming.

29 Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ

If ye know that righteous he is, ye know that everyone who

ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται. 3 Ἴδετε πο-

practises righteousness of him has been begotten. See

ταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ

what love has given to us the Father, that children of God

κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς,

we should be called. On account of this the world knows not us,

ὅτι οὐκ ἔγνω αὐτόν. 2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν,

because it knew not him. Beloved, now children of God are we,

καὶ οὕτω ἐφανερώθη τί ἐσόμεθα· οἶδαμεν ὅτι ἐὰν

and not yet was it manifested what we shall be; but we know that if

φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς

he be manifested, like him we shall be, for we shall see him as

us. 20 But ye have an unction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 21 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

III. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that if

when he shall appear, we shall be like him; for we shall see him

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

as

¹ πάντες (read ye all know) T.

² + ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει he that

confesses the Son has the Father also GtTtAW.

— οὖν LTTtA.

5 — ἐν L.

¹ αὐτοῦ (read as his anointing) TtTA.

¹ μένετε abide LTTtA.W.

¹ ἐὰν

if LTTtA.

¹ σχῶμεν LTTtA.

² + καὶ also TtTA.

² γεγέννηται in Stephens.

² + καὶ

ἴσμεν and we are [such] LTTtA.

² — δὲ but LTTtA.W.

as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth

ἐστιν. 3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ὡς ἐκεῖνος καθαρίζει ἑαυτόν, καθὼς ἐκεῖνος ἄγνός ἐστιν. ἑαυτὸν, καθὼς ἐκεῖνος ἄγνός ἐστιν.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· ὅτι ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 5 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 6 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 7 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 8 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 9 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 10 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 11 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 12 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 13 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 14 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία. 15 καὶ οἴδατε ὅτι ἐκεῖνος ἀνομία ἐστὶν ὁ ἀνομία.

ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ εὗρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. πᾶς ὁ ἀμαρτάνων οὐχ εὗρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

7 Τεκνία, μηδεὶς πλανᾷ ὑμᾶς ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. 8 ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. 10 ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἐστὶν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφόν αὐτοῦ. 11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἤκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξεν τὸν ἀδελφόν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 15 πᾶς ὁ μισῶν τὸν

13 Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 15 πᾶς ὁ μισῶν τὸν

15 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 16 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 17 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 18 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 19 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 20 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 21 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 22 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 23 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 24 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 25 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 26 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 27 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 28 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 29 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 30 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 31 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 32 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 33 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 34 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 35 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 36 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 37 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 38 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 39 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 40 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 41 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 42 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 43 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 44 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 45 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 46 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 47 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 48 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 49 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 50 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 51 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 52 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 53 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 54 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 55 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 56 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 57 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 58 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 59 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 60 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 61 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 62 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 63 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 64 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 65 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 66 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 67 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 68 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 69 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 70 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 71 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 72 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 73 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 74 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 75 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 76 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 77 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 78 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 79 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 80 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 81 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 82 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 83 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 84 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 85 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 86 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 87 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 88 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 89 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 90 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 91 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 92 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 93 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 94 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 95 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 96 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 97 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 98 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 99 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 100 πᾶς ὁ μισῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ.

9 — ἡ L (misinformed as to codex B).
righteous) L.

+ καὶ And T.

1 — ἡμῶν LTTA.
1 — μου LTTAW.

1 — ὡς δίκαιος (read that is not
LTTAW.

ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς
 "brother "his a murderer is, and ye know that "any
 ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.
 "murderer "not has life eternal "in "him "abiding.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ
 By this we have known love, because he for
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
 us his life laid down; and we ought for the
 ἀδελφῶν τὰς ψυχὰς ὑτιθέσθαι. 17 ὃς δ' ἂν ἔχῃ τὸν
 brethren [our] lives to lay down. But whoever may have

βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν
 "means "of "life "the "world's, and may see his brother "need
 ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ
 "having, and may shut up his bowels from him, how "the
 ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;
 "love "of "God "abides in him?

18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μὴ δὲ ᾧ γλώσσῃ,
 "Little "children "my, we should not love in word, nor with tongue,
 ἀλλ' ἐργῶν καὶ ἀληθείᾳ. 19 καὶ ἐν τούτῳ ἐγινώσκομεν
 but in work and in truth. And by this we know
 ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν
 that of the truth we are, and before him shall persuade
 τὰς καρδίας ἡμῶν. 20 ὅτι ἐάν καταγινώσκῃ ἡμῶν ἡ καρδιά,
 our hearts, that if "should "condemn "our "heart,

ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.
 that greater is God than our heart and knows all things.

21 ἀγαπητοί, ἐάν ἡ καρδιά ἡμῶν μὴ καταγινώσκῃ ἡμῶν,
 Beloved, if "heart "our should not condemn us,

παρρησίαν ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ ἐὰν αἰτῶμεν,
 boldness we have towards God, and whatsoever we may ask,

λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν,
 we receive from him, because his commandments we keep,

καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
 and the things pleasing before him we practise. And this

ἐστὶν ἡ ἐντολή αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ
 is his commandment, that we should believe on the name

υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς
 of his Son Jesus Christ, and should love one another, even as

ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ,
 he gave commandment to us. And he that keeps his commandments,

ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν
 in him abides, and he in him: and by this we know

ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.
 that he abides in us, by the Spirit which to us he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμά-
 Beloved, "not "every "spirit "believe, but prove

ζετέ τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν· ὅτι πολλοὶ ψευδο-
 the spirits, if of God they are; because many false

προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκετε
 prophets have gone out into the world. By this ye know

τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν
 the Spirit of God: every spirit which confesses Jesus Christ

his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

IV. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come

* αὐτῷ himself LT.

† θεῖναι LTTAW

* — μου LTTAW.

* + τῇ (read with the

tongue) GLTTAW. † ἀλλὰ Ttr.

‡ + ἐν in (work) GLTTAW. § — καὶ L[Tra].

* γνωσόμεθα we shall know LTTAW.

† ὅτι (read whatever our heart) L.

‡ — ἡμῶν (read the heart) LT[A].

§ ἀπ' LTTAW.

¶ πιστεύωμεν we believe LTT; πιστεύ[σ]ωμεν Δ.

in the flesh is of God: 3 and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστιν. 3 καὶ πᾶν πνεῦμα
in flesh come, of God is; and any spirit
(lit. every)

ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἡ Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ
which confesses not Jesus Christ in flesh come, of
τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτο ἐστὶν τὸ τοῦ ἀντιχρίστου,
God not is; and this is that [power] of the antichrist,

ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
[of] which ye heard that it comes, and now in the world is it already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς·
Ye of God are, little children, and have overcome them,

ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.
because greater is he who [is] in you than he who [is] in the world.

5 αὐτοὶ ἐκ τοῦ κόσμου εἰσιν, διὰ τοῦτο ἐκ τοῦ κόσμου λα-
They of the world are; because of this of the world they

λοῦσιν, καὶ ὁ κόσμος αὐτὸν ἀκούει. 6 ἡμεῖς ἐκ τοῦ θεοῦ
talk, and the world them hears. We of God

ἐσμεν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν
are; he that knows God, hears us; he that is not

ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα
of God, hears not us. By this we know the spirit

τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.
of truth and the spirit of error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ
Beloved, we should love one another; because love of

θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγέννηται,
God is, and everyone that loves, of God has been begotten,

καὶ γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν θεόν·
and knows God. He that loves not, knew not God;

ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
because God love is. In this was manifested the love

τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέ-
of God as to us, that his Son the only-begotten has

σταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.
sent God into the world, that we might live through him.

10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν
In this is love, not that we loved

θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν
God, but that he loved us, and sent Son

αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 ἀγαπητοί, εἰ
his a propitiation for our sins. Beloved, if

οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους
so God loved us, also we ought one another

ἀγαπᾶν. 12 θεὸν οὐδεὶς ᾤποτε τεθέαται· ἐὰν ἀγαπῶμεν
to love. God no one at any time has seen; if we should love

ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τέλειω-
one another, God in us abides, and his love perfect-

μένη ἐστὶν ἐν ἡμῖν. 13 ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ
ed is in us. By this we know that in him

μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
we abide, and he in us, because of his Spirit

δέδωκεν ἡμῖν. 14 καὶ ἡμεῖς τεθέαμεθα καὶ μαρτυροῦμεν ὅτι
he has given to us. And we have seen and bear witness that

ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.
the Father has sent the Son [as] Saviour of the world.

* — χριστὸν w; — χριστὸν ἐν σαρκὶ ἐληλυθότα (read the Jesus) GLTTA.
τετελειωμένα ἐστίν L; τετελ. ἐν ἡμῖν ἐστίν TTA.

1 ἐν ἡμῖν

15 Ὁς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ. ὁ
 Whosoever may confess that Jesus is the Son of God,
 θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγνώ-
 God in him abides, and he in God. And we have
 καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.
 known and have believed the love which has God as to us.
 ὁ ἵός ἀγάπῃ ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ
 God love is, and he that abides in love, in God
 μένει, καὶ ὁ θεὸς ἐν αὐτῷ. 17 ἐν τούτῳ τετελείωται ἡ ἀγάπη
 abides, and God in him. In this has been perfected love
 μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,
 with us, that boldness we may have in the day of judgment,
 ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἔσμεν ἐν τῷ κόσμῳ τούτῳ.
 that even as he is, also we are in this world.
 18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἡ ἀγάπη ἐξω-
 Fear there is not in love, but perfect love out-
 βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβού-
 casts fear; because fear torment has, and he that fears
 μένος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 ἡμεῖς ὁ ἀγαπῶμεν
 has not been made perfect in love. We love

αὐτὸν· ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς.
 him because he first loved us.

20 Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελ-
 If anyone should say, I love God, and
 φὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν
 ther his should hate, a liar he is. For he that loves not
 ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν,
 his brother whom he has seen, God whom he has not seen,
 πῶς δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἔχο-
 how is he able to love? And this commandment we
 μεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν
 have from him, that he that loves God should love also
 ἀδελφὸν αὐτοῦ. 5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ
 brother his. Everyone that believes that Jesus is the
 χριστὸς ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν
 Christ, of God has been begotten; and everyone that loves him that
 γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν
 begat, loves also him that has been begotten of him. By
 τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν
 this we know that we love the children of God, when
 θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 3 αὕτη γὰρ
 God we love and his commandments keep. For this
 ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν·
 is the love of God, that his commandments we should keep;
 καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4 ὅτι πᾶν τὸ γε-
 and his commandments burdensome are not. Because all that has
 γεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν
 been begotten of God overcomes the world; and this is
 ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5 τίς
 the victory which overcame the world, our faith. Who
 ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
 is he that overcomes the world, but he that believes that Jesus
 ἐστὶν ὁ υἱὸς τοῦ θεοῦ;
 is the Son of God?

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in loved dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also. V. Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

ἢ + μένει abides [L]TA. ἢ ἀλλὰ Tr. ° + οὖν therefore I. ° — αὐτὸν LITTAW.
 ° ὁ θεὸς God L. ° οὐ (read he is not able) LITTAW. ° [καὶ] LIT. ° ποιῶμεν may do LITTAW.
 ° + [δέ] but (who) Tr.

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record; that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς
This is he who came by water and blood, Jesus
ὁ^ω χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐκ ἐπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ ἔχει.

13 Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. 15 καὶ ἐάν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ.

16 Ἐάν τις ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσῃ αὐτῷ ζωὴν, αἰνέσει αὐτὸν, αἰτήσῃ, καὶ δώσῃ αὐτῷ ζωὴν.

* — ὁ τῆρα.

* ἀλλὰ τῇ

γ + ἐν by LTTAW.

* — ἐν τῷ οὐρανῷ . . . τῇ γῇ

verse 8 GLTFAW.

* ὅτι that LTTAW.

b + τοῦ θεοῦ of God L. c αὐτῷ him TTA.

εἰς τὸν υἱόν L.

* — τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ GLTFAW.

εἰ ἔχετε G.

ε οἱ πιστεύοντες [ye] believers GLW; τοῖς πιστεύουσιν [you] who believe TTA.

ὅτι ἂν whatever L.

i ἂν L.

k ἐάν T.

l ἂν LTT.

m εἰδῇ L.

τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία
for those that sin not to death. There is a sin
πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·
to death; not concerning that do I say that he should beseech.
17 πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
Every unrighteousness ^{is} is; and there is a sin not to
θάνατον. 18 οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ
death. We know that ^{anyone} that ^{has} ^{been} ^{begotten} ^{of} ^{God}
(lit. everyone)
οὐχ ἁμαρτάνει· ἅλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ὁ ἑαυ-
^{not} sins, but he that was begotten of God keeps him-
τόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. 19 οἶδαμεν ὅτι
self, and the wicked [one] does not touch him. We know that
ἐκ τοῦ θεοῦ ἔσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
of God we are, and the ^{world} ^{whole} in the wicked [one] lies.
20 Ῥοῖδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν
And we know that the Son of God is come, and has given us
διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἔσμεν
an understanding that we might know him that [is] true; and we are
ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. οὗτός
in him that [is] true, in his Son Jesus Christ. He
ἐστίν ὁ ἀληθινὸς θεός, καὶ ἡ ζωὴ αἰώνιος.
is the true God, and life eternal.

21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.
Little children, keep yourselves from idols. Amen.
Ἰωάννου ἐπιστολὴ καθολικὴ πρώτη.
Of John ^{epistle} ^{general} ^{first}.

sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death. 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΔΕΥΤΕΡΑ.
^{EPISTLE} ^{OF JOHN} ^{SECOND.}

Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,
The elder to [the] elect lady and her children,
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ
whom I love in truth, and not I only, but also
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλή-
all those who have known the truth, for sake of the
θειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·
truth which abides in us, and with us shall be for ever.
3 ἔσται μεθ' ἡμῶν χάρις, εἰλεος, εἰρήνη παρὰ θεοῦ πατρὸς
^{Shall} ^{be} ^{with} ^{us} ^{grace}, ^{mercy}, ^{peace}, from God [the] Father,
καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν
and from [the] Lord Jesus Christ, the Son of the Father, in
ἀληθείᾳ καὶ ἀγάπῃ.
truth and love.

4 Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπα-
I rejoiced exceedingly that I have found of thy children walk-
τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
ing in truth, as commandment we received from the

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 for the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

ἅλλ' ἅ Tr. ὁ αὐτόν him TTra. P καὶ οἶδαμεν GL. γινώσκωμεν we know TTra.
ἡ LTTrA. ἑαυτὰ LTTr. ἡ — ἀμήν GLTTraW. ὡς — the subscription EGLTW;
Ἰωάννου α' Tr; Ἰωάννου α' A.
+ τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου β' LTaW; Ἰωάννου
ἐπιστολὴ β' Tr. Stephens puts a capital E, reading the word as a proper name.
Κυρία Cyria (reading the word as a proper name) GLT. ὑμῶν you EGLW. — κυ-
ρίου LTTrAW.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 for he that biddeth him God speed is partaker of his evil deeds.

12 Having many things, to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. 13 The children of thy elect sister greet thee. Amen.

πατρός. 5 καὶ νῦν ἐρωτῶ σε, κυρία,¹ οὐχ ὡς ἐντολὴν
Father And now I beseech thee, lady, not as a² commandment
γράφω σοι καινὴν,³ ἀλλὰ ἣν ἔειχομεν⁴ ἀπ' ἀρ-
I write to thee new, but that which we were having from [the] begin-
χῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν ἡ ἀγάπη,
ning, that we should love one another. And this is love,
ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. αὕτη ἐστὶν ἡ
that we should walk according to his commandments. This is the
ἐντολή.⁵ 7 καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ
commandment, even as ye heard from [the] beginning, that in it
περιπατήτε. 7 ὅτι πολλοὶ πλάνοι ἑισηλθόν⁶ εἰς τὸν
ye might walk. Because many deceivers entered into the
κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν
world, those who do not confess Jesus Christ coming in
σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 βλέπετε
flesh— this is the deceiver and the antichrist. See to
ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν⁷ τὰ ἔργα ἡμῶν, ἀλλὰ
yourselves, that not we may lose what things we wrought, but
μισθὸν πληρὸν ἀπολάβωμεν. 9 πᾶς ὁ παραβαίνων,⁸ καὶ
a reward full we may receive. Anyone who transgresses, and
(lit. everyone)
μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, θεὸν οὐκ ἔχει· ὁ
abides not in the teaching of the Christ, God not has. He that
μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, οὗτος καὶ τὸν πατέρα
abides in the teaching of the Christ, this [one] both the Father
καὶ τὸν υἱὸν ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην
and the Son has. If anyone comes to you, and this
τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,
teaching does not bring, do not receive him into [the] house,
καὶ χαίρειν αὐτῷ μὴ λέγετε. 11 ὁ γὰρ λέγων⁹ αὐτῷ χαίρειν,
and Hail! to him say not; for he who says to him Hail!
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
partakes in the works his evil.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην¹⁰ διὰ χάρι-
Many things having to you to write, I would not with pa-
του καὶ μέλανος· ἀλλὰ ἐλπίζω¹¹ ἔλθεῖν¹² πρὸς ὑμᾶς, καὶ στόμα
per and ink; but hope to come to you, and mouth
πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν¹³ πληρωμένη.¹⁴
to mouth to speak, that joy our may be full.

13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκ-
Salute thee the children sister of thine elect.
τῆς.¹⁵ ἀμήν.¹⁶
Amen.

¹Ἰωάννου ἐπιστολὴ δευτέρα.¹⁷
²Of John ³epistle ⁴second.

¹ Κυρία Cyria (see verse 1) GLT. ² γράφω (writing) σοι καινὴν EGAW; καινὴν γράφω σοι LITr. ³ εἶχαμεν TTr. ⁴ ἡ ἐντολή ἐστὶν LITrAW. ⁵ + ἵνα that T. ⁶ ἐξηλ-
θαν (-θον TAW) went forth LTr. ⁷ ἀπολέσῃτε ye may lose LITrAW. ⁸ ἐργάσασθε
ye wrought LITrW. ⁹ ἀπολάβετε ye may receive LITrAW. ¹⁰ προάγων goes forward
LITrAW. ¹¹ — τοῦ χριστοῦ LITrAW. ¹² λέγων γὰρ LITrAW. ¹³ ἐβουλήθην LITrAW.
¹⁴ ἐλπίζω γὰρ for I hope GL. ¹⁵ γενέσθαι LITrAW. ¹⁶ ὑμῶν your LTrA. ¹⁷ πεπλη-
ρωμένη ἡ LT. ¹⁸ See note b verse 1. ¹⁹ — ἀμήν GLITrAW. ²⁰ — the subscription EGLTW;
Ἰωάννου β' Tr; Ἰωάννου β' Δ.

Β ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΤΡΙΤΗ.
 'EPISTLE 'OF 'JOHN 'THIRD.

Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν
 The elder to Gaius the beloved, whom I love in
 ἀληθείᾳ.
 truth.

2 Ἀγαπητέ. περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ
 Beloved. concerning all things I wish thee to prosper and
 ὑγιαίνειν, καθὼς εὐδοῦται σου ἡ ψυχὴ. 3 ἐχάρην ὡς ἄρ' ὅτι
 be in health; even as prospers thy soul. For I rejoiced

λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ
 exceedingly, coming [the] brethren and bearing witness of thy
 ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 μείζοντα τού-
 truth, even as thou in truth walkest. 4 Greater than

τῶν οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν
 these things I have not joy, that I should hear of my children in
 ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς ὅταν
 truth walking. Beloved, faithfully thou doest whatever

ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς
 thou mayest have wrought towards the brethren and towards
 ξένους, 6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκ-
 strangers, (who witnessed of thy love before [the] as-
 κλησίας οὓς καλῶς ποιήσεις προπεμφας ἀξίως τοῦ θεοῦ.
 ssembly) whom well thou wilt do setting forward worthily of God;

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἡ ἐξῆλθον μὴδὲν λαμβάνοντες
 for for the name they went forth, nothing taking
 ἀπὸ τῶν ἔθνων. 8 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν
 from the nations. We therefore ought to receive

τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. 9 Ἐ-
 such, that fellow-workers we may be with the truth. I
 γράψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν
 wrote to the assembly; but who loves to be first among them

Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ τοῦτο, ἐὰν ἔλθω,
 Diotrophes, receives not us. On account of this, if I come,
 ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
 I will bring to remembrance of him the works which he does, with words

πονηροῦς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις,
 evil prating against us; and not satisfied with these,
 οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομέ-
 neither himself receives the brethren, and those who would

νοὺς κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. 11 Ἀγα-
 he forbids, and from the assembly casts [them] out. Be-
 πητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ
 loved, do not imitate that which [is] evil, but what [is] good. He that

ἀγαθοποιῶν, ἐκ τοῦ θεοῦ ἐστίν· ὁ δὲ κακοποιῶν οὐχ ἐ-
 does good, of God is; but he that does evil not has
 ρακεν τὸν θεόν. 12 Δημητρίῳ μαρτυρεῖται ὑπὸ πάντων, καὶ
 seen God. To Demetrius witness is borne by all, and

THE elder unto the
 wellbeloved Gaius,
 whom I love in the
 truth.

2 Beloved, I wish a-
 bove all things that
 thou mayest prosper
 and be in health, even
 as thy soul prospereth.

3 For I rejoiced great-
 ly, when the brethren
 came and testified of
 the truth that is in
 thee, even as thou
 walkest in the truth.

4 I have no greater
 joy than to hear that
 my children walk in
 truth. 5 Beloved, thou
 doest faithfully what-
 soever thou doest to

the brethren, and to
 strangers; 6 which
 have borne witness of
 thy charity before the
 church: whom if thou
 bring forward on their
 journey after a godly

sort, thou shalt do
 well: 7 because that
 for his name's sake
 they went forth, tak-
 ing nothing of the
 Gentiles. 8 We there-
 fore ought to receive

such, that we might
 be fellowworkers to
 the truth. 9 I wrote
 unto the church: but
 Diotrophes, who lov-
 eth to have the pre-
 eminence among them,
 receiveth us not.

10 Wherefore, if I
 come, I will remember
 his deeds which he do-
 eth, prating against
 us with malicious
 words: and not con-
 tent therewith, nei-
 ther doth he himself

receive the brethren,
 and forbiddeth them
 that would, and cast-
 eth them out of the
 church. 11 Beloved,
 follow not that which
 is evil, but that which
 is good. He that doeth
 good is of God: but
 he that doeth evil hath
 not seen God. 12 De-
 metrius hath good
 report of all men,

β + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου γ' LTAW; Ἰωάννου
 ἐπιστολὴ γ' Tr. ° — γὰρ [Tr]. δ + τῇ the LTTrAW. ° ἐργάσῃ thou workest E.
 τούτο that LTTrAW. E + αὐτοῦ (read his name) E. ° ἐξῆλθον LTTr. ° ἐθνῶν
 (read those of the nations) LTTrAW. ° ἀπολαμβάνειν to sustain LTTrAW. ° + τῇ
 somewhat LTTrAW. ° Διοτρεφὴς LA. ° — ἐκ (read [from]) Tr. ° — δὲ but GLTTrAW,

and of the truth itself: yea, and we also bear record; and ye know that our record is true.

ῥῆμα¹ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ
by ²itself ¹tho ²truth; and we also bear witness, and
οἴδατε¹ ὅτι ἡ-μαρτυρία-ἡμῶν ἀληθής ἐστιν.
ye know that our witness ²true ¹is.

13 I had many things to write, but I will not with ink and pen write unto thee: 14 but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name

13 Πολλὰ εἶχον γράφειν, ἄλλ' οὐ θέλω διὰ μέλανος καὶ
Many things I had to write, but I will not with ink and
καλάμου σοι γράφαι. 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,¹
pen ²to ¹thee ¹to ²write; but I hope immediately to see thee,
καὶ στόμα πρὸς στόμα λαλήσομεν. 15 Εἰρήνη σοι. ἀσπά-
and mouth to mouth we shall speak. Peace to thee. ²Sal-
ζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.
lute ¹thee ¹the ²friends. Salute the friends by name.

Ἰωάννου ἐπιστολὴ καθολικὴ τρίτη.¹
¹Of ²John ³epistle ⁴general ¹third.

ἘΠΙΣΤΟΛΗ ΤΟΥ ΙΟΥΔΑ ΚΑΘΟΛΙΚΗ.

ἘPISTLE

OF JUDE

GENERAL.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied.

ἸΟΥΔΑΣ Ἰησοῦ χριστοῦ δούλος, ἀδελφός δὲ Ἰακώβου, τοῖς
Jude, of Jesus Christ bondman, and brother of James, to the
ἐν θεῷ πατρὶ ἡγιασμένοις¹ καὶ Ἰησοῦ χριστῷ τηρη-
in ¹God [²the] ¹Father ²sanctified ¹and ¹⁰in ¹¹Jesus ¹²Christ ³kept
μένοις κλητοῖς. 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη

πληθυνθεῖν.
be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν
Beloved, ²all ²diligence ¹using to write to you
περὶ τῆς κοινῆς σωτηρίας, ἀνάγκη ἔσχον γράφαι ὑμῖν,
concerning the common salvation, necessity I had to write to you,
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς
exhorting [you] to contend earnestly for the ²once ²delivered ¹to ¹the
ἀγίοις πίστει. 4 παρεισέδυσαν γὰρ τινες ἄνθρωποι, οἱ
¹saints ¹faith. For came in stealthily certain men, they who
πάσαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς
of old have been before marked out to this sentence, ungodly [persons]
τῇ τοῦ θεοῦ ἡμῶν χάριν¹ μετατιθέντες εἰς ἀσελγείαν καὶ τὸν
the of ¹our ¹God ²grace ¹changing into licentiousness and ²the
μόνον δεσπότην θεὸν¹ καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν
only ¹master— ¹God ¹and ¹our ¹Lord ¹Jesus ¹Christ
ἀρνούμενοι.
¹denying.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed

5 Ὑπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ
But ¹put in ¹remembrance ¹you ¹I ²would, ²knowing ¹you once
ἐτούτο, ὅτι ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώ-
this, that the Lord a people out of [the] land of Egypt having
σας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. 6 Ἀγ-
saved, in the second place those who believed not he destroyed.

P ὑπὸ T.

α οἶδας thou knowest LTTA.

γ γράφαι σοι to write to thee LTTAW.

γ γράφειν σοι L; σοι γράφειν TTTAW.

σε ἰδεῖν LTTAW.

— the subscription EGLTW;

Ἰωάννου γ' Tr; Ἰωάννου γ' A.

+ ἀποστόλου apostle B; Ἰουδα ἐπιστολὴ GLTW; Ἰουδα TA.

ἡ γαπημένοις beloved

LTTAW. c + ἡμῶν (read our common) LTTA.

d χάριτι LTTAW.

e — θεὸν GLTTAW.

f — ὑμᾶς LTTAW.

g πάντα all things LTTAW.

h — ὁ TTTA.

i Ἰησοῦς Jesus LA.

γέλους τε τοὺς μὴ-τηρήσαντας τὴν-ἑαυτῶν ἀρχήν, ἀλλὰ
 'Angels 'and who kept not their own first-state, but
 ἀπολιπόντας τὸ-ἴδιον οἰκήτήριον, εἰς κρίσιν μεγάλης
 left their own dwelling, unto [the] judgment of [the] great
 ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· 7 ὡς Σόδομα
 day in 'bonds 'eternal under darkness he keeps; as Sodom
 καὶ Γόμορρα, καὶ αἱ περὶ αὐτάς πόλεις, τὸν ὅμοιον τού-
 and Gomorrah, and the 'around 'them 'cities, in like 'with
 τοῖς τρόπον¹ ἐκπορνεύσασαι, καὶ ἀπελθούσαι
 'them 'manner having given themselves to fornication and having gone
 ὀπίσω σαρκὸς ἑτέρας, πρόκεινται ὡς ἕνα πύρρος αἰώνιος
 after 'flesh 'other, are set forth as an example, 'of 'fire 'eternal
 δίκην ὑπέχουσαι. 8 ὁμοίως μέντοι καὶ οὗτοι ἐνυπνια-
 ['the] 'penalty 'undergoing. Yet in like manner also these dream-
 ζόμενοι, σάρκα μὲν μαινοῦσιν, κυριότητα δὲ ἀθετοῦσιν,
 ers ['the] 'flesh 'defile, and 'lordship 'set 'aside,
 δόξας δὲ βλασφημοῦσιν. 9 ὡς δὲ ὁ Μιχαὴλ ὁ ἀρχάγγελος,
 and 'glories 'speak 'evil 'of. But Michael the archangel,
 ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ ὁ Μω-
 when with the devil disputing he reasoned about the 'of
 σῶς σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασ-
 'Moses 'body, did not dare 'a 'charge 'to 'bring 'against 'him 'tail-
 φημίας, ἄλλ' εἶπεν, Ἐπιτιμῆσαι σοι κύριος. 10 οὗτοι δὲ
 ing, but said, 'Rebuke 'thce ['the] 'Lord. But these,
 ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν· ὅσα δὲ
 whatever things they know not they speak evil of; but whatever things
 φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπίστανται, ἐν τούτοις
 naturally, as the irrational animals, they understand, in these things
 φθείρονται. 11 οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάιν
 they corrupt themselves. Woe to them! because in the way of Cain
 ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν,
 they went, and to the error of Balaam for reward rushed,
 καὶ τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλοντο. 12 οὗτοι εἰσιν² ἐν
 and in the gainsaying of Korah perished. These are in
 ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνενωχοῦμενοι³ ἀφόβως,⁴
 your love feasts sunken rocks, feasting together [with you] fearlessly,
 ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἀνδρόι, ὑπὸ ἀνέμων
 'themselves 'pasturing; clouds without water, by winds
 περιφερόμενοι· δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθα-
 being carried about, 'trees 'autumnal, without fruit, twice dead,
 νόντα ἐκρίζωθέντα· 13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα
 rooted up; 'waves 'wild of [the] sea, foaming out
 τὰς ἑαυτῶν αἰσχύννας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ
 their own shames; 'stars 'wandering, to whom the gloom
 σκότους εἰς τὸν αἰῶνα τετήρηται. 14 ὅτι προεφάντευσεν⁵ δὲ καὶ
 of darkness for ever has been kept. And 'prophesied 'also
 τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων, Ἴδού,
 'as 'to 'these ['the] 'seventh 'from 'Adam, 'Enoch, saying, Behold,
 ἦλθεν κύριος ἐν μυριάσιν ἁγίαις· αὐτοῦ, 15 ποιῆσαι
 'came ['the] 'Lord amidst 'myriads 'holy 'his, to execute
 κρίσιν κατὰ πάντων, καὶ ἐξελέγξει⁶ πάντας τοὺς ἀσεβεῖς
 judgment against all, and to convict all the ungodly

not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under judgment of the great day. 7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all

¹ τρόπον τούτοις LITTAW.
 LITTAW. ² ἄλλὰ LITTAW.
 Tr place the comma after συνεν-
 GLITTAW. ³ ἐπρόφητευσεν TTr.

⁴ ὅτε when L.

⁵ τότε at that time L.

⁶ Μωϋσέως

⁷ + οἱ (read the sunken rocks) LITTAW. ⁸ Text. Rec. and

⁹ παραφερόμεναι being carried along GLITTAW.

¹⁰ ἁγίας μυριάσιν GLITTAW. ¹¹ ἐλέγξει LITTAW.

that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

ταύτων¹ περὶ πάντων τῶν ἔργων² ἀσεβείας³ αὐτῶν ὧν⁴ of them concerning all works² of ungodliness³ their which ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν⁵ ὧν⁶ they did ungodlily, and concerning all the hard [things] which ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 οὗτοι εἰσιν⁷ spoke⁷ against⁸ him sinners⁹ ungodly. These are γογγυσταί, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι¹⁰ murmurers, complainers, after¹⁰ their lusts¹¹ θανατάζοντες¹² ing; and their mouth speaks great swelling [words], admiring¹² πρόσωπα ὠφελείας χάριν. 17 ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων¹³ ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 18 ὅτι ἔλεγον ὑμῖν, ὅτι¹⁴ ἐν¹⁵ ἐσχάτῳ χρόνῳ¹⁶ ἔσονται ἐμπαίκται, κατὰ τὰς¹⁷ ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 οὗτοι εἰσιν¹⁸ οἱ ἀποδιорίζοντες¹⁹, ψυχικοί, πνεῦμα μὴ²⁰ they who set apart [themselves], natural [men], [the] Spirit²¹ not²² ἔχοντες. 20 ὑμεῖς δέ, ἀγαπητοί, τῇ ἁγιωτάτῃ ὑμῶν πίστει²³ having. But ye, beloved, on your most holy faith²⁴ ἐποικοδομοῦντες ἑαυτοὺς, ἐν²⁵ πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν²⁶ ἀγάπῃ θεοῦ τηρεῖτε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, εἰς ζωὴν²⁷ ing the mercy of our Lord Jesus Christ unto life²⁸ αἰώνιον. 22 καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι²⁹ 23 οὓς δέ³⁰ eternal. And some³¹ pity, making a difference³² but others³³ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες³⁴ μισοῦντες³⁵ and³⁶ τὸν ἀπὸ τῆς σαρκὸς ἐπιλωμένον χιτῶνα. even the³⁷ by³⁸ the³⁹ flesh⁴⁰ spotted⁴¹ garment.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταίστους, καὶ⁴² But to him who is able to keep them without stumbling, and⁴³ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλ-⁴⁴ to set [them] before his glory blameless with exul-⁴⁵ λιάσει, 25 μόνῳ σοφῷ θεῷ σωτῇ ἡμῶν, δόξα⁴⁶ και⁴⁷ tation, to [the] only wise God. our Saviour, [be] glory and⁴⁸ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας⁴⁹ greatness, might and authority, both now, and to all⁵⁰ τοὺς αἰῶνας. ἀμήν. the ages. Amen.

Ἐπιστολὴ Ἰούδα καθολικῇ.⁵¹
Epistle of Jude general.

7 — αὐτῶν LITTA. ^a [ἀσεβείας] Tr. ^b + λόγων speeches T. ^c προειρημένων ῥημάτων words having been spoken before L. ^d — ὅτι LT[Tr]. ^e ἐπ' ἐσχάτου τοῦ (— τοῦ T[ΛW]) χρόνου at the end of the time LITTAW. ^f + ἐαυτοὺς themselves EG ^g ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει LITTAW. ^h ἐλέγχετε διακρινόμενους [who] dispute, convict LITTAW. ⁱ οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεεῖτε (ἐλεεῖτε w) ἐν φόβῳ but others save, from [the] fire snatching [them], and others pity in fear LITTAW. ^j ὑμᾶς you (and read set [you] before) EGLITW. ^k — σοφῷ GLITTAW. ^l + διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν through Jesus Christ our Lord GLITTAW. ^m — καὶ LITTAW. ⁿ + πρὸ παντὸς τοῦ αἰῶνος before the whole age (read καὶ and) LITTAW. ^o — the subscription EGLTW; Ἰούδα TtA.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ. REVELATION OF JOHN THE DIVINE

ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός,
 Revelation of Jesus Christ, which ²gave ²to ¹him ¹God,
 δείξει τοῖς δούλοις αὐτοῦ ὃ δεῖ γενέσθαι ἐν τάχει, καὶ
 to shew to his bondmen what things must take place shortly: and
 ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
 he signified [it], having sent by his angel to his bondman
 Ἰωάννη, ² ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν
 John, who testified the word of God and the
 μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα ^ετε ⁴εἶδεν. ³ μακά-
 testimony of Jesus Christ, ²whatsoever ²things ¹and he saw. Bless-
 ριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους
 ed [is] he that reads, and they that hear the words
 τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα.
 of the prophecy, and keep the things ²in ²it ¹written;
 ὁ γὰρ καιρὸς ἐγγύς.
 for the time [is] near.

THE Revelation of Je-
 sus Christ, which God
 gave unto him, to shew
 unto his servants
 things which must
 shortly come to pass;
 and he sent and signi-
 fied it by his angel un-
 to his servant John:
 2 who bare record of
 the word of God, and
 of the testimony of
 Jesus Christ, and of
 all things that he saw.
 3 Blessed is he that
 readeth, and they that
 hear the words of this
 prophecy, and keep
 those things which are
 written therein: for
 the time is at hand.

4 Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ.
 John to the seven assemblies which [are] in Asia:
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ
 Grace to you and peace from him who is and who was and who [is]
 ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ¹ἐστὶν ἐνώπιον
 to come; and from the seven Spirits which are before
 τοῦ θρόνου αὐτοῦ. 5 καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ
 his throne; and from Jesus Christ, the ²witness
 πιστός, ὁ πρωτότοκος ¹ἐκ τῶν νεκρῶν. καὶ ὁ ἄρχων τῶν
 Faithful, the firstborn from among the dead, and the ruler of the
 βασιλέων τῆς γῆς τῷ ἀγαπήσαντι ἡμᾶς, καὶ ¹λου-
 kings of the earth. To him who loved us, and wash-
 σαντι ἡμᾶς ²ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ.
 ed us from our sins in his blood,
 6 καὶ ἐποίησεν ἡμᾶς ³βασιλεῖς καὶ ¹ιερεῖς τῷ θεῷ καὶ πατρὶ
 and made us kings and priests to ²God ²and ²Father
 αὐτοῦ. αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 his: to him [be] the glory and the might to the ages of the
 αἰῶνων. ἀμήν.
 ages. Amen.

4 JOHN to the seven
 churches which are in
 Asia: Grace be unto
 you, and peace, from
 him which is, and
 which was, and which
 is to come; and from
 the seven Spirits which
 are before his throne;
 5 and from Jesus
 Christ, who is the
 faithful witness, and
 the firstborn of the
 dead, and the
 prince of the kings of
 the earth. Unto him
 that loved us, and
 washed us from our
 sins in his own blood,
 6 and hath made us
 kings and priests unto
 God and his Father;
 to him be glory and do-
 minion for ever and
 ever. Amen.

7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς
 Behold, he comes with the clouds, and shall see him every
 ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται
 eye, and they which ²him ¹pierced, and ²shall ²wail
 ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.
 on ¹account ¹of ²him ²all ²the ²tribes ²of ²the ²earth. Yea, amen.
 8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τέλος· λέγει
 I am the A and the Ω, beginning and ending, says

7 Behold, he cometh
 with clouds; and every
 eye shall see him, and
 they also which pier-
 ced him: and all kin-
 dreds of the earth shall
 wail because of him.
 Even so, Amen.

8 I am Alpha and
 Omega, the beginning
 and the ending, saith

* Αποκάλυψις G; Αποκάλυψις Ἰωάννου (Ἰωάννου Tr) LITTAW. b Ἰωάνη Tr. c — te
 GLITTAW. d ἴδεν T. e τὸν λόγον the word T. f Ἰωάνης Tr. g — τοῦ (read [him])
 GLITTAW. h τῶν Tr. i — ἐστίν (read [are]) LITTAW. k — ἐκ (read τῶν of the)
 GLITTAW. l ἀγαπῶντι loves GLITTAW. m λύσαντι freed LITTAW; λ[ο]ύσαντι A. n ἐκ LITTAW.
 o [ἡμῶν] A. p ἡμῶν L; ἡμῖν for us Tr. q βασιλείαν, a kingdom, GLITTAW. r — τῶν
 αἰῶνων A. s ἄλφα Alpha LITTAW. t Ω LA. v — ἀρχὴ καὶ τέλος GLITTAW.

the Lord, which is, and which was, and which is to come, the Almighty.

ὁ κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντο-
the Lord, who is and who was and who [is] to come, the Al-
κράτωρ.
mighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book; and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he

9 Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνός
I John, also brother your and fellow-partaker
ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ χρισ-
in the tribulation and in the kingdom and endurance of Jesus Christ,
τοῦ, ἔγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ
was in the island which [is] called Patmos, because of
τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χρισ-
the word of God and because of the testimony of Jesus Christ.
τοῦ. 10 ἔγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ
I became in [the] Spirit on the Lord's day, and
ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγού-
I heard behind me a voice loud as of a trumpet, say-
σης, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καί,
ing, I am the Α and the Ω, the first and the last; and,
Ὅ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐκκλησίαις
What thou seest write in a book, and send to the assemblies
ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς
which [are] in Asia: to Ephesus, and to Smyrna, and to
Πέργαμον, καὶ εἰς Θάτιραν, καὶ εἰς Σάρδεϊς, καὶ εἰς Φιλα-
Pergamos, and to Thyatira, and to Sardis, and to Phila-
δέλφειαν, καὶ εἰς Λαοδικεάν. 12 καὶ ἐπέστρεψα βλέπειν
delfia, and to Laodicea. And I turned to see
τὴν φωνὴν ἣτις ἐλάλησεν μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον
the voice which spoke with me, and having turned I saw
ἑπτὰ λυχνίας χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχ-
seven lampstands golden, and in [the] midst of the seven lamp-
νίων ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον
stands [one] like [the] Son of man, clothed in [a garment]
ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς ἡμαστοῖς ζώνην
reaching to the feet, and girt about with at the breasts a girdle
χρυσήν. 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσει
golden: and his head and his hair white as if
ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός·
wool white, as snow; and his eyes as a flame of fire;
15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ
and his feet like fine brass, as if in a furnace [they]
ἔπεπρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν
glowed; and his voice as [the] voice of waters many,
16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἄστέρας ἑπτὰ καὶ ἐκ
and having in right his hand stars seven, and out of
τοῦ στόματος αὐτοῦ ῥομφαία δύο-ἕξαις ἔκπορευομένη καὶ
his mouth a sword two-edged sharp going forth, and
ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 17 καὶ
his countenance as the sun shines in its power. And
ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ
when I saw him, I fell at his feet as dead: and

* κύριος ὁ θεός [the] Lord God GLTTRAW.

α — ἐν τῇ GLTTRAW.

LTTRAW. d — διὰ LTTRAW.

ο — χριστοῦ LTTRAW.

ε — ἑπτὰ seven GLTTRAW.

ο — ἑπτὰ LTTRAW.

as GLTTRAW.

ε πεπρωμένους (ἐν τῇ) [it] glowed LTTRAW.

υ — καὶ GLTTRAW.

χ — χριστῷ Ἰησοῦ W; — χριστοῦ

— Ἐγὼ εἰμι... ἔσχατος· καὶ

Σμύρναν T.

Θάτιραν L & W.

Φιλαδέλφειαν T.

Λαοδικεάν T.

ἐλάλει was speaking LTTRAW.

μαρτοῖς L; μαρτοῖς T.

χρυσᾶν LTTRAW.

ὡς

χειρὶ αὐτοῦ LTTRAW.

ἔπιθεκεν^a τὴν δεξιάν αὐτοῦ^b χεῖρα^c ἐπ' ἐμέ, λέγων μοι,^d laid his right hand upon me, saying unto me, Fear not; I am the first and the last, and the living [one]; and I became dead, and behold I am to the ages of the ages, Amen; and have the keys of hades and of death. 19 γράψον^e αἱ εἶδες, καὶ ἃ εἰσιν, καὶ ἃ μέλλει γίνεσθαι^f μετὰ ταῦτα· 20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων^g ὧν^h εἶδες ἐπὶ τῆς δεξιᾶςⁱ μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς· οἱ ἑπτὰ ἀστέρες^j ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν^k καὶ αἱ^l ἑπτὰ λυχνίαι^m ἃς εἶδεςⁿ ἑπτὰ ἐκκλησίαι εἰσιν.^o which thou sawest seven assemblies are.

2 Τῷ ἀγγέλῳ τῆς^p Ἐφεσίνης^q ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνίων τῶν χρυσῶν^r· 2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου^s, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἑπειράσω^t τοὺς ὀφάσκοντας εἶναι ἀποστόλους^u καὶ οὐκ εἰσιν, καὶ εὑρες αὐτοὺς ψευδεῖς, 3 καὶ ῥεβάστασας καὶ ὑπομονήν καὶ εἶδες ἐκ τῶν ἑπτὰ λυχνίων τῶν χρυσῶν· οἱ ἑπτὰ ἀστέρες^v ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν^w καὶ αἱ^x ἑπτὰ λυχνίαι^y ἃς εἶδες^z ἑπτὰ ἐκκλησίαι εἰσιν.^{aa} To the angel of the Ephesian assembly write: These things says he who holds the seven stars in his right hand, who walks in the midst of the seven lampstands golden. 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou didst try those who declare [themselves] to be apostles and are not, and didst find them liars; and didst bear and endurance hast, and for the sake of my name hast laboured and hast not wearied: 4 ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας^{ab}. 5 μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰδὲ μὴ, ἔρχομαι σοι τάχει, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἵαν μὴ μετανόησας. 6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. 7 ὁ

II. Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; 3 and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7 He that hath

^a ἐπιθεκεν GLTtrAw. ^b — δεξιάν (read δεξιάν right hand) GLTtrAw. ^c — μοι GLTtrAw. ^d — ἀμήν GLTtrAw. ^e — ἀποστόλους καὶ τοῦ ἁδου GLTtrAw. ^f + οὖν therefore GLTtrAw. ^g γένεσθαι TA. ^h οὗς LITra. ⁱ ἐν (in) τῇ δεξιᾷ L. ^j — αἱ W. ^k — λυχνίαι αἱ ἑπτὰ GLTtrAw. ^l — ἃς εἶδες GLTtrAw. ^m τῷ (read ἑκκα. of the assembly) LITra. ⁿ ἐν Ἐφεσῶν in Ephesus GLTtrAw. ^o χρυσεῶν LITra. ^p — σου LITra. ^q ἑπειράσας GLTtrAw. ^r λέγοντας ἑαυτοὺς ἀποστόλους εἶναι declare themselves to be apostles (— εἶναι LITra) GLTtrAw. ^s ὑπομονὴν ἔχεις καὶ ῥεβάστασας GLTtrAw. ^t καὶ οὐκ ἐκοπίσας and hast not wearied LITra; καὶ οὐκ ἐκοπίσας and didst not weary GW. ^u ἀλλὰ TITra. ^v ἀφῆκας TITra. ^w πέπτωκας thou hast fallen GLTtrAw; πέπτωκας T. ^x ταχὺ EQW; — τάχει LITra.

an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις·
has an ear, let him hear what the Spirit says to the assemblies.

τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς
To him that overcomes, I will give to him to eat of the tree of life

ὃ ἐστίν ἐν μέσῳ τοῦ παραδείσου τοῦ θεοῦ.
which is in [the] midst of the paradise of God.

8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον,
And to the angel of the assembly of Smyrneans write:

Τὰδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς
These things says the first and the last, who became dead

καὶ ἐζήσεν· Ἐγὼ οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν
and lived. I know thy works and tribulation and

πτωχείαν· ἀλλὰ πλούσιος δὲ εἶ καὶ τὴν βλασφημίαν τῶν.
poverty; but rich thou art; and the calumny of those who

λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συν-
declare Jews to be themselves, and are not, but a syn-

αγωγὴ τοῦ σατανᾶ. 10 μὴ δὲ φοβοῦ αὐτὰ μὲλλεις
agogue of Satan. Not at all fear the things which thou art about

πάσχειν. ἰδοὺ, ἐγὼ μέλλω βαλεῖν ἐξ ὑμῶν ὁ διάβολος
to suffer. Lo, I am about to cast [some] of you the devil

εἰς φυλακὴν, ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν ἡμερῶν
into prison, that ye may be tried; and ye shall have tribulation days

δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέ-
ten. Be thou faithful unto death, and I will give to thee the

φανὸν τῆς ζωῆς. 11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα
crown of life. He that has an ear, let him hear what the Spirit

λέγει ταῖς ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ
says to the assemblies. He that overcomes in no wise shall be injured of

τοῦ θανάτου τοῦ δευτέρου.
the death second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον,
And to the angel of the in Pergamos assembly write:

Τὰδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν
These things says he who has the sword two-edged

ὀξεῖαν· 13 Οἶδά σου τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ
sharp, I know thy works and where thou dwellest, where the

θρόνος τοῦ σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
throne of Satan [is]; and thou holdest fast my name, and not

ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷσι· Ἀν-
didst deny my faith even in the days in which An-

τίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν,
tipas my witness faithful [was], who was killed among you,

ὅπου κατοικεῖ ὁ σατανᾶς. 14 Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα,
where dwells Satan. But I have against thee a few things;

ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς
because thou hast there [those] holding the teaching of Balaam, who

ἐδίδασκεν ἔν' αὐτῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν
taught Balak to cast a snare before the

υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.
sons of Israel, to eat things sacrificed to idols and to commit fornication.

* + ἐπτά seven L. * νικοῦντι L. * τῷ παραδείσῳ the paradise GLTTAW. * + μου
(read of my God) of [A]W. * τῷ (read ἐκκλ. of the assembly) L. * ἐν Σμύρνῃ (Σμύρνη
T.) ἐκκλησίας assembly in Smyrna GLTTAW. * — τὰ ἔργα καὶ LTTA. * ἀλλὰ πλούσιος
GLTTAW. * + ἐκ of (those who) GLTTAW. * μὴ Not LTTAW. * + δὲ indeed [A]W.

* βάλλειν LTTA. * ὁ διάβολος ἐξ ὑμῶν GLTTAW. * ἔχετε ye may have L. * — τὰ
ἔργα σου καὶ LTTA. * — καὶ T[TTA]. * — ἐν LTTAW. * — αἷς (read in those days
[was] Antipas) LTTA. * Ἀντίπας T. * + μου (read my faithful [one]) LTTAW.

* ὁ σατανᾶς κατοικεῖ GLTTAW. * ἀλλὰ W. * — ἐπὶ L. * — ἐν EGLTTAW. * τὸν B.

15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδασκίαν τῶν¹
 So hast also thou [those] holding the teaching of the
 Νικολαϊτῶν ὃ μισῶ. 16 μετανόησον· εἰ δὲ μή, ἔρχομαί
 Nicolaitanes, which thing I hate. Repent! but if not, I am coming
 σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ
 to thee quickly, and will make war with them with the sword
 στόματός μου. 17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα
 of my mouth. He that has an ear, let him hear what the Spirit
 λέγει ταῖς ἐκκλησίαις· τῷ ^ανικῶντι² δώσω αὐτῷ ^βφαγεῖν
 says to the assemblies. To him that overcomes, I will give to him to eat
 ἀπὸ³ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον
 of the ^γmanna ^δhidden; and I will give to him a ^εpebble
 λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ
^ςwhite, and on the pebble a ^ζname ^ηnew ^θwritten, which
 οὐδεὶς ἔγνω⁴ εἰ μὴ ὁ λαμβάνων.
 no one know except he who receives [it].

hast thou also them
 that hold the doctrine
 of the Nicolaitanes,
 which thing I hate.
 16 Repent; or else I
 will come unto thee
 quickly, and will fight
 against them with the
 sword of my mouth.
 17 He that hath an ear,
 let him hear what the
 Spirit saith unto the
 churches; To him that
 overcometh will I give
 to eat of the hidden
 manna, and will give
 him a white stone, and
 in the stone a new
 name written, which
 no man knoweth saving
 he that receiveth it.

18 Καὶ τῷ ἀγγέλῳ ^δτῆς⁵ ἐν ^εΘυατείροις⁶ ἐκκλησίας⁷ γράψον,
 And to the angel of the ^ςin ^θThyatira ^ιassembly write:
 Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς
 These things says the Son of God, he who has ^κeyes
^ααὐτοῦ⁸ ὡς ^βφλόγα⁹ πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῖ-
^γhis as a flame of fire, and his feet like fine
 βάνῳ. 19 Οἶδά σου τὰ ἔργα καὶ τὴν ^δἀγάπην, καὶ τὴν δια-
 brass. I know thy works, and love, and ser-
 κονίαν, καὶ τὴν πίστιν¹⁰ καὶ ^ετὴν¹¹ ὑπομονήν¹² σου, καὶ τὰ ἔργα
 vice, and faith, and ^ςendurance ^θthy, and ^ιworks
 σου, ^κκαὶ¹³ τὰ ἔσχατα ^λπλεῖονα τῶν πρώτων. 20 Ἄλλ¹⁴
^ςthy, and the last [to be] more than the first. But
 ἔχω κατὰ σοῦ ^μμολίγα,¹⁵ ὅτι ^νἐὰς¹⁶ τὴν γυναῖκα¹⁷ ῥ' ^ξἸεζα-
 I have against thee a few things that thou sufferest the woman Jeze-
 βήλ, ἥ τὴν λέγουσαν¹⁸ ῥ' ^αἐαυτὴν¹⁹ προφήτιν, ^βδιδάσκειν καὶ πλα-
 bel, her who calls herself a prophetess, to teach and to
 νᾶσθαι²⁰ ἐμοὺς δούλους, ^γπορνεῦσαι καὶ ^δεἰδωλό-
 mislead my bondmen to commit fornication and ^εthings ^ςsacrificed ^θto
 θυτα φαγεῖν. 21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανόησῃ ^ιἐκ
^κidols ^λto eat. And I gave her time that she might repent of
 τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν. 22 Ἰδοὺ, ^εἐγὼ²¹ βάλλω
 her fornication; and she repented not. Lo, I cast
 αὐτὴν εἰς κλίνην, καὶ τοὺς ^ςμοιχεύοντας μετ' αὐτῆς εἰς
 her into a bed, and those who commit adultery with her into
 θλίψιν μεγάλην, ἐὰν μὴ ^θμετανόησωσιν²² ἐκ τῶν ἔργων
^ιtribulation ^κgreat, except they should repent of ^λworks
 αὐτῶν. 23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ²³ καὶ
^ςtheir. And her children I will kill with death; and
 γνώσονται πᾶσα αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ^θἐρευνῶν²⁴
 shall know all the assemblies that I am he who searches which searcheth the

18 And unto the angel
 of the church in
 Thyatira write; These
 things saith the Son
 of God, who hath his
 eyes like unto a flame
 of fire, and his feet
 like fine brass; 19 I
 know thy works, and
 charity, and service,
 and faith, and thy pa-
 tience, and thy works;
 and the last to be more
 than the first. 20 Not-
 withstanding I have a
 few things against
 thee, because thou
 sufferest that woman
 Jezebel, which calleth
 herself a prophetess,
 to teach and to seduce
 my servants to commit
 fornication, and to eat
 things sacrificed unto
 idols. 21 And I gave
 her space to repent of
 her fornication; and
 she repented not. 22 Be-
 hold, I will cast her
 into a bed, and them
 that commit adultery
 with her into great
 tribulation, except
 they repent of their
 deeds. 23 And I will
 kill her children
 with death; and all
 the churches shall
 know that I am he
 which searcheth the

¹ — τῶν the L[Tr]aw. ² ὁμοίως in like manner GLT[Tr]aw. ³ + οὖν therefore GLT[A]w. ⁴ νικῶντι LTT[Tr]. ⁵ — φαγεῖν ἀπὸ GLT[Tr]aw. ⁶ οἶδεν knows GLT[Tr]aw. ⁷ τῷ (read ἐκκλ. of the assembly) L. ⁸ — αὐτοῦ L. ⁹ φλόξ T. ¹⁰ ἀγάπην, καὶ τὴν πίστιν καὶ τὴν διακονίαν GLT[A]; πίστιν καὶ τὴν ἀγάπην καὶ τὴν διακονίαν Tr. ¹¹ — τὴν L. ¹² — σου T. ¹³ — καὶ (read thy last works) GLT[Tr]aw. ¹⁴ ἄλλα Traw. ¹⁵ — ὀλίγα GLT[Tr]aw. ¹⁶ ἀφ' ἐξου τοῦ lettest alone GLT[Tr]aw. ¹⁷ + σου (read thy wife) GL[A]w. ¹⁸ τὴν Ἰεζάβελ L; Ἰεζάβελ OT; Ἰεζαβὴλ Traw. ¹⁹ ἡ λέγουσα she who calls GLT[Tr]aw. ²⁰ αὐτὴν T. ²¹ καὶ διδάσκει καὶ πλανᾷ τοὺς and she teaches and misleads GLT[Tr]aw. ²² φαγεῖν εἰδωλόθυτα GLT[Tr]aw. ²³ καὶ οὐ θέλει μετανόησαι ἐκ τῆς πορνείας αὐτῆς and she wills not to repent of her fornication GLT[Tr]aw. ²⁴ — ἐγὼ (read βάλλω I cast) GLT[Tr]aw. ²⁵ μετανόησωσιν they shall repent Tr[A]. ²⁶ αὐτῆς her GLT[Tr]aw. ²⁷ ἐρευνῶν LTT[Tr].

reins and hearts : and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : 27 and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

νεφρούς και καρδιάς· και δώσω ὑμῖν ἐκάστῳ κατὰ τὰ
reins and hearts; and I will give to you each according to
ἔργα ὑμῶν. 24 ὑμῖν δὲ λέγω· και¹ λοιποῖς τοῖς ἐν
"works" your. But to you I say, and to [the] rest who [are] in
Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδασχὴν ταύτην, και²
Thyatira, as many as have not this teaching, and
οἵτινες οὐκ ἔγνωσαν τὰ βάθη³ τοῦ σατανᾶ, ὡς λέγουσιν, Οὐ
who knew not the depths of Satan, as they say; "not
βαλῶ⁴ ἐφ' ὑμᾶς ἄλλο βάρος· 25 πλὴν ὃ ἔχετε κρατή-
"I will "cast upon you any other burden; but what ye have hold
σατε, ἄχρῳ⁵ ὁ δὲ ἄν ἔξω. 26 και ὁ νικῶν και ὁ
fast till I shall come. And he that overcomes, and he that
τηρῶν ἄχρῳ τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν
keeps until [the] end my works, I will give to him authority
ἐπὶ τῶν ἐθνῶν· 27 και ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σι-
over the nations, and he shall shepherd them with "rod" "an
δηρᾶ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ γὰρ
"iron, as vessels of pottery are broken in pieces; as I also
εἴληφα παρὰ τοῦ πατρός μου· 28 και δώσω αὐτῷ τὸν
have received from my Father; and I will give to him the
ἀστέρα τὸν πρωϊνόν. 29 ὁ ἔχων ὅς ἀκουσάτω τί τὸ
"star" "morning. He that has an ear, let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.
Spirit says to the assemblies.

III. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον,
And to the angel of the "in" "Sardis" "assembly" write:

Τάδε λέγει ὁ ἔχων τὰ πνεύματα τοῦ θεοῦ και τοὺς
These things says he who has the Spirits of God and the
ἐπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι "τὸ" ὄνομα ἔχεις ὅτι
seven stars. I know thy works, that the "name" "thou" "hast" that

ζῆς, και νεκρὸς εἶ. 2 γίνου γρηγορῶν, και ἰστηρίξον¹
thou livest, and "dead" "art." Be watchful, and strengthen

τὰ λοιπὰ ὃ μέλλει ἀποθάνειν· οὐ γὰρ εὗρηκά
the things that remain, which are about to die, for I have not found
σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ². 3 μνημόνευε
thy works complete before God. Remember

ὁδὸν³ πῶς εἴληφας και ἤκουσας, και τήρει, και
therefore how thou hast received and heard, and keep [it] and
μετανόησον· ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σέ⁴
repent. If therefore thou shalt not watch I will come upon thee

ὡς κλέπτης, και οὐ μὴ γνῶς⁵ ποίαν ὥραν ἥξω
as a thief, and in no wise shalt thou know what hour I shall come

ἐπὶ σέ. 4 ὅ ῥέχεις ὀλίγα ὀνόματα και ἐν Σάρδεσιν, ὃ οὐκ
upon thee. Thou hast a few names also in Sardis which "not
ἐμόλυναν τὰ ἱμάτια αὐτῶν· και περιπατήσουσιν μετ' ἐμοῦ ἐν
"defiled" their garments, and they shall walk with me in

λευκοῖς, ὅτι ἀξιοὶ εἰσιν. 5 ὁ νικῶν, ὁὗτος⁶ περι-
white, because worthy they are. He that overcomes, he shall
βαλεῖται ἐν ἱματίοις λευκοῖς· και οὐ μὴ ἐξαλείψω τὸ ὄνομα
be clothed in "garments" "white"; and in no wise will I blot out "name

¹ τοῖς to the (rest) GLTTRAW.

² — και GLTTRAW.

³ βαθέα GLTTRAW.

⁴ βάλλω

I cast (not) LTTTRAW.

⁵ ἄχρῳ LTTTRAW.

⁶ + ἐπτά seven EGLTTRAW.

⁷ — τὸ (read a

name) GLTTRAW.

⁸ ἰστηρίξον GLTTRAW.

⁹ ἐμὲλλον wert about GLTTRAW.

¹⁰ — τὴ

[T.A.].

¹¹ + μου (read my God) GLTTRAW.

¹² [οὐν] A.

¹³ — ἐπὶ σέ LTTTRAW.

¹⁴ γνώση

¹⁵ + ἀλλὰ (ἀλλ' ο) But LTTTRAW.

¹⁶ ὀλίγα ἔχεις T.

¹⁷ — και GLTTRAW.

¹⁸ οὕτως

thus LTTTRAW.

αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἑξομολογήσομαι τὸ ὄνομα
 'his from the book of life, and will confess 'name
 αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων
 'his before my Father and before angels
 αὐτοῦ. 6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
 'his. He that has an ear, let him hear what the Spirit says
 ταῖς ἐκκλησίαις.
 to the assemblies.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Ὑφλαδελφεῖα ἐκκλησίας γράψον,
 And to the angel of the 'in 'Philadelphia 'assembly write:
 Τὰδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα
 These things says the Holy, the True; he who has the key
 τοῦ Ὑαβιδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ ὁ κλείει καὶ
 of David, who opens and no one shuts, and shuts and
 οὐδεὶς ἀνοίγει. 8 Οἶδά σου τὰ ἔργα ἰδοῦ, δέδωκα ἐνώπιόν
 no one opens. I know thy works. Lo, I have set before
 σου θύραν ἀνεψχημένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν
 thee 'door 'an 'opened, and no one is able to shut it,

ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον,
 because 'a 'little 'thou 'hast power, and didst keep my word,
 καὶ οὐκ ἤρνησά μου τὸ ὄνομά μου. 9 ἰδοῦ, δίδωμι ἐκ τῆς συνα-
 and didst not deny my name. Lo, I give of the syna-
 γωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
 gogue of Satan those that declare themselves 'Jews 'to 'be,
 καὶ οὐκ εἰσίν, ἀλλὰ ψευδονται ἰδοῦ, ποιήσω αὐτοὺς ἵνα
 and are not, but do lie; lo, I will cause them that
 ἑξῆσιν καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου,
 they should come and should do homage before thy feet,
 καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι ἐτήρησας τὸν
 and should know that I loved thee. Because thou didst keep the
 λόγον τῆς ὑπομονῆς μου, καγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ
 word of my endurance, I also thee will keep out of the hour

πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
 of trial which [is] about to come upon the 'habitable 'world
 ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Ἰδοῦ,
 'whole, to try them that dwell upon the earth. Behold,
 ἔρχομαι ταχύ κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν
 I come quickly: hold fast what thou hast, that no one take

στέφανόν σου. 12 ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ
 'crown 'thy. He that overcomes, I will make him a pillar in the
 ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἐτι, καὶ γράψω
 temple of my God, and out not at all shall he go more; and I will write
 ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως
 upon him the name of my God, and the name of the city
 τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα
 of my God, the new Jerusalem, which comes down
 ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ
 out of heaven from my God, and my 'name

καινόν. 13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
 'new. He that has an ear, let him hear what the Spirit says
 ταῖς ἐκκλησίαις.
 to the assemblies.

name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

• ὁμολογήσω GLTTAW. ' Φιλαδελφία T. ' ὁ ἀληθινός, ὁ ἅγιος A. ' κλεῖν GLTTAW.
 * — τοῦ LTT[A.] ' Δαυεὶδ LTTA; Δαυὶδ GW. ' κλείσει shall shut LTTAW. ' [καὶ] L.
 * κλείων shutting LTTA. * ἀνοίξει shall open TTAW. * ἠνεψχημένην T. * ἦν
 which GLTTAW. ' δίδωμι I will give LTA; δίδω TT. * ἑξῆσιν they shall come LTTA.
 * προσκυνήσουσιν shall do homage LTTA. ' — Ἰδοῦ GLTTAW. * ἡ καταβαίνει B.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 Καὶ τῷ ἀγγέλῳ τῆς ἑκκλησίας Λαοδικεῶν¹ γραψον,
And to the angel of the assembly of [the] Laodiceans write:
Τὰδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ
These things says the Amen, the witness faithful and true, the
ἀρχὴ τῆς κτίσεως τοῦ θεοῦ. 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε
beginning of the creation of God. I know thy works, that neither
ψυχρὸς εἶ, οὔτε ζεστός· ὀφελον ψυχρὸς² εἶ, ἢ ζεστός·
cold thou art, nor hot; I would cold thou wert or hot.
16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστός,³
Thus because lukewarm thou art, and neither cold nor hot,
μέλλω σε ἐμίσαι ἐκ τοῦ στόματός μου. 17 ὅτι λέγεις,
I am about⁴ thee⁵ to⁶ spue out of my mouth. Because thou sayest,
Ὅτι πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδένος⁷ χρειᾶν ἔχω,
Rich I am, and have grown rich and of⁸ nothing need⁹ have,
καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἡλεεινός,¹⁰ καὶ
and knowest not that thou art the wretched, and miserable, and
πτωχὸς καὶ τυφλὸς καὶ γυμνός· 18 συμβουλεύω σοι ἀγοράσαι
poor, and blind, and naked; I counsel thee to buy
παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς,
from me gold purified by fire, that thou mayest be rich;
καὶ ἱμάτια λευκά, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ
and garments¹¹ white, that thou mayest be clothed, and may not be made manifest
ἡ αἰσχυνὴ τῆς γυμνότητός σου· καὶ κολλούριον¹² ἔγχιρσον¹³
the shame of thy nakedness; and eye-salve¹⁴ anoint¹⁵ thou¹⁶ with
τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. 19 ἐγὼ ὅσους ἐὰν φιλῶ,
thine eyes, that thou mayest see. I as many as I love
ἐλέγξω καὶ παιδεύω· ὅς ἡλώσῃ¹⁷ οὖν καὶ μετανόησιν.
I rebuke and discipline; be thou zealous therefore and repent.
20 ἰδοὺ, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ
Behold, I stand at the door and knock; if anyone hear
τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς
my voice and open the door, I will come in to
αὐτόν, καὶ δεῖπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 ὁ
him, and will sup with him, and he with me. He that
νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς
overcomes, I will give to him to sit with me in my throne, as
ἐγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ
I also overcame, and sat down with my Father in¹⁸ throne
αὐτοῦ. 22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
his. He that has an ear, let him hear what the Spirit says
ταῖς ἐκκλησίαις.

to the assemblies.

IV. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2 And im-

4 Μετὰ ταῦτα¹ εἶδον,² καὶ ἰδοὺ θύρα ἠνεωγμένη³ ἐν τῷ
After these things I saw, and behold a door opened in
οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος
heaven, and the voice first which I heard [was] as of a trumpet
λαλοῦσης μετ' ἐμοῦ, λέγουσα,⁴ Ἀνάβα⁵ ὧδε, καὶ δεῖξω
speaking with me, saying, Come up hither, and I will shew
σοι⁶ ὅσα⁷ δεῖ γενέσθαι μετὰ ταῦτα.⁸ 2 καὶ⁹ εὐθὺς
to thee what things must take place after these things. And immediately

¹ ἐν Λαοδικείᾳ (Λαοδικαίᾳ) ἑκκλησίας assembly in Laodicea GLTTAW. ² ἡς GLTTAW.
³ ζεστός οὔτε ψυχρὸς GTTAW. ⁴ — ὅτι [A]W. ⁵ οὐδὲν ἴν' ὅτι GLTTAW. ⁶ + ὁ the
GL[A]. ⁷ ἡλεεινός A. ⁸ κολλούριον TTTA. ⁹ ἐγχιρσαι GW; ἐγχιρσαι to anoint with LA; ἐγχιρσαι anoint with TTT. ¹⁰ ζήλευε LTTAW. ¹¹ + καὶ (read I will both come in) T[LA]W.
¹² ἰδὸν T. ¹³ ἀνεωγμένη GLW. ¹⁴ λέγων GLTTAW. ¹⁵ Ἀνάβηθι L. ¹⁶ ὅσα
whatsoever things L. ¹⁷ Punctuate so as to read Immediately after these things L.
¹⁸ — καὶ LTTAW.

ἰγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνός ἐκειτο ἐν τῷ
 I became in [the] Spirit; and behold, a throne was set in the
 οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· 3 καὶ ὁ καθί-
 heaven, and upon the throne [one] sitting, and he who [was] sit-
 μενος ἦν ὁμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ
 sitting was like in appearance to a stone jasper and a sardius; and
 ἰρις κυκλόθεν τοῦ θρόνου ὁμοιος ὁράσει σμαραγ-
 rainbow [was] around the throne like in appearance to an eme-
 δίνῳ. 4 καὶ κυκλόθεν τοῦ θρόνου ἑθρόνοι· εἴκοσι καὶ τέσ-
 And around the throne thrones twenty and
 σαρες, καὶ ἐπὶ τοὺς ἑθρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας·
 four, and on the thrones I saw twenty and four
 πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις
 elders sitting, clothed in garments
 λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυ-
 white; and they had on their heads crowns gold-
 οὺς. 5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ
 And out of the throne go forth lightnings and
 βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι
 thunders and voices; and seven lamps of fire burning
 ἐνώπιον τοῦ θρόνου, αἵ ἐστὶν τὰ ἐπὶ πνεύματα τοῦ
 before the throne, which are the seven Spirits
 θεοῦ. 6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνῃ, ὁμοία
 of God; and before the throne a sea glass, like
 κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου
 crystal. And in [the] midst of the throne and around the throne
 τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἑξήμισθον καὶ
 four living creatures, full of eyes before and
 ὀπισθεν. 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι,
 behind; and the living creature first [was] like a lion,
 καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶ-
 and the second living creature like a calf, and the third living
 ον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον
 creature having the face as a man, and the fourth
 ζῶον ὅμοιον ἀετῷ πετομένῳ. 8 καὶ ἡ τέσσαρα
 living creature like eagle a flying. And [the] four
 ζῶα, ἐν καθ' ἑαυτὸ, ἑξέχον ἀνά πτέρυγας ἕξ.
 living creatures, each for itself had respectively wings six;
 κυκλόθεν καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ
 around and within full of eyes; and cessation not
 ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα, Ἄγιος, ἅγιος, ἅγιος
 they have day and night, saying, Holy, holy, holy,
 κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ
 Lord God Almighty, who was, and who is, and who [is]
 ἔρχόμενος. 9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ
 to come. And when shall give the living creatures glory and
 τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ
 honour and thanksgiving to him who sits upon the throne, who

dately I was in the Spirit; and, behold, a throne was set in hea-
 ven, and one sat on the throne. 3 And he that sat was to look
 upon like a jasper and a sardine stone; and there was a rain-
 bow round about the throne, in sight like unto an emerald.
 4 And round about the throne were four and twenty seats; and up-
 on the seats I saw four and twenty elders sitting, clothed in white
 raiment; and they had on their heads crowns of gold. 5 And out of
 the throne proceeded lightnings and thunders and voices;
 and there were seven lamps of fire burning before the throne,
 which are the seven Spirits of God. 6 And before the throne there
 was a sea of glass like unto crystal; and in the midst of the
 throne, and round about the throne, were four beasts full of eyes
 before and behind. 7 And the first beast was like a lion, and
 the second beast like a calf, and the third beast had a face as a
 man, and the fourth beast was like a flying eagle. 8 And the four
 beasts had each of them six wings about him; and they were
 full of eyes within; and they rest not day and night, saying,
 Holy, holy, holy, Lord God Almighty, which was, and is, and is to
 come. 9 And when those beasts give glory and honour and thanks
 to him that sat on the

* τὸν θρόνον LITRAW. † ἦν GLTTRAW. ‡ σαρδίῳ GLTTRAW. § ὁμοία E. † θρόνους LT.
 * — καὶ GLTTRAW. † τέσσαρας L; τέσσαρας T. ‡ θρόνους τοὺς (— τοὺς GTT) εἴκοσι
 τέσσαρας GTTTRW; εἴκοσι τέσσαρας (τέσσαρας A) θρόνους LA. § — ἐν (read ἱματίοις with
 garments) L. * — ἔσχον GLTTRAW. † χρυσεύς Tr. ‡ φωναὶ καὶ βρονταὶ GLTTRAW.
 † + [αὐτοῦ] (read his throne) A. * ὁ LT. † ἐστὶν L. ‡ [τὰ] A. § + ὡς as
 GLTTRAW. ‡ τέσσαρα LITR. † ἐνπροσθεν T. ‡ ἔχων TTRAW. * — ὡς G[A]W. ‡ ἀνθρώ-
 που of a man GLTTRAW. ‡ πετομένῳ GLTTRAW. ‡ + τὰ the GLTTRAW. ‡ τέσσαρα
 LITR. ‡ καθ' ἐν αὐτῶν (ἐκαστον αὐτῶν Tr) (read each of them) GLTA. ‡ ἔχον (ἐχων
 Tr) having GLW. ‡ γέμουσιν as full GLTTRAW. ‡ λέγοντες GLTTRAW. ‡ τῷ
 θρόνῳ LITRA.

throne, who liveth for ever and ever, 10 the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσοῦνται οἱ εἴκοσι ¹καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ^mπροσκυνοῦσιν ⁿ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ⁿβάλλουσιν ⁿ τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, 11 Ἄξιός ἐσ, ὁ κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἐκτίσας τὰ

πάντα, καὶ διὰ τὸ θέλημά σου ^qεἰσίν ⁿ καὶ ἐκτίσθησαν. all things, and for thy will they are, and were created.

V. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἰσῶθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρὸν κη-

ρύσσοντα ^r φωνῇ μεγάλῃ, Τίς ἐστιν ἄξιός ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς ἠδύνατο ^s ἐν τῷ οὐρανῷ, ^s οὐδὲ ^s ἐπὶ τῆς γῆς, ^s οὐδὲ ^s ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, ^s οὐδὲ ^s βλέπειν αὐτό. 4 καὶ ^s ἐγὼ ^s ἔκλαιον ἰπολλά, ^s ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοῖξαι ^s καὶ ἀναγνῶναι ^s τὸ βιβλίον, οὔτε βλέπειν αὐτό. 5 καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων

ὁ ὢν ^t ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα ^t Δαβίδ, ^t ἀνοῖξαι τὸ βιβλίον, καὶ ^t λύσαι ^t τὰς ἑπτὰ σφραγίδας αὐτοῦ. 6 καὶ εἶδον ^t καὶ ^t ἰδοὺ, ^t ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ^t ἑστη-

κός ^u ὡς ἑσφαγμένον, ^u ἔχον ^u κέρατα ἑπτὰ καὶ ὀφθαλμούς ^u ἑπτὰ, ^u οἳ ^u εἰσιν τὰ ἑπτὰ ^u τοῦ θεοῦ πνεύματα ^u ἃ τὰ ^u ἀπε-

σταλμένα ^v εἰς πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν, καὶ εἰληφεν ^v τὸ βιβλίον, καὶ ἔβη ἐκ τοῦ θρόνου, καὶ ἔταβεν ^v τὰς ἑπτὰ σφραγίδας αὐτοῦ.

1 — καὶ GLTT^rAW. ^m προσκυνήσουσιν shall worship EGLTT^rAW. ⁿ βαλοῦσιν shall cast EGLTT^rAW. ^o ὁ κύριος καὶ ὁ θεὸς ἡμῶν O Lord and our God LTT^rAW. ^p — τὴν L. ^q ἦσαν they were GLTT^rAW. ^r + ἐν in (a loud voice) GLTT^rAW. ^s — ἐστιν (read [is]) LTT^rAW. ^t ἑδύνατο T. ^u οὔτε T. ^v οὔτε LTT^r. ^w — ἐγὼ (read ἔκλαιον I was weeping) T[Tr]. ^x πολὺ LTT^rAW. ^y — καὶ ἀναγνῶναι GLTT^rAW. ^z — ὢν (read [is]) GLTT^rAW. ^{aa} Δαυεῖδ LTT^rA; Δαυὶδ GW. ^{ab} — λύσαι GLTT^rAW. ^{ac} — καὶ GLTT^rAW. ^{ad} — ἰδοὺ GLTT^rAW. ^{ae} ἑστηκός TTr. ^{af} ἔχων TTr. ^{ag} ἃ w. ^{ah} — ἑπτὰ L. ^{ai} πνεύματα τοῦ θεοῦ GLTT^rA. ^{aj} — τὰ (read ἀπέστειλ. having been sent) LTT^rA. ^{ak} ἀπεσταλμένοι LTr; ἀποσπάλματα [arē] being sent w. ^{al} — τὸ βιβλίον (read [it]) LTT^rA.

βιβλίον¹ ἐκ τῆς δεξιᾶς τοῦ καθιμένου ἐπὶ τοῦ θρόνου.
 book out of the right hand of him who sits on the throne.
 8 καὶ ὅτε ἔλαβεν τὸ βιβλίον τὰ τέσσαρα² ζῶα καὶ οἱ
 And when he took the book the four living creatures and the
 ἑικοσιτέσσαρες³ πρεσβύτεροι ἔπεσον⁴ ἐνώπιον τοῦ ἀρνίου,
 four-and-twenty elders fell before the Lamb,
 ἔχοντες ἕκαστος⁵ κιθάρας⁶ καὶ φιάλας⁷ χρυσαῖς⁸ γεμούσας θυ-
 having each harps and bowls golden full of
 μιάματων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων⁹ 9 καὶ ᾄδουσιν
 incenses, which are the prayers of the saints. And they sing
 ᾠδὴν καινὴν, λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ
 a song new, saying, Worthy art thou to take the book, and
 ἀνοῖξαι τὰς σφραγίδας αὐτοῦ¹⁰ ὅτι ἐσθράγης καὶ ἡγόρασας
 to open its seals; because thou wast slain, and didst purchase
 τῷ θεῷ ἡμᾶς¹¹ ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλῶσ-
 to God us by thy blood, out of every tribe and tongue
 σης καὶ λαοῦ καὶ ἔθνους, 10 καὶ ἐποίησας ἡμᾶς¹² τῷ θεῷ ἡμῶν¹³
 and people and nation, and didst make us to our God
 βασιλεῖς¹⁴ καὶ ἱερεῖς¹⁵ καὶ βασιλεύσομεν¹⁶ ἐπὶ τῆς γῆς. 11 Καὶ
 kings and priests; and we shall reign over the earth. And
 εἶδον, καὶ ἤκουσα¹⁷ φωνὴν ἀγγέλων πολλῶν¹⁸ κυκλόθεν¹⁹ τοῦ
 I saw, and I heard [the] voice of angels many around the
 θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων²⁰ καὶ χιλι-
 throne and of the living creatures and of the elders; and thou-
 ἀδες χιλιάδων, 12 λέγοντες φωνῇ μεγάλῃ, Ἄξιόν²¹ ἐστίν
 sands of thousands; saying with a voice loud, Worthy is
 τὸ ἀρνίον τὸ ἐσθραγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον²²
 the Lamb that has been slain to receive power, and riches,
 καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.
 and wisdom, and strength, and honour, and glory, and blessing.
 13 Καὶ πᾶν κτίσμα ὃ ἐστίν²³ ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ,²⁴
 And every creature which is in the heaven and in the earth
 καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης²⁵ ἔστιν,²⁶
 and under the earth, and on the sea those that are,
 καὶ τὰ ἐν αὐτοῖς πάντα²⁷, ἤκουσα λέγοντας, Τῷ
 and the things in them all, heard I saying, To him who
 καθιμένῳ ἐπὶ τοῦ θρόνου²⁸ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ
 sits on the throne, and to the Lamb, Blessing, and
 τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.
 honour, and glory, and might, to the ages of the ages.
 14 Καὶ τὰ τέσσαρα²⁹ ζῶα ἔλεγον, Ἀμήν³⁰ καὶ οἱ ἑικοσι-
 And the four living creatures said, Amen; and the four-and-
 τέσσαρες³¹ πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν
 twenty elders fell down and worshipped [him who]
 ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.³²
 lives to the ages of the ages.

him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 and hast made us unto our God kings and priests; and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times, ten thousand, and thousands of thousands; 12 saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

6 Καὶ εἶδον³³ ὅτε ἡνοίξεν τὸ ἀρνίον μίαν ἐκ τῶν σφρα-
 And I saw when opened the Lamb one of the seals,

VI. And I saw when the Lamb opened one

¹ τέσσαρα LTTT. ² εἰκοσι τέσσαρες LTA. ³ ἔπεσαν LTTTAW. ⁴ κιθάρας a harp LTTTAW.
⁵ χρυσῆς Tr. ⁶ — ἡμᾶς LTTAW. ⁷ αὐτοὺς them OLTTRAW. ⁸ — τῷ θεῷ ἡμῶν A.
⁹ βασιλείαν a kingdom LTTT. ¹⁰ βασιλεύουσιν they reign LTTTAW; βασιλεύσουσιν they shall reign GT. ¹¹ + ὡς as TTT[A]. ¹² κύκλω OLTTRAW. ¹³ + καὶ ἡν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων and the number of them was myriads of myriads EGLTTTAW. ¹⁴ Ἄξιός T.
¹⁵ + τὸν W. ¹⁶ — ἐστίν (read [is]) LTTTAW. ¹⁷ ἐπὶ τῆς γῆς on the earth OLTTRAW.
¹⁸ — ἐστίν LTTT. ¹⁹ πάντα (read I heard all) W. ²⁰ + καὶ αὐτοῖς T.
²¹ λέγοντα L. ²² τῷ θρόνῳ LTA. ²³ τέσσαρα LTTT. ²⁴ + τὸ W. ²⁵ — εἰκοσι-
τέσσαρες OLTTRAW. ²⁶ — ζῶντι to end of verse OLTTRAW. ²⁷ εἶδον T. ²⁸ + ἐπὶ

of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

γίδων. καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζῶων λέγον-
and I heard one of the four living creatures say-
τος, ὡς φωνῆς¹ βροντῆς, Ἐρχου καὶ βλέπε.² 2 Καὶ ἑίδον,³
ing, as a voice of thunder, Come and see. And I saw,
καὶ ἰδοῦ, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ⁴ ἔχων
and behold, a horse white, and he sitting on it having
τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν, καὶ
a bow; and was given to him a crown, and he went forth overcoming and
ἵνα νικήσῃ.
that he might overcome.

3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα¹ ἤκουσα τοῦ
And when he opened the second seal I heard the
δευτέρου ζώου λέγοντος, Ἐρχου καὶ βλέπε.² 4 Καὶ
second living creature saying, Come and see. And
ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ' αὐτῷ³
went forth another horse red; and to him sitting on it
ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ⁴ τῆς γῆς, καὶ ἵνα
was given to him to take peace from the earth, and that
ἀλλήλους ἐσφάξωσιν.⁵ καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.
one another they should slay; and was given to him a sword great.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα¹ ἤκουσα τοῦ τρίτου
And when he opened the third seal I heard the third
ζώου λέγοντος, Ἐρχου καὶ βλέπε.² Καὶ ἑίδον,³ καὶ
living creature saying, Come and see. And I saw, and
ἰδοῦ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ⁴ ἔχων ζυγὸν
behold, a horse black, and he sitting on it having a balance
ἐν τῇ χειρὶ αὐτοῦ. 6 καὶ ἤκουσα⁵ φωνὴν ἐν μέσῳ τῶν
in his hand. And I heard a voice in [the] midst of the
τεσσάρων ζῶων λέγουσαν, Χοῖνιξ σίτου δηναρίου,
four living creatures, saying, A chenix of wheat for a denarius,
καὶ τρεῖς χοῖνικες ἑκ τῆς⁶ δηναρίου καὶ τὸ ἐλαιον καὶ τὸν
and three chenixes of barley for a denarius: and the oil and the
οἶνον μὴ ἀδικήσῃς.
wine thou mayest not injure.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα
And when he opened the seal fourth, I heard [the]
φωνὴν¹ τοῦ τετάρτου ζώου λέγουσαν,² Ἐρχου καὶ
voice of the fourth living creature saying, Come and
βλέπε.³ 8 Καὶ ἑίδον,⁴ καὶ ἰδοῦ, ἵππος χλωρός, καὶ ὁ καθήμενος
see. And I saw, and behold, a horse pale, and he sitting
ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾄδης ἄκο-
on it, his name his [was] Death, and hades fol-
λουθεῖ⁵ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς⁶ ἐξουσία ἀποκτείνειν
lows with him; and was given to them authority to kill
ἐπὶ τὸ τέταρτον τῆς γῆς⁷ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν
over the fourth of the earth with sword and with famine and with
θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
death, and by the beasts of the earth.

9 And when he had opened the fifth seal,

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα ἑίδον¹ ὑποκάτω
And when he opened the fifth seal I saw under

¹ φωνῆ (read without the numerals) GLTTAW. ² καὶ ἴδε and behold GW; — καὶ βλέπε LTTA. ³ ἴδον T. ⁴ αὐτὸν GLTTAW. ⁵ σφραγίδα τὴν δευτέραν GLTTAW. ⁶ — καὶ βλέπε GLTTAW. ⁷ [αὐτῷ] L. ⁸ ἐκ GLTTAW. ⁹ σφάξουσιν they shall slay LTTA. ¹⁰ σφραγίδα τὴν τρίτην GLTTAW. ¹¹ + ὡς as LTTA. ¹² κριθῶν LTTAW. ¹³ — φωνὴν (read I heard the fourth) G[T]W. ¹⁴ λέγοντος (connect λέγουσαν with φωνῆ; λέγοντος with ζώου) GLTTAW. ¹⁵ — ὁ T[A]. ¹⁶ ἠκολούθει followed GLTTAW. ¹⁷ αὐτῷ to him G. ¹⁸ ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει GLTTAW.

τοῦ θυσιαστηρίου· τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν
 the altar the souls of those having been slain because of the
 λόγον τοῦ θεοῦ, καὶ ὁ διὰ τὴν μαρτυρίαν ἣν εἶχον, 10 καὶ
 word of God, and because of the testimony which they held; and
 ῥέκραζον· φωνὴ μεγάλη, λέγοντες, Ἔως πότε, ὁ δεσ-
 they were crying with a voice loud, saying, Until when, O Mas-
 πότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
 ter, the holy and the true, dost thou not judge and avenge
 τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; 11 Καὶ
 our blood on those who dwell on the earth? And
 ἐδόθησαν ἑκάστοις στολαὶ λευκαί, καὶ ἔρρέθη αὐτοῖς ἵνα
 were given to each robes white; and it was said to them that
 ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως οὗ πληρώσονται
 they should rest yet a time little, until shall be fulfilled
 καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες
 both their fellow-bondmen and their brethren, those being about
 ἀποκτείνεσθαι ὡς καὶ αὐτοί.
 to be killed as also they.

12 Καὶ εἶδον ὅτε ἠνοίξεν τὴν σφραγίδα τὴν ἕκτην καὶ
 And I saw when he opened the seal sixth, and
 εἶδον, σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας
 beheld, earthquake a great there was, and the sun became black
 ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, 13 καὶ
 as sackcloth hair, and the moon became as blood, and
 οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει
 the stars of the heaven fell unto the earth, as a fig-tree casts
 τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου· σειομένη· 14 καὶ
 its untimely figs, by a great wind being shaken. And
 ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐπισσόμενον, καὶ πᾶν
 heaven departed as a book being rolled up, and every
 ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· 15 καὶ
 mountain and island out of their places were moved. And
 οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ
 the kings of the earth, and the great, and the rich, and
 οἱ χυλῆρχοι, καὶ οἱ δυνατοί, καὶ πᾶς δούλος καὶ πᾶς
 the chief captains, and the powerful, and every bondman, and every
 ἐλεύθερος ἐκρυψάν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς
 free [man] hid themselves in the caves and in the
 σπέτρας τῶν ὄρεων, 16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
 rocks of the mountains; and they say to the mountains and to the
 πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσ-
 rocks, Fall on us, and hide us from [the] face
 ὤπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς
 of him who sits on the throne, and from the wrath
 τοῦ ἀρνίου· 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς
 of the Lamb; because is come the day great wrath
 αὐτοῦ, καὶ τίς δύναται σταθῆναι;
 of him, and who is able to stand?

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll together, and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of his wrath is come; and who shall be able to stand?

• — διὰ [A]. ῥέκραζαν they cried GLTTAW. • — ὁ GLTTAW. ἕκ from LTTAW.
 • ἐδόθη was given GLTTAW. • + αὐτοῖς to them OLTTAW. • — ἐκάστοις GW; ἐκάστῳ
 each LTT[A]. • στολὴ λευκὴ a white robe GLTTAW. • χρόνον ἔτι L. • — μι-
 κρόν G. • — οὗ GLTTAW. • πληρωθῶσιν should be fulfilled LW; πληρώσωσιν should
 fulfill [it] GLTTA. • ἀποκτείνεσθαι GLTTA. • ἶδον T. • — ἰδοὺ GLTTAW.
 • μέλας ἐγένετο GL. • + ὅλη whole (moon) GLTTAW. • βάλλουσα casting T.
 • ἀνέμου μεγάλου GLTTAW. • + ὁ the GLTTAW. • ἐπισσόμενον LTTAW. • χυλῆρχοι,
 καὶ οἱ πλούσιοι GLTTAW. • ισχυροὶ strong GLTTAW. • — πᾶς LTTAW. • Πέσατε
 LAW. • τῷ θρόνῳ TA. • αὐτῶν of their TT.

VII. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 3 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and

7 Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. 2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα τοῦ ζῶντος· καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἕως ὅτου σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· 5 ἐκ φυλῆς Ἰούδα, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Ῥουβὴν, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Γὰδ, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Ἀσήρ, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Νεφθαλεὶμ, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Μανασσῆ, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Συμεὼν, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Λευὶ, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Ἰσασχάρ, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Ζαβουλὼν, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Ἰωσήφ, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες, ἐκ φυλῆς Βενιαμὴν, ἑκατὸν καὶ ἑξήκοντα καὶ τέσσαρες χιλιάδες.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἄριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ

τ — καὶ [τῶν] τούτο this LTTAW. εἶδον T. τι any LTT[A]W. ἀναβαίνει GLTTAW. ἀνατολῶν L. ἕως LTA. σφραγίσωμεν we may have sealed EGLTTAW. ἑκατὸν τεσσαράκοντα (τεσσαρ- GW) τέσσαρες a hundred and forty-four GLTTAW. δώδεκα twelve LTTAW. ἐσφραγισμένων LTTAW. Νεφθαλεὶμ A. Μανασσῆ T. Λευὶ TTR. Ἰσασχάρ E; Ἰσασχάρ TTR; Ἰσασχάρ T. Βενιαμὴν LTTTR. — καὶ L. ἰδοὺ L. ὄχλον πολὺν L. 9 ἑκτὸν τεσσαράκοντα (τεσσαρ- GW) τέσσαρες a hundred and forty-four GLTTAW. δώδεκα twelve LTTAW. ἐσφραγισμένων LTTAW. Νεφθαλεὶμ A. Μανασσῆ T. Λευὶ TTR. Ἰσασχάρ E; Ἰσασχάρ TTR; Ἰσασχάρ T. Βενιαμὴν LTTTR. — καὶ L. ἰδοὺ L. ὄχλον πολὺν L.

φυλῶν καὶ λαῶν καὶ γλωσσῶν, ὁἰστώτες ἐνώπιον τοῦ θρόνου
tribes, and peoples, and tongues, standing before the throne
καὶ ἐνώπιον τοῦ ἀρνίου, ῥε περιβεβλημένοι¹ στολὰς λευκάς, καὶ
and before the Lamb, clothed with² robes³ white, and
ῥοινίκες ἐν ταῖς χερσίν αὐτῶν· 10 καὶ ῥαρίζοντες⁴ φωνῇ
palms in their hands; and crying with a⁵ voice
μεγάλῃ, λέγοντες, Ἡ σωτηρία⁶ τῷ καθήμενῳ ἐπὶ τοῦ
loud, saying, Salvation to him who sits on the
θρόνου τοῦ θεοῦ ἡμῶν,⁷ καὶ τῷ ἀρνίῳ. 11 Καὶ πάντες οἱ ἄγ-
throne of our God, and to the Lamb. And all the an-
γелоὶ ἑστήκεσαν⁸ κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
gels stood around the throne and the elders and
τῶν τεσσάρων ζώων, καὶ ἔπεσον⁹ ἐνώπιον τοῦ θρόνου
the four living creatures, and fell before the throne
ἐπὶ πρόσωπον¹⁰ αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, 12 λέγον-
upon¹¹ face¹² their, and worshipped God, say-
τες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
ing, Amen. Blessing, and glory, and wisdom, and thanksgiving,
καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς τοὺς
and honour, and power, and strength, to our God to the
αἰῶνας τῶν αἰώνων. Ἀμήν.¹³
ages of the ages. Amen.

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι
And¹⁴ answered¹⁵ one of the¹⁶ elders, saying to me, These
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσίν, καὶ
who are clothed with the robes white, who are they, and
πόθεν ἦλθον; 14 Καὶ εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ
whence came they? And I said to him, [My] lord, thou knowest. And
εἶπεν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι¹⁷ ἐκ τῆς θλίψεως τῆς¹⁸
he said to me, These are they who come out of the tribulation
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν
great, and they washed their robes, and made white
στολὰς¹⁹ αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου. 15 διὰ τοῦτο
robes²⁰ their in the blood of the Lamb. Because of this
εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ
are they before the throne of God, and serve him
ἡμέρας καὶ νυκτὸς ἐν τῷ ναβ²¹ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ
day and night in his temple; and he who sits on
τοῦ θρόνου²² σκηνώσει ἐπ' αὐτούς. 16 οὐ πεινάσουσιν
the throne shall tabernacle over them. They shall not hunger
ἔτι, οὐδὲ²³ διψήσουσιν ἔτι, οὐδὲ²⁴ μὴ πῖσιν ἐπ' αὐ-
any more, neither shall they thirst any more, nor at all shall fall upon
τούς ὁ ἥλιος, οὐδὲ πᾶν καύμα· 17 ὅτι τὸ ἀρνίον τὸ
them the sun, nor any heat; because the Lamb which [is]
ἀνάμεσον²⁵ τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς
in [the] midst of the throne will shepherd them, and will lead them
ἐπὶ πηγὰς²⁶ ὕδατων, καὶ ἐξαλείψει ὁ θεὸς πᾶν
to living fountains of waters, and will wipe away God every
δάκρυον²⁷ ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.
tear from their eyes.

kindreds, and peo-
ple, and tongues, stood
before the throne, and
before the Lamb, clothed with white
robes, and palms in
their hands; 10 and
cried with a loud voice,
saying, Salvation to
our God which sitteth
upon the throne, and
unto the Lamb. 11 And
all the angels stood
round about the
throne, and about the
elders and the four
beasts, and fell before
the throne on their
faces, and worshipped
God, 12 saying, Amen:
Blessing, and glory,
and wisdom, and
honour, and power,
and might, be unto
our God for ever and
ever. Amen.

13 And one of the
elders answered, say-
ing unto me, What
are these which are
arrayed in white robes?
and whence came
they? 14 And I said
unto him, Sir, thou
knowest. And he
said to me, These are
they which came out
of great tribulation,
and have washed their
robes, and made them
white in the blood of
the Lamb. 15 There-
fore are they be-
fore the throne of God,
and serve him day and
night in his temple:
and he that sitteth on
the throne shall dwell
among them. 16 They
shall hunger no more,
neither thirst any
more; neither shall
the sun light on them,
nor any heat. 17 For
the Lamb which is in
the midst of the
throne shall feed them,
and shall lead them
unto living fountains
of waters: and God
shall wipe away all
tears from their eyes.

¹ ὁἰστώτας AW. ² περιβεβλημένους GLTTAW. ³ ῥοινίκες T. ⁴ κρίζουσιν they cry GLTTAW. ⁵ τῷ θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ (τοῦ θρόνου EG) to our God who sits on the throne EGLTTAW. ⁶ ἑστήκεισαν LTTA; ἑστήκεισαν W. ⁷ ἔπεσαν LTTAW. ⁸ τὰ πρόσωπα faces GLTTAW. ⁹ — ἀμήν L. ¹⁰ + μου my (lord) GLTTAW. ¹¹ ἀπὸ θλίψεως from tribulation L. ¹² — στολὰς GLTTAW. ¹³ αὐτὰς them GLTT[A]W. ¹⁴ τῷ θρόνῳ T. ¹⁵ + μὴ (read neither at all) L. ¹⁶ οὐδ' οὐ A. ¹⁷ ἀνὰ μέσον GLTTAW. ¹⁸ ζωῆς (read to fountains of waters of life) GLTTAW. ¹⁹ ἐκ GLTTAW.

VIII. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there

8 Καὶ ὅτε ἠνοίξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο
And when he opened the ^{seal} ^{seventh}, ^{was}
σιγὴ ἐν τῇ οὐρανῷ ὡς ἡμίωρον. 2 Καὶ εἶδον τοὺς ἑπτὰ
^{silence} in the heaven about half-an-hour. And I saw the seven
ἁγγέλους, οἱ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ἐδόθησαν
angels, who ^{before} ^{God} ^{stand}, and were given
αὐτοῖς ἑπτὰ σάλπιγγες. 3 Καὶ ἄλλος ἄγγελος ἦλθεν, καὶ
to them seven trumpets. And another angel came and
ἑστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ
stood at the altar, having a ^{censer} ^{golden}; and
ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς
^{was} ^{given} ^{to} ^{him} ^{incense} ^{much}, that he might give [it] to the
προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
prayers of ^{the} ^{saints} ^{all} upon the ^{altar}
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ ἀνέβη ὁ καπνὸς
^{golden} which [was] before the throne. And went up the smoke
τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς
of the incense with the prayers of the saints, out of [the] hand
τοῦ ἁγγέλου, ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν ὁ ἄγγελος τὸ
of the angel, before God. And ^{took} ^{the} ^{angel} ^{the}
λιβανωτὸν, καὶ ἐέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ θυσιαστη-
censer, and filled it from the fire of the altar,
ριου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ
and cast [it] into the earth: and there were voices, and
βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.
thunders, and lightnings, and an earthquake.

6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοί-
And the seven angels having the seven trumpets pre-
μασαν ἑαυτοὺς ἵνα σαλπίσωσιν.
pared themselves that they might sound [their] trumpets.

7 Καὶ ὁ πρῶτος ἄγγελος ἑσάλπισεν, καὶ ἐγένετο
And the first angel sounded [his] trumpet; and there was
χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν
hail and fire mingled with blood, and it was cast upon the
γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκῆ, καὶ πᾶς χόρτος
earth: and the third of the trees was burnt up, and all ^{grass}
χλωρὸς κατεκῆ.
^{green} was burnt up.

8 Καὶ ὁ δεύτερος ἄγγελος ἑσάλπισεν, καὶ ὡς
And the second angel sounded [his] trumpet; and as [it were]
ὄρος μέγα πυρὶ καίόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ
a ^{mountain} ^{great} ^{with} ^{fire} ^{burning} was cast into the sea, and
ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. 9 καὶ ἀπέθανεν τὸ
^{became} ^{the} ^{third} ^{of} ^{the} ^{sea} ^{blood}; and ^{died} ^{the}
τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα
^{third} ^{of} ^{the} ^{creatures} ^{which} ⁱⁿ ^{the} ^{sea} ^{which} ^{have}
ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.
^{life}; and the third of the ships was destroyed.

10 Καὶ ὁ τρίτος ἄγγελος ἑσάλπισεν, καὶ ἔπесεν ἐκ
And the third angel sounded [his] trumpet; and ^{fell} ^{out} ^{of}

¹ ὅταν LITTA. ² ἡμίωρον LITTA. ¹ ἶδον T. ³ τοῦ θυσιαστηρίου TTA. ⁴ δό-
σε· he shall give LITTA. ⁵ τὸν EGLTTAW. ⁶ αὐτὸν EGLTTAW. ⁷ βρονταὶ καὶ
ἀστραπαὶ καὶ φωναὶ L; βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ TTA. ⁸ + οἱ (read who have)
EGLTTAW. ⁹ αὐτοὺς LITTA. ¹⁰ — ἄγγελος EGLTTAW. ¹¹ μεμιγμένον T. ¹² + ἐν
with (blood) EGLTTAW. ¹³ + καὶ τὸ τρίτον τῆς γῆς κατεκῆ, and the third of the earth was
burnt up EGLTTAW. ¹⁴ διεφθάρη were destroyed LITTA.

τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν
 'the 'heaven 'a 'star 'great, burning as a lamp, and it fell
 ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.
 upon the third of the rivers, and upon the fountains of waters.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὡς ἄψινθος· καὶ γίνεται
 And the name of the star is called Wormwood; and becomes

τὸ τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον
 'the 'third into wormwood, and many of men died

ἐκ τῶν ὑδάτων, ὅτι ἐπικράνησαν.
 of the waters, because they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη
 And the fourth angel sounded [his] trumpet; and was smitten

τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον
 the third of the sun, and the third of the moon, and the third

τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ
 of the stars; that should be darkened the third of them, and the

ἡμέρα μὴ φαίνηται τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.
 day 'not 'should appear [for] the third of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἁγγέλου πετομένου ἐν
 And I saw, and heard one angel flying in

μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί,
 mid-heaven, saying with a voice loud, Woe, woe, woe,

τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν
 to those who dwell on the earth, from the remaining voices

τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλ-
 of the trumpet of the three angels who [are] about to sound

πιζεῖν.
 [their] trumpets.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον
 And the fifth angel sounded [his] trumpet; and I saw

ἀστὴρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδό-
 a star out of the heaven fallen to the earth, and there was

θη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. 2 καὶ ἠνοίξεν
 given to it the key of the pit of the abyss. And it opened

τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος
 the pit of the abyss; and there went up smoke out of the pit

ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος
 as [the] smoke of a furnace great; and was darkened the sun

καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 καὶ ἐκ τοῦ καπνοῦ
 and the air by the smoke of the pit. And out of the smoke

ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία,
 came forth locusts unto the earth, and was given to them power,

ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς. 4 καὶ ἐρρέθη
 as have power the scorpions of the earth; and it was said

αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χορτόν τῆς γῆς, οὐδὲ πᾶν
 to them, that not they should injure the grass of the earth, nor any

χλωρόν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους.
 green thing, nor any tree, but the men only

οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων
 who have not the seal of God on the foreheads

αὐτῶν. 5 καὶ ἐδόθη Παῦταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς,
 their. And it was given to them that they should not kill them,

* + τῶν of the (waters) GLTTAW. * + ὁ GLTAW. * ἐγένετο became LTTAW.

* + τῶν ὑδάτων of the waters EGLTTAW. * + τῶν of the (men) GLTTAW. * φάνη LTTAW; φανῇ TTA.

κατοικοῦντας TTTA. ἰδον T. ἑαυτοῦ πετομένου eagle flying GLTTAW. * τοὺς

* shall injure LTA. ἰδον T. ἐσκοτίσθη LTA. αὐτοῖς T. ἀδικήσουσιν 'themselves

* αὐτοῖς LT. * — μόνους GLTTAW. * — αὐτῶν (read on the foreheads) LTTAW.

fell a great star from heaven, burn[ing] as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!

IX. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given

that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour,

ἀλλ' ἵνα ἡ βασανισθῶσιν ἡμῶν πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον· 6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ' εὕρουν αὐτόν· καὶ ἐπιθυμῶσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν. 7 καὶ τὰ ὁμοιώματα τῶν ἀκριδῶν ὅμοια ἵπποις ἵτοιμασμένοι εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὁμοιοὶ χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων· 8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λέοντων ἦσαν· 9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς ὡνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. 10 καὶ ἔχουσιν οὐράς ὅμοιας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους ἡμῶν πέντε. 11 καὶ ἔχουσιν ἐφ' αὐτῶν βασιλεῖα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτοῦ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἐπὶ δύο οὐαὶ μετὰ ταῦτα.
after these things.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, 14 λέγονσαν τῷ ἕκτῳ ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῇ ποταμῇ τῇ μεγάλῃ Εὐφράτῃ. 15 Καὶ ἔλυθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ

ἡ βασανισθῶσονται they shall be tormented LITTA. ὅ μὴ in no wise GLTTAW. ἡ εὐρωσὶ should find L. φεύγει flees LITTA. ἀπ' αὐτῶν ὁ θάνατος G. ὁμοιοὶ T. χρυσοὶ golden G. εἶχαν LITTA. ὁμοίοις Tr. Punctuate so as to read and stings were in their tails Text. Rec. and G. καὶ and LITTAW. — καὶ LITTAW. ἐπ' αὐτῶν LITTA. — τὸν (read an angel) A. — καὶ LITTAW. ὅς εἶχε LITTA. — τεσσάρων LITTA. λέγοντα LITTAW. ὁ ἔχων who has GLTTAW.

ἡμέραν καὶ μῆνα καὶ ἔνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον
 day and month and year, that they might kill the third
 τῶν ἀνθρώπων. 16 καὶ ὁ ἀριθμὸς ὁ στρατευμάτων τοῦ ἵππι-
 of men; and the number of [the] armies of the caval-
 ροῦ ὁ δύο μυριάδες μυριάδων. Ἐκαὶ ἤκουσα τὸν ἀριθμὸν
 ry [was] two myriads of myriads, and I heard the number
 αὐτῶν. 17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ
 of them. And thus I saw the horses in the vision, and
 τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ
 those sitting on them, having breastplates fiery, and
 ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων
 hyacinthine, and brimstone-like; and the heads of the horses [were]
 ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύε-
 as heads of lions, and out of their mouths goes
 ται πῦρ καὶ καπνὸς καὶ θεῖον. 18 ὑπὸ τῶν τριῶν τούτων
 out fire and smoke and brimstone. By three these
 ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ
 were killed the third of the men, by the fire and
 ἑκ τοῦ καπνοῦ καὶ ἑκ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ
 by the smoke and by the brimstone, which goes forth out of
 τῶν στομάτων αὐτῶν. 19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῇ
 their mouths. For the powers of them in
 στόματι αὐτῶν εἰσιν αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,
 mouth their are; for their tails [are] like serpents,
 ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν. 20 καὶ οἱ λοιποὶ
 having heads, and with them they injure. And the rest
 τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
 of the men who were not killed by these plagues,
 οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ
 not even repented of the works of their hands, that not
 προσκυνήσωσιν τὰ δαιμόνια, καὶ εἰδῶλα τὰ χρυσᾶ καὶ
 they should do homage to the demons, and idols the golden and
 τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα,
 silver and brassen and stones and wooden,
 ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν·
 which neither to see are able, nor to hear, nor to walk.
 21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν
 And they repented not of their murders, nor of
 φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ
 sorceries their, nor of their fornications, nor of
 τῶν κλεμμάτων αὐτῶν.
 their thefts.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ
 And I saw another angel strong coming down out of the
 οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἱρις ἐπὶ τῆς κεφ-
 heaven, clothed with a cloud, and a rainbow on the
 αλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ
 head, and his face as the sun, and his feet
 ὡς στῦλοι πυρός· 2 καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
 as pillars of fire, and he had in his hand a little book

and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the horsemen were two hundred thousand and thousand: and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 neither repented they of their murders, nor of their fornication, nor of their thefts.

τῶν + τῶν of the (armies) GLTTIAW. ὁ δισμυριάδες LTA. P — καὶ GLTTIAW.
 εἶδον T. ἀπὸ ἵππων GLTTIAW. + πληγῶν plagues GLTTIAW. — ἐκ
 GLTTIAW. ἡ γὰρ ἐξουσία τῶν ἵππων For the power of the horses (αὐτῶν) for τῶν ἵππων
 W) ἐν τῇ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν is in their mouth and in their tails
 GLTTIAW. οὐ not GW; οὐδέ TA. προσκυνήσουσιν they shall do homage to LTTIAW.
 T + τὰ GLTTIAW. δύναται LTTIAW. φαρμακίων T; φαρμάκων A. + ἡ the
 (rainbow) GLTTIAW. τὴν κεφαλὴν LTTIAW. + αὐτοῦ (read his head) GLTTIAW
 ἔχον having GLTTIAW.

open: and he set his right foot upon the sea, and his left foot on the earth, 3 and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon

ἄνεψφμενον" καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν ἑὸν εὐώνυμον ἐπὶ τὴν γῆν, 3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· 4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν μοι, τὸ γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν μοι, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράφῃς. 5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν, 6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἐκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται ἔτι· 7 ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγάσεν ἑαυτοῦ· δούλοις τοῖς προφήταις· τὰς ἐλάλησας αὐτοῦ· καὶ πικραίνει σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. 10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν ἔλαλῶσα μετ' ἐμοῦ, καὶ λέγουσα, Ὑπάγε λάβε τὸ βιβλαρίδιον τὸ ἡνεψφμενον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 Καὶ ἠπάγηθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικραίνει σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. 10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ

ἡνεψφμενον LITTA.

8 τῆς θαλάσσης GLITTAW.

ἡ τῆς γῆς GLITTAW.

1 — τὰς

φωνὰς ἑαυτῶν GLITTAW.

ἔμελλον LITTAW.

1 — μοι GLITTAW.

αὐτὰ LITTAW.

3 καὶ τὴν δεξιάν τὴν ἄριστεν GLITTAW.

[καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ] L.

ἡ οὐκ ἔτι

ἔσται GLITTAW.

ἡ ἐτελεσθῇ

was completed GLITTAW.

ἡ τοὺς ἑαυτοῦ

δούλους τοὺς προφῆτας GLITTAW.

ἡ λαλοῦσαν LITTAW.

ἡ λέγουσαν LITTAW.

ἡ βιβλίου

book LITTAW.

ἡ + τοῦ of the GLITTAW.

ἡ ἀπῆλθα LITTAW.

ἡ δοῦναι (read telling

him to give) GLITTAW.

ὅτε ἐφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. 11 καὶ ἐλέγει¹ ^{when I did eat it, 'was 'made 'bitter 'my 'belly. And, he says}
μοι, Δεῖ·σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ^d ἔθνεσιν καὶ^d
το με, Thou must again prophesy as to peoples, and nations, and
γλώσσαις καὶ βασιλεῦσιν πολλοῖς.
tongues, and 'kings 'many.

11 Καὶ ἰδόθη μοι κάλαμος ὁμοιος ῥάβδῳ,^e λέγων, ^{And was given to me a reed like a staff, saying,} "Ἐγει-
ραι,¹ καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον,
and measure the temple of God, and the altar,

καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· 2 καὶ τὴν αὐλὴν τὴν
and those who worship in it. And the court which
ἔξωθεν¹ τοῦ ναοῦ ἐκβαλε^h ἔξω,¹ καὶ μὴ αὐτὴν μετρήσῃς,
[is] within the temple cast out, and 'not 'it 'measure;

ὅτι ἰδόθη τοῖς ἔθνεσιν¹ καὶ τὴν πόλιν τὴν ἁγίαν
because it was given [up] to the nations, and the 'city 'holy
πατήσουσιν μῆνας ἑσσεράκοντα^k δύο. 3 καὶ δώσω
shall they trample upon 'months 'forty 'two. And I will give

τοῖς δύοσιν· μάρτυσίν μου, καὶ προφητεύουσιν ἡμέρας
[power] to my two witnesses, and they shall prophesy 'days
χιλίας διακοσίας ἐξήκοντα, ¹περιβεβλημένοι¹ σάκ-
'a 'thousand 'two 'hundred ['and] 'sixty, clothed in sack-

κους. 4 οὗτοί εἰσιν αἱ δύο ἐλαίαι, καὶ^m δύο λυχνίαι
cloth. These are the two olive trees, and [the] two lampstands
αἱ ἐνώπιον τοῦ¹ θεοῦ¹ τῆς γῆς ῥεστῶσαι.¹ 5 καὶ εἰ τις
which 'before 'the 'God 'of 'the 'earth 'stand. And if anyone

αὐτοὺς ἠθέλη¹ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος
'them 'should 'will 'to 'injure, fire goes out of 'mouth
αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἰ τις αὐτοὺς
'their, and devours their enemies. And if anyone 'them

ἠέλγ¹ ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. 6 οἱ τοι
'should 'will 'to 'injure, thus must he be killed. These
ἔχουσιν¹ ἐξουσίαν κλεῖσαι τὸν οὐρανόν,¹ ἵνα μὴ ἔβρεχθ¹
have authority to shut the heaven, that no 'may 'fall

ὑετός ἐν ἡμέραις αὐτῶν τῆς προφητείας¹ καὶ ἐξουσίαν
'rain in [the] days of their prophecy; and 'authority
ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα. καὶ πατά-
they have over the waters, to turn them into blood; and to

ξαι τὴν γῆν¹ ἐν πάσῃ πληγῇ, ὅσάκις ἐὰν θελήσωσιν.¹ 7 καὶ
smite the earth with every plague, as often as they may will. And
ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
when they shall have completed their testimony, the beast who

ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν,¹
comes up out of the abyss will make war with them,
καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς. 8 καὶ τὰ
and will overcome them, and will kill them: and

πτῶματα¹ αὐτῶν ἐπὶ τῆς πλατείας¹ πόλεως τῆς με-
'bodies 'their [will be] on the street of 'city 'the
great city, which

as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

XI. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein: 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and shall kill them. 8 And their dead bodies shall lie in the street of the great city, which

^a λέγουσιν they say LTTra. ^d + ἐπὶ as to T. ^e + καὶ ὁ ἄγγελος εἰστήκει and the angel stood E. ^f ἔγειραι LTTraW. ^g ἔξωθεν outside EGLTTraW. ^h ἔξωθεν outside LTTra. ⁱ ἑσσεράκοντα LTTra. ^j + καὶ and LAW. ^k περιβεβλημένους Tr. ^l + αἱ the GLTTraW. ^m — τοῦ L. ⁿ κυρίου Lord GLTTraW. ^o ἐστὶν GLTTraW. ^p θέλει wills GLTTraW. ^q αὐτοὺς θέλει them wills G; θέλει αὐτοὺς LAW; θελήσῃ αὐτοὺς should have willed them T; αὐτοὺς θελήσῃ Tr. ^r + τὴν the LTTraW. ^s τὸν οὐρανὸν ἐξουσίαν κλεῖσαι G. ^t ὑετός βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. W) (read [during] the days) GLTTraW. ^u + ἐν with (every) LTTra. ^v ὅσάκις ἐὰν θελήσωσιν ἐν πάσῃ πληγῇ GW. ^w μετ' αὐτῶν πόλεμον GLTTraW. ^x τὸ πτώμα body GLTTraW. ^y + τῆς LTTraW.

spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second was in past; and, behold, the third was cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before

γάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος ἡμῶν ἑσταυρώθη. 9 καὶ ὁ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσιν τεθῆναι εἰς μνήματα. 10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβάσανισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, ὁλοφύοντες αὐτοῖς, ὅτι ἀνάβητε ὦδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκράνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἐμβοβοὶ ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἑβδόμος ἄγγελος ἐσάλπισεν, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, Ἐγένοντο αἱ βασιλείαι τοῦ κόσμου τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 καὶ οἱ ἑκοσὶ καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ θεοῦ καθέ-

* αὐτῶν their GLTTRAW. * βλέπουσιν see GLTTRAW. δ τὸ πτώμα body GLTTRAW.
 • [καὶ] A. ἰ ἀφίουσιν they suffer LITRA; ἀφίουσιν W. ε μνήμα a tomb GLTTRAW.
 ἡ χαίρουσιν rejoice GLTTRAW. ἰ εὐφραίνονται make merry LITTRAW. ἡ πέμψουσιν send T.
 ἰ ἐν (— ἐν Tr[A]) αὐτοῖς GLTTRAW. ἡ ἐπέσεν LITTRAW. δ φωνῆς μεγάλης TrA. ὁ λε-
 γούσης TrA. ἡ ἀνάβητε LITTRAW. ε — ἡ W. ἡ λέγουσιν GLTTRAW. ἡ ἐγένοντο ἡ
 βασιλεία ἡ become 'the kingdom GLTTRAW. ἡ — οἱ L[A]. ἡ — καὶ GLTTRAW.
 ἡ — οἱ (read καθέ. sitting) L[A]. ἡ οἱ καθήμενοι (read who [are] before God who sit) TrA.

μενοι¹ ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν,
 on their thrones, fell upon their faces,
 καὶ προσεκύνουν τῷ θεῷ, 17 λέγοντες, Εὐχαριστοῦμέν σοι,
 and worshipped God, saying, We give thanks to thee,
 κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
 Lord God Almighty, [He] who is, and who was, and who [is]
 ἐρχόμενος,² ὅτι εἴληφας τὴν δύναμιν σου τὴν μεγάλην.
 coming, that thou hast taken power thy great,
 καὶ ἐβασίλευσας. 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ
 and reigned. And the nations were angry, and is come
 ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν
 wrath thy, and the time of the dead to be judged, and to give the
 μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ
 reward to thy bondmen the prophets, and to the saints, and
 τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς
 to those who fear thy name, the small and the
 μεγάλοις,³ καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.
 great; and to bring to corruption those who corrupt the earth.

19 Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ⁴ ἐν τῷ οὐρανῷ, καὶ ὤφ-
 And was opened the temple of God in the heaven, and was
 θη ἡ κιβωτὸς τῆς διαθήκης⁵ αὐτοῦ⁶ ἐν τῷ ναῷ αὐτοῦ καὶ
 seen the ark of his covenant in his temple: and
 ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ
 there were lightnings and voices and thunders and an earthquake and
 χάλαζα μεγάλη.
 hail great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περι-
 And a sign great was seen in the heaven; a woman cloth-
 βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
 ed with the sun, and the moon under her feet,
 καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα⁷ 2 καὶ
 and on her head a crown of stars twelve; and
 ἐν γαστρὶ ἔχουσα,⁸ ἡ κράζει⁹ ὠδίνουσα καὶ βασανιζομένη
 being with child she cries being in travail, and being in pain
 τεκεῖν.
 to bring forth.

3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δρά-
 And was seen another sign in the heaven, and behold, a dra-
 κων¹⁰ μέγας πυρρός,¹¹ ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ
 gon great red, having heads seven and horns ten, and
 ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ¹² 4 καὶ ἡ οὐρά αὐτοῦ
 upon his heads diadems seven; and his tail
 σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
 drags the third of the stars of the heaven, and he cast them
 εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναίκος τῆς
 to the earth. And the dragon stands before the woman who
 μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς
 is about to bring forth, that when she should bring forth, her child
 καταφάγῃ. 5 καὶ ἔτεκεν υἱὸν ἄρρενα,¹³ ὃς μέλλει ποι-
 he might devour. And she brought forth a son male, who is about. to
 μαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ¹⁴ καὶ ἡρπάσθη
 shepherd all the nations with rod an iron: and was caught away

God on their seats,
 fell upon their faces,
 and worshipped God,
 17 saying, We give
 thee thanks, O Lord
 God Almighty, which
 art, and wast, and art
 to come; because thou
 hast taken to thee thy
 great power, and hast
 reigned. 18 And the na-
 tions were angry, and
 thy wrath is come, and
 the time of the dead,
 that they should be
 judged, and that thou
 shouldst give reward
 unto thy servants the
 prophets, and to the
 saints, and them that
 fear thy name, small
 and great: and should-
 est destroy them
 which destroy the
 earth.

19 And the temple
 of God was opened in
 heaven, and there was
 seen in his temple the
 ark of his testament:
 and there were light-
 nings, and voices, and
 thunders, and an
 earthquake, and great
 hail.

XII. And there ap-
 peared a great wonder
 in heaven; a woman
 clothed with the sun,
 and the moon under
 her feet, and upon her
 head a crown of
 twelve stars: 2 and
 she being with child
 cried, travelling in
 birth, and pained to
 be delivered.

3 And there ap-
 peared another won-
 der in heaven; and
 behold a great red
 dragon, having seven
 heads and ten horns,
 and seven crowns upon
 his heads. 4 And his
 tail drew the third
 part of the stars of
 heaven, and did cast
 them to the earth:
 and the dragon stood
 before the woman
 which was ready to be
 delivered, for to de-
 vour her child as soon
 as it was born. 5 And
 she brought forth a
 man child, who was to
 rule all nations with
 a rod of iron: and her

7 — καὶ ὁ ἐρχόμενος GLTTAW.

8 + καὶ and T.

9 τοὺς μικροὺς καὶ τοὺς μεγάλους

LTa. 10 διαφθείραντας corrupted L.

11 + ὁ which [is] LTTT.

12 τοῦ κυρίου (read

the covenant of the Lord) G.

13 + καὶ and LT[A].

14 ἔκραζεν was crying L.

15 πυρρός

μέγας LTTa.

16 ἑπτὰ διαδήματα GLTTAW.

17 ἄρσεν LTTAW.

child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand and two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to

τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασ-
her child to God and his throne. And the woman fled into the wilderness, where she has a place pre-
pared of God, that there they should nourish her days

χιλίας διακοσίας ἑξήκοντα.

¹a thousand ²two hundred [and] ³sixty.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ
And there was war in the heaven: Michael and

οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ
his angels warred against the dragon, and the

δράκων ἐπολέμησεν, καὶ οἱ ἄγγελοι αὐτοῦ· 8 καὶ οὐκ ᾤσχυ-
dragon warred, and his angels; and not they pre-
served, nor place was found their any more in the heaven. And

ἔβληθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλού-
was cast [out] the dragon great, the serpent ancient, who is

μενος διάβολος, καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην
called Devil, and the Satan, who misleads the habitable

ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ
[world] whole, he was cast into the earth, and his angels

μετ' αὐτοῦ ἐβλήθησαν. 10 Καὶ ἤκουσα φωνὴν μεγάλην ᾠέ-
with him were cast. And I heard a voice great

γούσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύνα-
saying in the heaven, Now is come the salvation and the power

μις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ χριστοῦ
and the kingdom of our God, and the authority Christ

αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν,
of his; because is cast down the accuser of our brethren,

ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ
who accuses them before our God day and

νυκτός. 11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ
night. And they overcame him by reason of the blood of the

ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ
Lamb, and by reason of the word of their testimony, and

οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 διὰ
not loved their life unto death. Because of

τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες.
this rejoice ye heavens and [ye] who in them tabernacle.

οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν καὶ τὴν θάλασσαν, ὅτι
Woe to those who inhabit the earth and the sea, because

κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰ-
if come down the devil to you having fury great, know-

δὼς ὅτι ὀλίγον καιρὸν ἔχει.
ing that a short time he has.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν,
And when saw the dragon that he was cast into the earth,

ἰδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρρενα. 14 καὶ
he persecuted the woman which brought forth the male [child]. And

* + πρὸς τοὺς GLTTAW.

ἐκτρέφωσιν W.

GLTTAW.

GLTTAW.

οὐχ L.

ἀρσεναν L; ἀρσενα TTA.

¹ + ἐκεῖ there GTAW.

² ὁ τε both L.

³ οὐδὲ GLTTAW.

⁴ ἐβλήθη is cast [out] LTTA.

⁵ κατήγορος GLTA.

⁶ αὐτοὺς LTA.

⁷ τῇ γῇ καὶ τῇ θαλάσῃ GW.

⁸ τρέφουσιν they nourish TTA;

⁹ τοῦ (— τοῦ T[Α]) πολεμῆσαι μετὰ warred with

¹⁰ ἐν τῷ οὐρανῷ λέγουσαν

¹¹ αὐτοὺς LTA.

¹² τῇ γῇ καὶ τῇ θαλάσῃ GW.

¹³ αὐτοὺς LTA.

¹⁴ αὐτοὺς LTA.

ἐδόθησαν τῇ γυναικὶ ^b δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ^c the woman were given two wings of the eagle great,

ἵνα πέτῃται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου ^d τρέφεται ^e ἐκεῖ καιρὸν, καὶ καιροῦς, καὶ ἥμισυ καιροῦ, ἀπὸ ^f φέται ^g there a time, and times, and half a time, from [the]

προσώπου τοῦ ὄφεως. 15 καὶ ἔβαλεν ὁ ὄφης ^h ὀπίσω τῆς ⁱ γυναικὸς ^j ἐκ τοῦ στόματος αὐτοῦ ^k ὕδωρ ὡς ποταμόν, ἵνα ^l ταύτην ^m ποταμοφόρητον ⁿ ποιήσῃ. 16 καὶ ^o ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἠνοιξεν ἡ γῆ τὸ στόμα ^p αὐτῆς, καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ^q ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων ^r ἐπὶ ^s τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν ^t τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ ^u θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν ^v τοῦ ^w Ἰησοῦ ^x χριστοῦ. ^y

face of the serpent. And ^z cast ^{aa} the ^{ab} serpent ^{ac} after ^{ad} the ^{ae} woman ^{af} out of ^{ag} his ^{ah} mouth ^{ai} water ^{aj} as ^{ak} a river, ^{al} that ^{am} her ^{an} [as ^{ao} one] ^{ap} carried ^{aq} away ^{ar} by ^{as} a ^{at} river ^{au} he ^{av} might ^{aw} make. And ^{ax}

βοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἠνοιξεν ἡ γῆ τὸ στόμα ^{ay} αὐτῆς, καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ^{az} ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων ^{ba} ἐπὶ ^{bb} τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν ^{bc} τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ ^{bd} θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν ^{be} τοῦ ^{bf} Ἰησοῦ ^{bg} χριστοῦ. ^{bh}

of God, and have the testimony of Jesus Christ. ^{bi} 18 Καὶ ^{bj} ἵστάθην ^{bk} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{bl} εἶδον ^{bm} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{bn} κεφαλὰς ^{bo} ἑπτὰ καὶ κέρατα δέκα. ^{bp} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{bq} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{br} ὄνομα ^{bs} βλασφημίας. ^{bt} 2 καὶ τὸ θηρίον ^{bu} εἶδον ^{bv} ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες ^{bw} αὐτοῦ ὡς ^{bx} ἄρκτου, ^{by} καὶ τὸ στόμα αὐτοῦ ὡς ^{bz} στόμα ^{ca} λέοντος. ^{cb}

its, and swallowed up the river which ^{cc} cast ^{cd} the ^{ce} dragon ^{cf} out of ^{cg} his ^{ch} mouth. And ^{ci} was ^{cj} angry ^{ck} the ^{cl} dragon ^{cm} with ^{cn} the ^{co} woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. ^{cp}

of God, and have the testimony of Jesus Christ. ^{cq} 18 Καὶ ^{cr} ἵστάθην ^{cs} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{ct} εἶδον ^{cu} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{cv} κεφαλὰς ^{cw} ἑπτὰ καὶ κέρατα δέκα. ^{cx} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{cy} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{cz} ὄνομα ^{da} βλασφημίας. ^{db}

And I stood upon the sand of the sea; and ^{dc} εἶδον ^{dd} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{de} κεφαλὰς ^{df} ἑπτὰ καὶ κέρατα δέκα. ^{dg} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{dh} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{di} ὄνομα ^{dj} βλασφημίας. ^{dk}

And the beast which I saw was like to a leopard, and ^{dl} οἱ πόδες ^{dm} αὐτοῦ ὡς ^{dn} ἄρκτου, ^{do} καὶ τὸ στόμα αὐτοῦ ὡς ^{dp} στόμα ^{dq} λέοντος. ^{dr}

And the dragon gave to it ^{ds} the ^{dt} power, ^{du} and ^{dv} the ^{dw} throne ^{dx} αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ ^{dy} εἶδον ^{dz} μίαν ^{ea} τῶν κεφα- ^{eb} λῶν αὐτοῦ ὡς ^{ec} ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ ^{ed} θανάτου αὐτοῦ ^{ee} ἰθεραπεύθη, καὶ ^{ef} ῥεθναυμάσθη ^{eg} ἅν ^{eh} ὅλη ^{ei} τῇ ^{ej} γῇ ^{ek} ὀπίσω τοῦ θηρίου. 4 καὶ ^{el} προσεκύνησαν ^{em} τὸν δράκοντα ^{en} ὅς ^{eo} ἔδωκεν ^{ep} ἐξουσίαν τῷ θηρίῳ, καὶ ^{eq} προσεκύνησαν ^{er} τὸ ^{es} θηρίον, ^{et} λέγοντες, Τίς ^{eu} ὅμοιος τῷ θηρίῳ; ^{ev} τίς ^{ew} δύναται ^{ex} ^{ey}

of God, and have the testimony of Jesus Christ. ^{ez} 18 Καὶ ^{fa} ἵστάθην ^{fb} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{fc} εἶδον ^{fd} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{fe} κεφαλὰς ^{ff} ἑπτὰ καὶ κέρατα δέκα. ^{fg} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{fh} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{fi} ὄνομα ^{fj} βλασφημίας. ^{fk}

And I stood upon the sand of the sea; and ^{fl} εἶδον ^{fm} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{fn} κεφαλὰς ^{fo} ἑπτὰ καὶ κέρατα δέκα. ^{fp} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{fq} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{fr} ὄνομα ^{fs} βλασφημίας. ^{ft}

And the beast which I saw was like to a leopard, and ^{fu} οἱ πόδες ^{fv} αὐτοῦ ὡς ^{fw} ἄρκτου, ^{fx} καὶ τὸ στόμα αὐτοῦ ὡς ^{fy} στόμα ^{fz} λέοντος. ^{ga}

And the dragon gave to it ^{gb} the ^{gc} power, ^{gd} and ^{ge} the ^{gf} throne ^{gg} αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ ^{gh} εἶδον ^{gi} μίαν ^{gj} τῶν κεφα- ^{gk} λῶν αὐτοῦ ὡς ^{gl} ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ ^{gm} θανάτου αὐτοῦ ^{gn} ἰθεραπεύθη, καὶ ^{go} ῥεθναυμάσθη ^{gp} ἅν ^{gq} ὅλη ^{gr} τῇ ^{gs} γῇ ^{gt} ὀπίσω τοῦ θηρίου. 4 καὶ ^{gu} προσεκύνησαν ^{gv} τὸν δράκοντα ^{gw} ὅς ^{gx} ἔδωκεν ^{gy} ἐξουσίαν τῷ θηρίῳ, καὶ ^{gz} προσεκύνησαν ^{ha} τὸ ^{hb} θηρίον, ^{hc} λέγοντες, Τίς ^{hd} ὅμοιος τῷ θηρίῳ; ^{he} τίς ^{hf} δύναται ^{hg} ^{hh}

of God, and have the testimony of Jesus Christ. ^{hi} 18 Καὶ ^{hj} ἵστάθην ^{hk} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{hl} εἶδον ^{hm} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{hn} κεφαλὰς ^{ho} ἑπτὰ καὶ κέρατα δέκα. ^{hp} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{hq} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{hr} ὄνομα ^{hs} βλασφημίας. ^{ht}

And the beast which I saw was like to a leopard, and ^{hu} οἱ πόδες ^{hv} αὐτοῦ ὡς ^{hw} ἄρκτου, ^{hx} καὶ τὸ στόμα αὐτοῦ ὡς ^{hy} στόμα ^{hz} λέοντος. ^{ia}

And the dragon gave to it ^{ib} the ^{ic} power, ^{id} and ^{ie} the ^{if} throne ^{ig} αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ ^{ih} εἶδον ⁱⁱ μίαν ^{ij} τῶν κεφα- ^{ik} λῶν αὐτοῦ ὡς ^{il} ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ ^{im} θανάτου αὐτοῦ ⁱⁿ ἰθεραπεύθη, καὶ ^{io} ῥεθναυμάσθη ^{ip} ἅν ^{iq} ὅλη ^{ir} τῇ ^{is} γῇ ^{it} ὀπίσω τοῦ θηρίου. 4 καὶ ^{iu} προσεκύνησαν ^{iv} τὸν δράκοντα ^{iu} ὅς ^{iv} ἔδωκεν ^{iv} ἐξουσίαν τῷ θηρίῳ, καὶ ^{iv} προσεκύνησαν ^{iv} τὸ ^{iv} θηρίον, ^{iv} λέγοντες, Τίς ^{iv} ὅμοιος τῷ θηρίῳ; ^{iv} τίς ^{iv} δύναται ^{iv} ^{iv}

of God, and have the testimony of Jesus Christ. ^{iv} 18 Καὶ ^{iv} ἵστάθην ^{iv} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{iv} εἶδον ^{iv} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{iv} κεφαλὰς ^{iv} ἑπτὰ καὶ κέρατα δέκα. ^{iv} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{iv} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{iv} ὄνομα ^{iv} βλασφημίας. ^{iv}

And the beast which I saw was like to a leopard, and ^{iv} οἱ πόδες ^{iv} αὐτοῦ ὡς ^{iv} ἄρκτου, ^{iv} καὶ τὸ στόμα αὐτοῦ ὡς ^{iv} στόμα ^{iv} λέοντος. ^{iv}

And the dragon gave to it ^{iv} the ^{iv} power, ^{iv} and ^{iv} the ^{iv} throne ^{iv} αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ ^{iv} εἶδον ^{iv} μίαν ^{iv} τῶν κεφα- ^{iv} λῶν αὐτοῦ ὡς ^{iv} ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ ^{iv} θανάτου αὐτοῦ ^{iv} ἰθεραπεύθη, καὶ ^{iv} ῥεθναυμάσθη ^{iv} ἅν ^{iv} ὅλη ^{iv} τῇ ^{iv} γῇ ^{iv} ὀπίσω τοῦ θηρίου. 4 καὶ ^{iv} προσεκύνησαν ^{iv} τὸν δράκοντα ^{iv} ὅς ^{iv} ἔδωκεν ^{iv} ἐξουσίαν τῷ θηρίῳ, καὶ ^{iv} προσεκύνησαν ^{iv} τὸ ^{iv} θηρίον, ^{iv} λέγοντες, Τίς ^{iv} ὅμοιος τῷ θηρίῳ; ^{iv} τίς ^{iv} δύναται ^{iv} ^{iv}

of God, and have the testimony of Jesus Christ. ^{iv} 18 Καὶ ^{iv} ἵστάθην ^{iv} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{iv} εἶδον ^{iv} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{iv} κεφαλὰς ^{iv} ἑπτὰ καὶ κέρατα δέκα. ^{iv} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{iv} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{iv} ὄνομα ^{iv} βλασφημίας. ^{iv}

And the beast which I saw was like to a leopard, and ^{iv} οἱ πόδες ^{iv} αὐτοῦ ὡς ^{iv} ἄρκτου, ^{iv} καὶ τὸ στόμα αὐτοῦ ὡς ^{iv} στόμα ^{iv} λέοντος. ^{iv}

And the dragon gave to it ^{iv} the ^{iv} power, ^{iv} and ^{iv} the ^{iv} throne ^{iv} αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ ^{iv} εἶδον ^{iv} μίαν ^{iv} τῶν κεφα- ^{iv} λῶν αὐτοῦ ὡς ^{iv} ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ ^{iv} θανάτου αὐτοῦ ^{iv} ἰθεραπεύθη, καὶ ^{iv} ῥεθναυμάσθη ^{iv} ἅν ^{iv} ὅλη ^{iv} τῇ ^{iv} γῇ ^{iv} ὀπίσω τοῦ θηρίου. 4 καὶ ^{iv} προσεκύνησαν ^{iv} τὸν δράκοντα ^{iv} ὅς ^{iv} ἔδωκεν ^{iv} ἐξουσίαν τῷ θηρίῳ, καὶ ^{iv} προσεκύνησαν ^{iv} τὸ ^{iv} θηρίον, ^{iv} λέγοντες, Τίς ^{iv} ὅμοιος τῷ θηρίῳ; ^{iv} τίς ^{iv} δύναται ^{iv} ^{iv}

of God, and have the testimony of Jesus Christ. ^{iv} 18 Καὶ ^{iv} ἵστάθην ^{iv} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{iv} εἶδον ^{iv} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{iv} κεφαλὰς ^{iv} ἑπτὰ καὶ κέρατα δέκα. ^{iv} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{iv} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{iv} ὄνομα ^{iv} βλασφημίας. ^{iv}

And the beast which I saw was like to a leopard, and ^{iv} οἱ πόδες ^{iv} αὐτοῦ ὡς ^{iv} ἄρκτου, ^{iv} καὶ τὸ στόμα αὐτοῦ ὡς ^{iv} στόμα ^{iv} λέοντος. ^{iv}

And the dragon gave to it ^{iv} the ^{iv} power, ^{iv} and ^{iv} the ^{iv} throne ^{iv} αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ ^{iv} εἶδον ^{iv} μίαν ^{iv} τῶν κεφα- ^{iv} λῶν αὐτοῦ ὡς ^{iv} ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ ^{iv} θανάτου αὐτοῦ ^{iv} ἰθεραπεύθη, καὶ ^{iv} ῥεθναυμάσθη ^{iv} ἅν ^{iv} ὅλη ^{iv} τῇ ^{iv} γῇ ^{iv} ὀπίσω τοῦ θηρίου. 4 καὶ ^{iv} προσεκύνησαν ^{iv} τὸν δράκοντα ^{iv} ὅς ^{iv} ἔδωκεν ^{iv} ἐξουσίαν τῷ θηρίῳ, καὶ ^{iv} προσεκύνησαν ^{iv} τὸ ^{iv} θηρίον, ^{iv} λέγοντες, Τίς ^{iv} ὅμοιος τῷ θηρίῳ; ^{iv} τίς ^{iv} δύναται ^{iv} ^{iv}

of God, and have the testimony of Jesus Christ. ^{iv} 18 Καὶ ^{iv} ἵστάθην ^{iv} ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ ^{iv} εἶδον ^{iv} ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ^{iv} κεφαλὰς ^{iv} ἑπτὰ καὶ κέρατα δέκα. ^{iv} καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια- ^{iv} ῥήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^{iv} ὄνομα ^{iv} βλασφημίας. ^{iv}

the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

XIII. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able

^b + ai the LIT[A]W. ^c ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς GLTTAW. ^d αὐτὴν GLTTAW. ^e — ἐπὶ (read τῇ with the) L. ^f — τοῦ GLTTAW. ^g — χριστοῦ GLTTAW. ^h ἵστάθην it stood LIT[A]. ⁱ κέρατα δέκα καὶ κεφαλὰς ἑπτὰ GLTTAW. ^j ὀνόματα names GLTTAW. ^k ἄρκτου GLTTAW. ^l λέοντων of lions T. ^m — εἶδον GLTTAW. ⁿ + εἰς of (its) GLTTAW. ^o ῥεθναυμάσθη (read the whole earth wondered) EGTAW. ^p — ἐν GLTTAW. ^q ὅλη ἡ γῆ EGLTAW. ^r τῷ δράκοντι GLTTAW. ^s ὅτι (read because he gave) GLTTAW. ^t + τὴν the GLTTAW. ^u τῷ θηρίῳ GLTTAW. ^v + καὶ and GLTTAW

to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

πολεμῆσαι μετ' αὐτοῦ; 5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν to make war with it? And was given to it a mouth speaking
μεγάλα καὶ ὑβλασφημίας^α καὶ ἐδόθη αὐτῷ ἐξουσία^α ποιῆ- great things and blasphemy; and was given to it authority to
σαι μῆνας^α τεσσαράκοντα^β δύο^γ 6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ act^α months^β forty^γ two^δ And it opened its mouth
εἰς ἑβλασφημίαν^α πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα of blasphemy against God, to blaspheme name
αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ^α τοὺς ἐν τῷ οὐρανῷ his, and his tabernacle, and those who in the heaven
σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι^α μετὰ τῶν tabernacle. And was given to it war to make with the
ἀγίων, καὶ νικῆσαι αὐτούς^α καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ saints, and to overcome them; and was given to it authority over
πᾶσαν φυλὴν^α καὶ γλῶσσαν καὶ ἔθνος. 8 καὶ προσκυνήσου- every tribe, and tongue, and nation; and shall do homage
σιν αὐτῷ^α πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ἰῶν^α οὐ to it all who dwell on the earth of whom not
γέγραπται τὰ ὀνόματα^α ἐν τῇ βίβλῳ^α τῆς ζωῆς τοῦ have been written the names in the book of life of the
ἀρνίου^α ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. 9 Εἰ Lamb slain from the founding of the world. If
τις ἔχει οὖς, ἀκουσάτω. 10 Εἴ τις^α αἰχμαλωσίαν^α anyone has an ear, let him hear. If anyone into captivity
ρουνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ^α gathers, into captivity he goes. If anyone with the sword
ἀποκτενεῖ, δεῖ^α αὐτὸν ἐν μαχαίρῃ^α ἀποκτανθῆναι· ὡδὲ will kill, must he with the sword be killed. Here
ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἀγίων.
is the endurance and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 and deceiveth them that dwell on the earth by the means of those miracles which

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ And I saw another beast rising out of the earth, and
εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. 12 καὶ it had horns two like to a lamb, and spoke as a dragon; and
τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον the authority of the first beast all it exercises before
αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ^α it, and causes the earth and those who dwell in it
ἵνα προσκυνήσῃσιν^α τὸ θηρίον τὸ πρῶτον, οὗ ἔθερα- that they should do homage to the beast first, of whom was
πέυθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα healed the wound of its death. And it works signs
μεγάλα, ἵνα καὶ πῦρ ποιῇ^α καταβαίνειν ἐκ τοῦ οὐ- great, that even fire it should cause to come down out of the hea-
ραν^α εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. 14 καὶ πλανᾷ ven to the earth before men. And it misleads
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα αὐ- those who dwell on the earth, by reason of the signs which

γ βλάσφημα blasphemous [things] LA. α + πόλεμον war (read ποιῇ. to make) E. α τεσσαράκοντα E; τεσσαράκοντα δύο LTTA. β + [καὶ] and L. γ βλασφημίας LTTA. W. δ — καὶ LTTA. W. ε — καὶ ἐδόθη... νικῆσαι αὐτούς L. ς ποιῇσαι πόλεμον TT. A. ζ + καὶ λαὸν and people GLTTA. W. η αὐτὸν GLTTA. W. θ οὐ (read [everyone] of whom has not been written) LTTA. ι τὸ ὄνομα αὐτοῦ his name LTTA.; τὸ ὄνομα the name GW. κ τῷ βίβλῳ GLTTA. W. λ + τοῦ (read which was slain) GLTTA. W. μ + εἰς [is] for LTA. W. ν — αἰχμαλωσίαν (read εἰς for) Tr. ς — συνάγει LTTA. W. ζ μαχαίρῃ LTTA. A. η ἀποκτενεῖ kills L; ἀποκτανθῆναι to be killed A. θ — δεῖ A. ι ἐν αὐτῇ κατοικοῦντας GTTA. κ προσκυνήσουσιν they shall do homage LTTA. λ καὶ πῦρ ἵνα αὐ. μ ἐκ τοῦ οὐρανοῦ καταβαίνειν (καταβῇ G; καταβαίη should come down W) GLTTA. W

ἰδόθῃ αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς
 it was given to it to work before the beast, saying to those who
 κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι ²εἰκόνα¹ τῷ θηρίῳ ³οἷ⁴
 dwell on the earth, to make an image to the beast, which
 ἔχει τὴν πληγὴν τῆς ⁵μαχαίρας⁶ καὶ ἔζησεν. 15 καὶ ἰδόθῃ
 has the wound of the sword, and lived. And it was given
 αὐτῷ ⁷δοῦναι πνεῦμα⁸ τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λα-
 to it to give breath to the image of the beast, that ⁹also¹⁰ should
 λίσῃ ἢ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ¹¹οἷσοι ¹²ἐάν¹³ μὴ
 speak the image of the beast, and should cause as many as ¹⁴not
 προσκυνήσωσιν¹⁵ τὴν εἰκόνα¹⁶ τοῦ θηρίου ἵνα¹⁷ ἀποκτανθῶσιν.
 would do homage to the image of the beast that they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ
 And it causes all, the small and the great, and
 τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ
 the rich and the poor, and the free and
 τοὺς δούλους, ἵνα ¹⁸δώσῃ¹⁹ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς
 the bondmen, that it should give them a mark on ²⁰hand
 αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ ²¹τῶν μετώπων²² αὐτῶν, 17 ²³καὶ²⁴ ἵνα
 their right, or on ²⁵foreheads ²⁶their; and that
 μή τις δύνῃται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ²⁷ὁ ἔχων τὸ
 no one should be able to buy or to sell, except he who has the
 χάραγμα ²⁸ἢ²⁹ τὸ ὄνομα³⁰ τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ
 mark or the name of the beast, or the number
 ὀνόματος αὐτοῦ. 18 ³¹Ὡς³² ἡ σοφία ἐστίν. ³³ὁ ἔχων ³⁴ῥτὸν³⁵
 name of its. Here ³⁶wisdom ³⁷is. He who has
 νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ
 understanding let him count the number of the beast: for number
 ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ ³⁸᾿χξς³⁹.
 a man's it is; and its number [is] 666.

14 Καὶ εἶδον, ⁴⁰καὶ ἰδοὺ, ⁴¹ἄρνιον ⁴²ἑστηκό⁴³ ἐπὶ τὸ ὄρος
 And I saw, and behold, [the] Lamb standing upon mount
 Σιών, καὶ μετ' αὐτοῦ ἑκατὸν ⁴⁴τεσσαράκοντα τέσσαρες⁴⁵
 Sion, and with him a hundred [and] forty four
 χιλιάδες, ἔχουσαι τὸ ὄνομα ⁴⁶τοῦ πατρὸς αὐτοῦ γεγραμμένον
 thousand, having the name of his Father written
 ἐπὶ τῶν μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐ-
 on their foreheads. And I heard a voice out of the hea-
 ρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς
 ven as a voice of waters many, and as a voice of thunder
 μεγάλης· καὶ ⁴⁷φωνὴν ἤκουσα⁴⁸ ⁴⁹καθαρωδῶν κιθαριζόντων ἐν
 great: and a voice I heard of harpers harping with
 ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν ⁵⁰ὡς⁵¹ ⁵²ψῆδὴν καινὴν ἐνώ-
 their harps. And they sing as a song new be-
 πιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ⁵³ζώων καὶ
 fore the throne, and before the four living creatures and
 τῶν πρεσβυτέρων· καὶ οὐδεὶς ⁵⁴ἠδύνατο⁵⁵ μαθεῖν τὴν ψῆδὴν,
 the elders. And no one was able to learn the song

he had power to do
 in the sight of the
 beast; saying to them
 that dwell on the
 earth, that they
 should make an image
 to the beast, which
 had the wound by a
 sword, and did live.
 15 And he had power
 to give life unto the
 image of the beast,
 that the image of the
 beast should both
 speak, and cause that
 as many as would not
 worship the image of
 the beast should be
 killed. 16 And he caus-
 eth all, both small and
 great, rich and poor,
 free and bond, to re-
 ceive a mark in their
 right hand, or in their
 foreheads: 17 and
 that no man might
 buy or sell, save he
 that had the mark, or
 the name of the beast,
 or the number of his
 name. 18 Here is wis-
 dom. Let him that
 hath understanding
 count the number of
 the beast: for it is the
 number of a man; and
 his number is six
 hundred threescore
 and six.

XIV. And I looked,
 and, lo, a Lamb stood
 on the mount Sion,
 and with him an hun-
 dred forty and four
 thousand, having his
 Father's name written
 in their foreheads.
 2 And I heard a voice
 from heaven, as the
 voice of many waters,
 and as the voice of a
 great thunder: and I
 heard the voice of
 harpers harping with
 their harps: 3 and
 they sung as it were
 a new song before the
 throne, and before the
 four beasts, and the
 elders: and no man
 could learn that song
 but the hundred and

¹ εἰκόνα L. ² ὅς who LTTAW. ³ μαχαίρης LTTA. ⁴ αὐτῇ (that is, the image) L.
⁵ πνεῦμα δοῦναι W. ⁶ + ἵνα that LTT[A]W. ⁷ ἐάν LTTA. ⁸ προσκυνήσουσιν shall do
 homage T. ⁹ τῇ εἰκόνι GTTW. ¹⁰ — ἵνα (omit that they) LTTAW. ¹¹ δῶσιν they should
 give GLTTAW. ¹² τὸ μέτωπον forehead GLTTAW. ¹³ — καὶ LT[A]. ¹⁴ — ἡ GLTTAW.
¹⁵ τοῦ ὀνόματος of the name L. ¹⁶ — τὸν GLTTAW. ¹⁷ ᾿ ἐστίν IS Tr. ¹⁸ ἑξῆςκόσιοι ἐξήκοντα
 ἑξ six hundred [and] sixty-six LA. ¹⁹ ἰδὼν T. ²⁰ + τὸ the GLTTAW. ²¹ ἑστὸς LTTAW.
²² τεσσαράκοντα τέσσαρες EGW; τεσσαράκοντα τέσσαρες LTTA. ²³ + αὐτὸν καὶ τὸ ὄνομα
 (read his name and the name) GLTTAW. ²⁴ ἡ φωνὴ ἣν ἤκουσα the voice which I heard
 [was] GLTTAW. ²⁵ + ὡς as GLTTAW. ²⁶ — ὡς GLTTA. ²⁷ ἠδύνατο LTTA.

forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.

εἰ·μή αἱ ἑκατὸν ἑσσαράκοντα τέσσαρες^h χιλιάδες, οἱ
except the hundred [and] forty four thousand, who
ἠγοράσμενοι ἀπὸ τῆς γῆς. 4 οὗτοί εἰσιν οἱ μετὰ
have been purchased from the earth. These are they who with
γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι· γὰρ εἰσιν· οὗτοί ^{εἰσιν}
women were not defiled, for virgins they are: these are
οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ἑπάγῃ.^h οὗτοι
they who follow the Lamb whithersoever he may go. These
ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ θεῷ καὶ
were purchased from among men [as] firstfruits to God and
τῷ ἀρνίῳ. 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ^{ἡ δόλος}
to the Lamb: and in their mouth was not found guile;
ἄμωμοι· γὰρ ^{εἰσιν} ἑνώπιον τοῦ θρόνου τοῦ θεοῦ.^h
for blameless they are before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

6 Καὶ εἶδον ἄλλον^h ἄγγελον ἰπτεῶμενον^h ἐν μεσου-
And I saw another angel flying in mid-
ρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι^k
heaven, having [the] glad tidings everlasting to announce [to]
τοὺς ἱκατοικοῦντας^h ἐπὶ τῆς γῆς, καὶ ^{πᾶν} ἔθνος καὶ φυλὴν
those who dwell on the earth, and every nation and tribe
καὶ γλῶσσαν καὶ λαόν, 7 Ἀλέγοντα^h ὅιν^h φωνῇ μεγάλῃ,
and tongue and people, saying with a voice loud,
Φοβήθητε τὸν θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
Fear God, and give to him glory, because is come the hour
τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν
of his judgment; and do homage to him who made the
οὐρανὸν καὶ τὴν γῆν καὶ ^{τὴν} θάλασσαν καὶ τὰς ὑδάτων.
heaven and the earth and sea and fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

8 Καὶ ἄλλος ἄγγελος^h ἠκολούθησεν, λέγων, Ἐπεσεν Ἐπε-
And another angel followed, saying, Is fallen, is
σεν^h Βαβυλὼν^h ἡ πόλις^h ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ
fallen Babylon city the great, because of the wine of the
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα^h ἔθνη.
fury of her fornication she has given to drink all nations.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

9 Καὶ ὁ τρίτος ἄγγελος^h ἠκολούθησεν αὐτοῖς, λέγων ἐν
And a third angel followed them, saying, with
φωνῇ μεγάλῃ, Εἴ τις τὸ θηρίον προσκυνεῖ^h καὶ τὴν
a voice loud, If anyone the beast adores homage to and
εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ,
image its, and receives a mark on his forehead
ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου
or upon his hand, also he shall drink of the wine
τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ
of the fury of God, which is mixed undiluted in the
ποτηριῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ
cup of his wrath, and he shall be tormented in fire and
θειῷ. ἐνώπιον τῶν^h ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ
brimstone, before the holy angels, and before the

^h ἑσσαράκοντα τέσσαρες EGW; ἑσσαράκοντα τέσσαρες LITRA. ^d — εἰσιν (read [are]) LITRA. ^e ὁπάγει he goes LITRA. ^f ψευδὸς falsehood GLITRAW. ^g — γὰρ for LA. ^h — ἐνώπιον τοῦ θρόνου τοῦ θεοῦ GLITRAW. ⁱ [ἄλλον] A. ^j πετόμενον GLITRAW. ^k + ἐπὶ UNTO LITRAW. ^l καθήμενος sit GLITRAW. ^m + ἐπὶ UNTO GLITRAW. ⁿ λέγων GLITRAW. ^o — ἐν (read φωνῇ with a voice) L. ^p + τὴν the GTW. ^q δευτερός ἄγγελος a second angel LITRAW; ἄγ. δευ. T. ^r [ἔπεσεν] A. ^s Βαβυλὼν B. ^t — ἡ πόλις GLITRAW. ^u ἣ which (read πεπ. has given to drink) LITRAW. ^v + τὰ the LITRAW. ^w + ἄλλος another GLITRAW. ^x ἄγγελος τρίτος GLITRAW. ^y προσκυνεῖ τὸ θηρίον GLITRAW. ^z — τῶν LITRA. ^a ἀγγέλων ἁγίων LITRA; — ἁγίων A.

ἀρνιον· 11 καὶ ὁ καπνὸς τοῦ βασιανισμοῦ αὐτῶν ἀναβαίνει
 Lamb. And the smoke of their torment goes up
 εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
 to ages of ages, and they have no respite day and
 νυκτός· οἱ προσκυνοῦντες τὸ θηριον καὶ τὴν εἰκόνα αὐτοῦ, καὶ
 night who do homage to the beast and its image, and
 εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡδε
 If anyone receives the mark of its name. Here [the]
 ὑπομονὴ τῶν ἁγίων ἐστίν· ὥδε οἱ τηροῦντες τὰς ἐν-
 endurance of the saints is, here they who keep the command-
 τολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.
 ments of God and the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι,
 And I heard a voice out of the heaven, saying to me,
 Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες
 Write, Blessed the dead who in [the] Lord die
 ἁπάρτι.· Naί, λέγει τὸ πνεῦμα, ἵνα ἡ ἀναπαύσωνται· ἐκ
 from henceforth. Yea, saith the Spirit, that they may rest from
 τῶν κόπων αὐτῶν· τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
 their labours; and works their follow with them.

14 Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην
 And I saw, and behold, a cloud white, and upon the cloud
 καθήμενος ὅμοιος· νυῖφι ἀνθρώπου, ἔχων ἐπὶ τῆς
 [one] sitting like [the] Son of man, having on
 κεφαλῇ αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέ-
 head his a crown golden, and in his hand a
 πανον ὀξύ. 15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ,
 sickle sharp. And another angel came out of the temple,
 κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης,
 crying with loud voice to him sitting on the cloud,
 Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἦλθεν ῥοσὶ· ἡ
 Send thy sickle and reap; because is come to thee the
 ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ
 hour to reap, because is dried the harvest of the earth. And
 ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ
 put forth he sitting upon the cloud his sickle
 ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
 upon the earth, and was reaped the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ
 And another angel came out of the temple which [is] in the
 οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 καὶ ἄλλος ἄγ-
 heaven, having also he a sickle sharp. And another an-
 γελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ
 gel came out of the altar, having authority over
 πυρός, καὶ ἐφώνησεν κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον
 fire, and he called with a cry loud to him having sickle
 τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγη-
 the sharp, saying, Send thy sickle sharp, and gather
 σον τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
 the bunches of the earth; because are fully ripe grapes

11 and the smoke of their torment ascendeth up, for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes

• εἰς αἰῶνας αἰώνων ἀναβαίνει GLTTAW.

• + ἡ the LTTAW.

• — ὥδε GLTTAW.

• — μοι GLTTAW. • ἀπ' ἁρτι GLA. • ἀναπαύονται they shall rest LTTA; ἀναπαύονται they shall rest w.

• γὰρ for LTTA.

• νύον T.

• τὴν κεφαλὴν LT.

• τοῦ LTTAW.

• τῆς νεφέλης LTTA.

• φωνῇ with a voice LTT.

• — ἰδον T.

• ἐξῆλθεν L.

• — ὁ who (read ἔχων has) LAW.

• + τῆς ἀμπέλου of the vine EGLTAW

• — σοι GLTTAW.

• — ἐξῆλθεν L.

• + ὁ who (read ἔχων has) LAW.

• + τῆς ἀμπέλου of the vine EGLTAW

are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

XV. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God:

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 1 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the testimony in heaven was opened: 6 and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the

αὐτῆς. 19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρυγίησεν τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην. 20 καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, οἳ ἐν αὐταῖς ἐτετέλεσθη ὁ θυμὸς τοῦ θεοῦ.

because in them was completed the fury of God.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ. 3 καὶ ᾄδουσιν τὴν ψῆδὴν ᾠδῆς δούλου τοῦ θεοῦ, καὶ τὴν ψῆδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δι-καίαι καὶ ἀληθινὰ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων. 4 τίς οὐ μὴ φοβηθῇ σε, κύριε, καὶ ᾠδοῦσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος ὅτι πάντα τὰ ἔθνη ἔξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου ὅτι τὰ δικάϊωμά σου ἐφανέρωθσαν.

were manifested.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἠνοιγῇ ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. 6 καὶ ἐξῆλθον οἱ ἐπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι ἑλίνον καθαρὸν καὶ λαμπρόν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς. 7 καὶ ἐν ἐκ τῶν τεσσάρων

* τὸν μέγαν GLTTAW.

γ ἔξωθεν GLTTAW.

* ἶδον T.

b — ἐκ τοῦ χαράγματος

αὐτοῦ GLTTAW. c Μωσέως GLTTAW. d + τοῦ τῆς LTTA.

e ἑθνῶν of nations

GLTTAW. f — σ LTTA.

g δοῦσαι shall glorify LTTAW.

h — ἰδοὺ GLTTAW.

i + αἱ those GLTT[A]W.

k λίθον stone LTR.

l — καὶ GLTTAW.

ζῶων ἔδωκεν τοῖς ἐπτὰ ἀγγέλοις ἐπτὰ φιάλας χρυσᾶς, living creatures gave to the seven angels seven "bowls" golden, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας full of the fury of God, who lives to the ages τῶν αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης of the ages. And "was" filled "the" temple with smoke from the glory τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ καὶ οὐδεὶς ἠδύνατο of God, and from his power: and no one was able εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἐπτὰ πληγαὶ τῶν to enter into the temple until were completed the seven plagues of the ἐπτὰ ἀγγέλων. seven angels.

16 Καὶ ἤκουσα ῥῳνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης And I heard a "voice" loud out of the temple, saying τοῖς ἐπτὰ ἀγγέλοις, Ὑπάγετε, καὶ ἐκχέετε τὰς φιάλας τοῦ to the seven angels, Go, and pour out the bowls of the θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν. fury of God into the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ And "departed" the "first," and poured out his bowl ἐπὶ τὴν γῆν καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς on to the earth; and came a sore, evil and grievous, upon the ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς men who had the mark of the beast, and those τῇ εἰκόνι αὐτοῦ προσκυνῶντας. "to" his "image" "doing" "homage."

3 Καὶ ὁ δεύτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the second angel poured out his bowl into τὴν θάλασσαν καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ the sea; and it became blood, as of [one] dead; and every "soul" ὡσαύτως ἀπέθανεν ἐν τῇ θαλάσσῃ. "living" died in the sea.

4 Καὶ ὁ τρίτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the third angel poured out his bowl into τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγένετο the rivers, and into the fountains of waters; and they became αἷμα. 5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, blood. And I heard the angel of the waters saying, Δίκαιος, κύριε, εἰ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὢσις, ὅτι Righteous, O Lord, art thou, who art and who wast and the holy one, that ταῦτα ἔκρινας· 6 ὅτι αἷμα ἁγίων καὶ προ- these things thou didst judge; because [the] blood of saints and of προ- φητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας ἐπιεῖν ἅξιοι phets they poured out, and blood to them thou didst give to drink; "worthy" γάρ εἰσιν. 7 Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου λέ- "for" they are. And I heard another out of the altar say- ροντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια ing, Yea, Lord God Almighty, true and righteous αἱ κρίσεις σου. [are] thy judgments.

8 Καὶ ὁ τέταρτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ And the fourth angel poured out his bowl upon ἔδυνατο LTTA. ῥῳνῆς μεγάλης LTA. ἐκχέετε LTA. + ἐπτὰ seven GLTTAW. εἰς into LTTAW. ἐπὶ upon LTTAW. προσκυνῶντας τῇ εἰκόνι αὐτοῦ GLTTAW. ἄγγελος LTTAW. ζωῆς (read soul of life) GLTTA. + τὰ the [things] LTTAW. ἄγγελος GLTTAW. εἰς LTTA. ἐγένοντο L. κύριε GLTTAW. καὶ GT; -- καὶ ὁ (read ὅσιος holy) LTTAW. αἷματα bloods T. δέδωκας thou hast given LTTAW. πίν L; πίν TA. γάρ GLTTAW. ἄλλου ἐκ GLTTAW.

four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

²εἰς¹ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ ³μεγάλῃ² ⁴ἀπὸ¹ τοῦ ναοῦ
into the air; and came out a voice ⁵loud from the temple
⁶τοῦ οὐρανοῦ,⁷ ἀπὸ τοῦ θρόνου, λέγουσα, ⁸Γέγονεν. 18 Καὶ
of the heaven, from the throne, saying, It is done. And
⁹ἐγένοντο ¹⁰ᾠφωναὶ καὶ βρονταὶ καὶ ἀστραπαί,¹¹ καὶ σεισμός
there were voices and thunders and lightnings; and earthquakes
¹²ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγέν-
there was a great, such as was not since men
¹³οντο¹⁴ ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτως μέγας. 19 καὶ
were on the earth so mighty an earthquake, so great. And
¹⁵ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν
became the city great into three parts; and the cities of the
¹⁶ἠθνῶν ¹⁷ἐπεσον¹⁸ καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον
nations fell; and Babylon the great was remembered before
¹⁹τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς
God, to give her the cup of the wine of the fury
²⁰δρυγῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἐφυγεν, καὶ ὄρη οὐχ
wrath of his. And every island fled; and mountains no
²¹εὐρέθησαν. 21 καὶ χάλασα μεγάλη ὥς ταλάντια καταβαίνει
were found; and a hail great as of a talent weight comes down
²²ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἔβλασφήμησαν οἱ
out of the heaven upon men; and blasphemed
²³ἄνθρωποι τὸν θεόν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι με-
men God, because of the plague of the hail, for
²⁴γάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
great is its plague exceeding.

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς
And came one of the seven angels of those having the
²ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων ³μοι, Δεῦρο,
seven bowls, and spoke with me, saying to me, Come here,
⁴δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθ-
I will shew thee the sentence of the harlot great, who sits
⁵μένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν· 2 μεθ' ἧς ἐπόρνευ-
upon the waters many; with whom committed for-
⁶σαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου
nication the kings of the earth; and were made drunk with the wine
⁷τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. 3 Καὶ
of her fornication those that dwell on the earth. And
⁸ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα
he carried away me to a wilderness in [the] Spirit; and I saw a woman
⁹καθήμενη ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων¹⁰ βλασφημίας,
sitting upon a beast scarlet, full of names of blasphemy,
¹¹ἔχον¹² κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. 4 καὶ ἡ γυνὴ ἣ
having heads seven and horns ten. And the woman
¹³περιβεβλημένη πορφύρῃ¹⁴ καὶ κόκκινῃ,¹⁵ καὶ¹⁶ κεχρυσωμένη
clothed in purple and scarlet, and decked
¹⁷ἡ χρυσοῦ¹⁸ καὶ λίθω τιμίῃ καὶ μαργαρίταις, ἔχουσα¹⁹ χρυσοῦν
with gold and stone precious and pearls, having a golden
²⁰ποτήριον²¹ ἐν τῇ χειρὶ αὐτῆς, γέμον²² βδελυγμάτων καὶ ἀκαθ-
cup in her hand, full of abominations and of unclean-

vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

XVII. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and

¹ ἐπὶ ὑποὺ GLTTAW.² — μεγάλη LA.³ ἐκ out of LITPA.⁴ — τοῦ οὐρανοῦ

LITPAW.

⁵ ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ GLTTAW.⁶ ἄνθρωπος ἐγένετο MAN WAS

LITPAW.

⁷ ἐπεσον LITPAW.⁸ — μοι GLTTAW.⁹ — τῶν LITPA.¹⁰ οἱ κατοί-

κοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς GLTTAW.

¹¹ εἶδα L.¹² γέμοντα ὀνόματα

LITPAW: γέμοντα τὰ (— τα W) ὀνόματα T W.

¹³ ἔχοντα TA.¹⁴ ἦν WAS GLTTAW.¹⁵ πορ-

φυροῦν GLTTAW.

¹⁶ κόκκινον GLTTAW.¹⁷ [καὶ] A.¹⁸ χρυσοῦ GLAW.¹⁹ ποιή-

ριον χρυσοῦν LITPAW.

²⁰ γέμων T.²¹ ἀκάθαρτα τῆς the unclean things GLTTAW.

filthiness of her fornication: 5 and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall

ἀορητος¹ πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς
ness of her fornication; and upon her forehead
ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ
a name written, Mystery, Babylon the Great, the
μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. 6 Καὶ
mother of the harlots and of the abominations of the earth. And
ἑίδον² τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ
I saw the woman drunk with the blood of the saints, and
ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν
with the blood of the witnesses of Jesus. And I wondered, having seen
αὐτήν, θαῦμα μέγα. 7 Καὶ εἶπεν μοι ὁ ἄγγελος, Ὅτι³
her, with wonder great. And said to me the angel, Why
ἐθαύμασας; ἐγὼ σοὶ ἐρῶ⁴ τὸ μυστήριον τῆς γυναίκος
didst thou wonder? I thee will tell the mystery of the woman,
καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς
and of the beast which carries her, which has the
ἐπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. 8 Ὁ θηρίον δ. εἶδες,
seven heads and the ten horns. [The] beast which thou sawest
ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου,
was, and is not, and is about to come up out of the abyss,
καὶ εἰς ἀπώλειαν ὑπάγειν⁵ καὶ θαυμάσονται⁶ οἱ κατοικοῦντες
and into destruction to go; and shall wonder they who dwell
ἐπὶ τῆς γῆς, ὧν οὐ γεγραπταί⁷ τὰ ὀνόματα ἐπὶ
on the earth, of whom are not written the names in
τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες⁸
the book of life from [the] foundation of [the] world, seeing
τὸ θηρίον ὃ τί⁹ ἦν, καὶ οὐκ ἔστιν, καί περ ἐστίν.¹⁰
the beast which was and not is, and yet is.
9 Ὡς δὲ ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἐπτὰ κεφαλαί, ὅρη.
Here [is] the mind which has wisdom: The seven heads mountains
εἰσὶν ἐπτὰ,¹¹ ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. 10 καὶ βασιλεῖς
are seven, where the woman sits on them. And
ἐπὶ αὐτοῖς ἐπτὰ εἰσὶν οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἐστίν, ὁ
kings seven there are: the five are fallen, and the one is, the
ἄλλος οὐπω ἦλθεν· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ
other not yet is come: and when he shall have come, a little while he must
μεῖναι. 11 καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστιν, καὶ αὐτὸς
remain. And the beast which was, and not is, also he
ὃγδοὺς ἐστίν, καὶ ἐκ τῶν ἐπτὰ ἐστίν, καὶ εἰς ἀπώλειαν
an eighth is, and of the seven is, and into destruction
ὑπάγει. 12 καὶ τὰ δέκα κέρατα αἱ εἶδες, δέκα βασιλεῖς
goes. And the ten horns which thou sawest ten kings
εἰσὶν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς
are, which a kingdom not yet received, but authority as
βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. 13 οὗτοι
kings one hour receive with the beast. These
μῖαν ἰσχυρίαν ἔχουσιν,¹⁴ καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν
one mind have, and the power and the authority
ἑαυτῶν τῷ θηρίῳ ὀδιδώσουσιν. 14 οὗτοι μετὰ τοῦ
of themselves to the beast they shall give up. These with the

¹ εἶδα LITTA. ² Διὰ τί LITTA. ³ ἐρῶ σοὶ LITTA. ⁴ + τὸ The GLTTAW. ⁵ ὑπάγει
goes LAW. ⁶ θαυμασθήσονται L. ⁷ οὐκ ἐγγράφητο was not written L. ⁸ τὸ ὄνομα
(read the name is not written) LITTA. ⁹ βλέπόντων GLTTAW. ¹⁰ ὅτι (read that it
was) GLTTAW. ¹¹ καὶ παύσονται and shall be present GLTTAW. ¹² ἐπὶ ὅρη εἰσὶν GLTTA.
S — καὶ GLTTAW. ¹³ οὗτος this Tr. ¹⁴ οὐκ not L. ¹⁵ ἀλλὰ LITTAW. ¹⁶ ἔχουσιν γνώμην G.
S — τὴν LITTA. ¹⁷ αὐτῶν (read their authority) LITTAW. ¹⁸ δίδωσιν they give
GLTTAW.

ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι
 Lamb war will make, and the Lamb will overcome them; because
 κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων· καὶ οἱ
 Lord of lords he is and King of kings: and those that [are]
 μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 15 Καὶ ῥέγει
 with him, called, and chosen, and faithful. And he says
 μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
 to me, The waters which thou sawest, where the harlot sits, ^{peoples} and
 ὄχλοι εἰσὶν, καὶ ἔθνη καὶ γλῶσσαι. 16 καὶ τὰ δέκα κέρατα
^{multitudes} are, and nations and tongues. And the ten horns

ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
 which thou sawest upon the beast, these shall hate the harlot,
 καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς
 and desolate shall make her and naked, and
 σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.
^{lesh} ^{her} ^{shall} eat, and ^{her} ^{shall} burn with fire;
 17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν
 for God gave to their hearts to do
 γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν
^{mind} ^{his}, and to do one mind, and to give
 βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι ^{τελεσθῇ} τὰ ῥήματα
^{kingdom} ^{their to the beast}, until should be fulfilled the sayings
 τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες, ἐστὶν ἡ πόλις ἡ
 of God. And the woman whom thou sawest is the ^{city}
 μεγάλη, ἣ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
^{great}, which has kingship over the kings of the earth.

18 Καὶ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ
 And after these things I saw an angel descending out of
 τοῦ οὐρανοῦ, ἔχοντα ἱξουσίαν μεγάλην· καὶ ἡ γῆ ἐφω-
 the heaven, having authority great: and the earth was enlight-
 τίσθη ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ
 ened with his glory. And he cried mightily with a ^{voice}
 μεγάλῃ, λέγων, Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ
^{loud}, saying, Is fallen, is fallen Babylon the great, and
 ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύ-
 is become a habitation of demons, and a hold of every ^{spi-}
 ματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ
 rit ^{unclean}, and a hold of every ^{bird} ^{unclean} and
 μεμισσημένου· 3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορ-
^{hated}: because of the wine of the fury ^{forni-}
 νείας αὐτῆς πέπωκεν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς
 cation of her have drunk all the nations; and the kings
 τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς
 of the earth with her did commit fornication, and the merchants of the
 γῆς ἐκ τῆς δυνάμεως τοῦ στέρηνους αὐτῆς ἐπλούτησαν.
 earth through the power of her luxury were enriched.
 4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν,
 And I heard another voice out of the heaven, saying,
 Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συκοινωνήσητε
 Come ye out of her, my people, that ye may not have fellowship

make war with the
 Lamb, and the Lamb
 shall overcome them:
 for he is Lord of lords,
 and King of kings:
 and they that are with
 him are called, and
 chosen, and faithful.
 15 And he saith unto
 me, The waters which
 thou sawest, where
 the whore sitteth,
 are peoples, and mul-
 titudes, and nations,
 and tongues. 16 And
 the ten horns which
 thou sawest upon the
 beast, these shall hate
 the whore, and shall
 make her desolate and
 naked, and shall eat
 her flesh, and burn
 her with fire. 17 For
 God hath put in their
 hearts to fulfil his
 will, and to agree,
 and give their king-
 dom unto the beast,
 until the words of
 God shall be fulfilled.
 18 And the woman
 which thou sawest is
 that great city, which
 reigneth over the
 kings of the earth.

XVIII. And after
 these things I saw
 another angel come
 down from heaven,
 having great power;
 and the earth was
 lightened with his
 glory. 2 And he cried
 mightily with a strong
 voice, saying, Babylon
 the great is fallen, is
 fallen, and is become
 the habitation of dev-
 ils, and the hold
 of every foul spirit,
 and a cage of every
 unclean and hateful
 bird. 3 For all na-
 tions have drunk of
 the wine of the wrath
 of her fornication,
 and the kings of the
 earth have committed
 fornication with her,
 and the merchants of
 the earth are waxed
 rich through the abun-
 dance of her deli-
 cacies. 4 And I heard
 another voice from
 heaven, saying, Come
 out of her, my people,

ἢ εἶπεν L. ἢ καὶ and GLTTAW. ἢ — ἐν (read πυρὶ with fire) T[A]. — καὶ ποι-
 ῆσαι μίαν γνώμην L.; καὶ ποιῆσαι γνώμην μίαν G[A]. ἢ τελεσθήσονται (shall be fulfilled)
 οἱ λόγοι GLTTAW. ἢ — καὶ LTTAW. ἢ + ἄλλον (read another angel) GLTTAW.
 ἢ ἐν (ἐν) Δ) ἰσχυρῇ φωνῇ with a strong voice GLTTAW. ἢ — ἐπεσεν T[A]. ἢ δαιμονίων
 LTTAW. ἢ + καὶ μεμισσημένου and hated (spirit) L. ἢ — τοῦ οἴνου L[T]A. ἢ πέπω-
 καν LTW; πέπωκαν have fallen (read ἐκ by) Tr; πέπ[ω]σαν A. ἢ ἐξέλθετε TTTAW;
 Ἐξέλθε Come thou L. ἢ ὁ λαός μου ἐξ αὐτῆς T. ἢ συν- T.

καὶ σῖτον, καὶ κτηνῇ, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν,
and wheat, and cattle, and sheep, and of horses, and of chariots,
καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. 14 καὶ ἡ ὀψώρα τῆς
and of slaves, and souls of men. And the ripe fruits of the
(lit. of bodies)

ἐπιθυμίας τῆς ψυχῆς σου¹ ἀπῆλθεν² ἀπὸ σοῦ, καὶ πάντα τὰ
desire of thy soul are departed from thee, and all the
λιπαρὰ καὶ ἑτα³ λαμπρὰ ἀπῆλθεν⁴ ἀπὸ σοῦ, καὶ οὐκ ἐτι⁵
fat things and the bright things are departed from thee, and any more
(lit. no more)

οὐ μὴ εὐρήσῃς αὐτά.⁶ 15 οἱ ἔμποροι τούτων οἱ
in no wise shouldst thou find them. The merchants of these things, who

πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ
were enriched from her, from afar shall stand because of

τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,
the fear of her torment, weeping and mourning,

16 καὶ λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περι-
and saying, Woe, woe, the city great, which [was] cloth-

βεβλημένη βύσσινον⁷ καὶ πορφυροῦν καὶ κόκκινον,⁸ καὶ
ed with fine linen and purple and scarlet, and

κεχρυσωμένη⁹ ἐν λίθῳ τιμίῳ καὶ μαργαρί-
decked with gold and stone precious and pearls
(lit. gilded)

ταις¹⁰ 17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ
for in one hour was made desolate so great wealth. And

πᾶς κυβερνήτης, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος,¹¹ καὶ
every steersman, and all in ships the company, and

ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν
sailors, and as many as trade by sea, afar off

ἔστησαν, 18 καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώ-
stood, and cried, seeing the smoke burn-

σεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
ing of her, saying, What [city is] like to the city great?

19 καὶ ἔβαλον¹² χουὲν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον¹³
And they cast dust upon their heads, and cried,

κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ
weeping and mourning, saying, Woe, woe, the city

μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ
great, in which were enriched all who had ships in the

θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώ-
sea through her costliness for in one hour she was made

θη. 20 Εὐφραίνου ἐπ' αὐτήν, οὐρανέ, καὶ οἱ ἅγιοι ἀπό-
desolate. Rejoice over her, O heaven, and [ye] holy apo-

στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ
stles and [ye] prophets; for did judge God your judgment upon

αὐτῆς. 21 Καὶ ἤρην εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον¹⁴
her. And took up one angel strong a stone, as a millstone

μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμή-
great, and cast [it] into the sea, saying, Thus with

ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ
violence shall be cast down Babylon the great city, and not at all

and wheat, and beasts,
and sheep, and horses,
and chariots, and
slaves, and souls of
men. 14 And the
fruits that thy
soul lusted after are
departed from thee,
and all things which
were dainty and good-
ly are departed from
thee, and thou shalt
find them no more at
all. 15 The merchants
of these things, which
were made rich by
her, shall stand afar
off for the fear of her
torment, weeping and
wailing, 16 and say-
ing, Alas, alas, that
great city, that was
clothed in fine linen,
and purple, and scar-
let, and decked with
gold, and precious
stones, and pearls! 17
for in one hour so
great riches is come to
nought. And every
shipmaster, and all
the company in ships,
and sailors, and as
many as trade by sea,
stood afar off, 18 and
cried when they saw
the smoke of her burn-
ing, saying, What city
is like unto this great
city! 19 And they
cast dust on their
heads, and cried,
weeping and wailing,
saying, Alas, alas, that
great city, wherein
were made rich all that
had ships in the sea by
reason of her costli-
ness! for in one hour
is she made desolate.
20 Rejoice over her,
thou heaven, and ye
holy apostles and
prophets; for God hath
avenged you on her.
21 And a mighty an-
gel took up a stone
like a great millstone,
and cast it into the
sea, saying, Thus with
violence shall that
great city Babylon
be thrown down, and
shall be found no more

¹ σου τῆς ἐπιθυμίας τῆς ψυχῆς LITTAW.

² ἀπώλετο are destroyed W.

³ [τὰ] A.

⁴ ἀπώλετο (-λοντο T) are destroyed GLITTAW.

⁵ — οὐκ ἐτι T.

⁶ αὐτὰ οὐ μὴ εὐρή-
σουσιν (shall they find) (εὐρήσιν W) LAW; οὐ μὴ αὐτὰ εὐρήσουσιν Ttr.

⁷ βύσσινον and κόκκινον transposed L.

⁸ — ἐν (read [with]) LTr[A].

⁹ — καὶ LITTAW.

¹⁰ μαργαρίτη pearl LITTAW.

¹¹ πᾶς ὁ ἐπὶ τόπον πλέων every one who sails to [any] place

¹² χρυσίῳ GLITTAW.

¹³ GLITTAW.

¹⁴ ἔκραζαν LTrA.

¹⁵ βλέποντες GLITTAW.

¹⁶ + ταύτην (read this great)

¹⁷ city) L.

¹⁸ ἔβαλον L; [ἐπ]έβαλον A.

¹⁹ ἔκραζαν LA.

²⁰ + τὰ LITTAW.

²¹ αὐτῇ GLITTAW

²² + καὶ οἱ (read [ye] saints and [ye] apostles) GLITTAW. ²³ μύλινον LA.

at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

εὐρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρισδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου οὐ μὴ ἔφανῃ^α ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι. ὅτι^β οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ^γ φαρμακείᾳ σου ἐπλά- νηθησαν πάντα τὰ ἔθνη. 24 καὶ ἐν αὐτῇ^δ αἷμα^ε προφη- τῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς. earth.

19 *Καὶ^α μετὰ ταῦτα ἤκουσα^ι φωνὴν ὄχλου And after these things I heard a²voice³ of a⁴multitude

XIX. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of

πολλοῦ μεγάλῃν^α ἐν τῇ οὐρανῷ, λέγοντος, Ἁλληλουῖα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ^β καὶ ἡ δύναμις κυρίου^γ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις κυρίου τῷ θεῷ ἡμῶν. 2. ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ. ὅτι ἐκρίνεν τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθείρεν τὴν γῆν^δ for he judged the^εharlot^ζ great, who corrupted the earth ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς^η χειρὸς αὐτῆς. 3 Καὶ δεύτερον εἶρκαν, Ἁλλη-^θ of^ι his at^κ her hand. And a second time they said, Halle-^{λουῖα}· Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. 4 Καὶ ἔπεσαν^λ οἱ πρεσβύτεροι οἱ εἰκοσι καὶ τέσ-^μ ages. And fell down the^ν elders^ξ and^ο twenty^π and^ρ σαρες, καὶ τὰ ὀτέσσαρα^σ ζῶα, καὶ προσεκύνησαν τῷ^θ θεῷ τῷ καθμένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν. Ἁλλη-^υ God who sits on the throne, saying, Amen, Halle-^{λουῖα}· 5 Καὶ φωνὴ^φ ἐκ^ψ τοῦ θρόνου ἐξηλθεν λέγουσα, Αἰνεῖτε τὸν θεόν^χ ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ^ψ οἱ φοβούμενοι αὐτὸν^ψ καὶ^ω οἱ μικροὶ καὶ οἱ μεγάλοι. 6 Καὶ ἤκουσα ὡς φωνὴν^ω him, both the small and the great. And I heard as a voice ὄχλου πολλοῦ, καὶ ὡς^ω φωνὴν ὑδάτων πολλῶν, καὶ ὡς^ω of a²multitude³ great, and as a voice of⁴waters⁵ many, and as

* φάνη LT. α — ἐν (read σοι upon thee) L[A]. β — οἱ L. γ φαρμακεία TA. δ αἷματα bloods GTW. ε — καὶ GLTTAW. ζ — ὡς as EGLTTAW. η μεγίστην ὄχλου πολλοῦ GLTTA.
 θ λεγόντων GLTTAW. ι — καὶ ἡ τιμὴ GLTTAW. κ τοῦ θεοῦ ἡμῶν of our God GLTTAW.
 λ — τῆς GLTTAW. μ ἔπεσον EG. ν — καὶ GTTAW; εἰκοσι τέσσαρες πρεσβύτεροι L.
 ο τέσσαρα LTTA. π τῷ θρόνῳ GLTTAW. ρ ἀπὸ from LTTAW. σ τῷ θεῷ LTTAW.
 τ — καὶ T[TA]. θ — καὶ GLTTAW. ψ — ὡς L.

φωνὴν βροντῶν ἰσχυρῶν, *λέγοντας, " Ἀλληλούϊα· ὅτι ἡ βασι-
 λεύουσι κύριος ὁ θεός ὁ παντοκράτωρ. 7 χαίρωμεν καὶ
 ἡγαλλιώμεθα, καὶ ὁ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ
 γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 Καὶ
 ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον *καθαρὸν καὶ
 λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστιν τῶν
 ἁγίων. 9 Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ
 δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι,
 Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσιν τοῦ θεοῦ. 10 Καὶ ἔπεσον
 ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει
 μοι, "Ορα μὴ σύνδουλό σου εἰμι καὶ τῶν ἀδελ-
 φῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ
 προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα
 τῆς προφητείας. For the testimony of Jesus is the spirit

of prophecy.

11 Καὶ εἶδον τὸν οὐρανὸν ἄνεμωμένον, καὶ ἰδοὺ, ἵππος
 λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, *καλούμενος πιστός·
 καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. 12 οἱ
 δὲ ὀφθαλμοὶ αὐτοῦ ὥς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν
 αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς
 οἶδεν εἰ μὴ αὐτός· 13 καὶ περιβεβλημένος ἱμάτιον ἑβρα-
 μένον· αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ
 θεοῦ. 14 Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ
 ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρὸν.
 15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἔκπορεύεται ῥομφαία ὀξεῖα,
 ἵνα ἐν αὐτῇ ῥπαράσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμαίνει
 τὰ ἔθνη· καὶ αὐτὸς ποιμαίνει τὰ ἔθνη· καὶ αὐτὸς ποιμαίνει

mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should

* λέγοντων ELTTRW; λέγοντες GA. † ἡμῶν (read our God) GTTRW. ‡ ἡγαλλιώμεν LITTA. § δώσωμεν shall give LA. ¶ λαμπρόν καὶ (— καὶ LITTA) καθαρὸν GLITTA. b τῶν ἁγίων ἐστὶν LITTA. c + οἱ LAW. d τοῦ θεοῦ εἰσιν LITTA. e ἔπεσα LITTAW. f — τοῦ LITTAW. g ἡνεωγμένον LITTA. h πιστὸς καλούμενος Tr; [καλούμενος] πιστὸς A. i — ὥς TT[A]. k + [ὀνόματα γεγραμμένα, καὶ] names written and A. l περιρρεα- μένον sprinkled round T. m κέκληται LITTAW. n + τὰ which [are] EGI[A]W. o — καὶ LITTAW. p πατάξῃ GLITTAW.

smite the nations :
and he shall rule
them with a rod of
iron : and he treadeth
the winepress of the
fierceness and wrath of
Almighty God. 16 And
he hath on his ves-
ture and on his thigh
a name written, KING
OF KINGS, AND
LORD OF LORDS.

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ την ληνὸν τοῦ
them with ^{rod} ^{an} ^{iron}; and he treads the press of the
οἴνου τοῦ θυμοῦ ^{καὶ} τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκρά-
wine of the fury and of the wrath of God the Almighty.
τορος. 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ
And he has upon [his] garment and upon his thigh
^{τὸ} ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος
the name written, King of kings and Lord
κυρίων.
of lords.

17 And I saw an angel
standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

17 Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῇ ἡλίῳ· καὶ
And I saw one angel standing in the sun; and
ἔκραξεν ^{φωνῇ} μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς
he cried with a ^{voice} ^{loud}, saying to all the ^{birds} which
^{πετωμένοις} ἐν μεσουρανήματι, Δεῦτε ^{καὶ} συναγάσθε ^{εἰς}
fly in mid-heaven, Come and gather yourselves to
τὸ δεῖπνον τοῦ μεγάλου ^{θεοῦ}, 18 ἵνα φάγητε σάρκας βα-
the supper of the great God, that ye may eat flesh of
σιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν,
kings, and flesh of chief captains, and flesh of strong [men],
καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, ^{καὶ}
and flesh of horses and of those who sit on them, and
σάρκας πάντων, ἐλευθέρων ^{καὶ} δούλων, καὶ μικρῶν ^{καὶ}
flesh of all, free and bond, and small and
μεγάλων.
great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

19 Καὶ ^{εἶδον} τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς,
And I saw the beast, and the kings of the earth,
καὶ τὰ στρατεύματα ^{αὐτῶν} ^{συνηγμένα} ποιῆσαι ^{πολέ-}
and ^{armies} ^{their} gathered together to make
μον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ
war with him who sits on the horse, and with
στρατεύματος αὐτοῦ. 20 καὶ ἐπιάσθη τὸ θηρίον, καὶ ^{μετὰ}
^{army} ^{his}. And was taken the beast, and with
τούτου ὁ ^{ψευδοπροφήτης} ὁ ποιήσας τὰ σημεῖα ἐνώπιον
him the false prophet who wrought the signs before
αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ
him, by which he misled those who received the mark of the
θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
beast, and those who do homage to his image. Alive
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς ^{τὴν} ^{καίονμένην}
were cast the two into the lake of fire which burns
ἐν ^{στῶ} ^{θείῳ}. 21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
with brimstone; and the rest were killed with the
ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ^{ἑκπο-}
sword of him who sits on the horse, [the sword] which goes
ῥενομένη ^{ἐκ} τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορ-
forth out of his mouth; and all the birds were
τάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
filled with their flesh.

⁹ — καὶ GLTTra. ² — τὸ (read a name) GLTTraW. ^{*} + ἐν in (a loud voice) T[Δ].
¹ πετωμένοις GLTTraW. ² συναγάσθε GLTTraW. ³ τὸ μέγα τοῦ (read the great supper of) GLTTraW. ⁴ αὐτοῦς LITra. ⁵ + τε both (free) GLTTraW. ⁶ + τε both (small) w.
αἶδον T. ⁷ αὐτοῦ its L. ⁸ + τὸν LITraW. ⁹ + [οἱ] those A. ¹⁰ μετ' αὐτοῦ ὁ LITra; ὁ μετ' αὐτοῦ GW. ¹¹ τῆς καίοντης LITra. ¹² — τῷ GLTTraW. ¹³ ἐξελεύσθη
came forth GLTTraW.

20 Καὶ ἑίδον¹ ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
 And I saw an angel descending out of the heaven,
 ἔχοντα τὴν κλεῖδα² τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ
 having the key of the abyss, and a chain great in
 τὴν χεῖρα αὐτοῦ. 2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν
 his hand. And he laid hold of the dragon, the serpent
 τὸν ἀρχαῖον,³ ὃς ἐστίν⁴ διάβολος καὶ⁵ σατανᾶς, καὶ ἔδησεν
 ancient, who is [the] devil and Satan, and bound
 αὐτὸν χίλια ἔτη, 3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον, καὶ
 him a thousand years, and cast him into the abyss, and
 ἔκλεισεν αὐτόν,⁶ καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ
 shut him [up], and sealed over him, that not
 ὀπλανῇ⁷ Ἡ⁸ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια
 'he should mislead the nations longer, until were completed the thousand
 ἔτη. 4 καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι⁹ μικρὸν
 years; and after these things he must be loosed a little
 χρόνον.
 time.

4 Καὶ ἑίδον¹ θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα
 And I saw thrones; and they sat upon them, and judgment
 ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ
 was given to them; and the souls of those beheaded on account of
 τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ
 the testimony of Jesus, and on account of the word of God, and
 οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ,² οὐτε³ τὴν εἰκόνα⁴ αὐτοῦ,
 those who did not do homage to the beast, nor his image,
 καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον· αὐτῶν,⁵ καὶ ἐπὶ
 and did not receive the mark upon their forehead, and upon
 τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ⁶ χριστοῦ
 their hand; and they lived and reigned with Christ
 ἡ⁷ τὰ χίλια ἔτη· 5 οἱ δὲ⁸ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν
 the thousand years: but the rest of the dead not lived again
 ἕως⁹ τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις
 till may have been completed the thousand years. This [is] the resurrection
 ἡ πρώτη. 6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀνα-
 first. Blessed and holy he who has part in the resur-
 στάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος¹⁰ οὐκ ἔχει
 rection first: over these the death second has no
 ἐξουσίαν, ὅλλ¹¹ ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
 authority; but they shall be priests of God and of the Christ,
 καὶ ἐβασιλεύουσιν¹² μετ' αὐτοῦ¹³ χίλια ἔτη. 7 Καὶ ὅταν τε-
 and shall reign with him a thousand years. And when may
 λεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ σατανᾶς ἐκ τῆς
 have been completed the thousand years, will be loosed Satan out of
 φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ
 prison his, and will go out to mislead the nations which [are]
 ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν¹⁴ Μαγῶγ,
 in the four corners of the earth, Gog and Magog, to

XX. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to

¹ ἑίδον T. ² κλεῖν GLTTfaw. ³ ὁ ὄφιν ὁ ἀρχαῖος LITra. ⁴ ὃς ἐστίν ὁ which is the T.
⁵ καὶ ὁ LITra. ⁶ αὐτὸν GLTTfaw. ⁷ πλανᾶ O. ⁸ ἔτι τὰ ἔθνη GLTTfaw. ⁹ καὶ
 LITra. ¹⁰ λυθῆναι αὐτὸν LA. ¹¹ τὸ θηρίον GLTTfaw. ¹² οὐδὲ LITra. ¹³ τῇ εἰκόνι EG.
¹⁴ αὐτῶν (read [their]) GLTTfaw. ¹⁵ + τοῦ the EGLTTfaw. ¹⁶ τὰ (read a thou-
 sand) LITra. ¹⁷ + καὶ (read and the rest) Tr. ¹⁸ — δὲ but LITra. ¹⁹ ἐξῆσαν ἀχρι
 lived till LITra. ²⁰ δεύτερος θάνατος GLTTfaw. ²¹ ἀλλὰ Trfaw. ²² βασιλεύουσιν A.
²³ + τὰ the (thousand) Tr[A]. ²⁴ — τὸν L[Tr]A.

gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

συναγαγεῖν αὐτοὺς εἰς^h πόλεμον, ὧν ὁ ἀριθμὸςⁱ ὡς
to gather together them unto war, of whom the number [is] as
ἡ ἄμμος τῆς θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς
the sand of the sea. And they went up upon the breadth of the
γῆς, καὶ ἐκύκλωσαν^h τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν
earth, and encircled the camp of the saints, and the
πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ^l ἀπὸ τοῦ θεοῦ ἐκ
city beloved: and came down fire from God out of
τοῦ οὐρανοῦ,^h καὶ κατέφαγεν αὐτούς· 10 καὶ ὁ διάβολος ὁ
the heaven and devoured them: and the devil who
πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ^m
misleads them was cast into the lake of fire and
θείου, ὅπουⁿ τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ^h
of brimstone, where [are] the beast and the false prophet; and
βασανισθῆσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
they shall be tormented day and night for the ages of the
αἰώνων.

ages.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

11 Καὶ εἶδον θρόνον^h λευκὸν μέγαν,^h καὶ τὸν καθήμενον
And I saw a throne white great and him who sits
ἐπ' αὐτοῦ,^h οὗ ἀπὸ προσώπου^h ἔφυγεν ἡ γῆ καὶ ὁ οὐ-
on it, whose from face fled the earth and the hea-
ρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς
ven, and place was not found for them. And I saw the
νεκρούς,^h μικροὺς καὶ μεγάλους.^h ἑστῶτας ἐνώπιον τοῦ θεοῦ,^h
dead, small and great, standing before God,
καὶ βιβλία^h ἠνεψύχθησαν· καὶ βιβλίον ἄλλο^h ἠνεψύχθη,^h
and books were opened; and book another was opened,
ὃ ἐστίν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν
which is [that] of life. And were judged the dead out of the things
γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.
written in the books according to their works.
13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς,^h καὶ ὁ
And gave up the sea the in it dead, and
θάνατος καὶ ὁ ᾄδης ἔδωκαν^h τοὺς ἐν αὐτοῖς νεκρούς,^h καὶ ἐ-
death and hades gave up the in them dead; and they
κρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος
were judged each according to their works: and death
καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν
and hades were cast into the lake of fire. This is
ὁ δεύτερος θάνατος.^h 15 καὶ εἴ τις οὐχ εὐρίθη ἐν τῇ
the second death. And if anyone was not found in the
βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ
book of life written, he was cast into the lake

πυρός.

of fire.

XXI. And I saw a new heaven and a new earth: for the first

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ
And I saw a heaven new and earth a new; for the

^h + τὸν LITTAU. ⁱ + αὐτῶν of them GLTTAW. ^h ἐκύκλωσαν LTAU. ⁱ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ G; — ἀπὸ τοῦ θεοῦ LTAU. ^m + τοῦ T. ⁿ + καὶ both GLTTAW. ^o μέγαν λευκόν GLTTAW. ^p ἐπάνω Tr. ^q αὐτόν GT. ^r + τοῦ (read from the face of whom) LITTAU. ^s τοὺς μεγάλους καὶ τοὺς μικροὺς the great and the small LITTAU. ^t τοῦ θρόνου the throne GLTTAW. ^u ἠνοίχθησαν GLTTAW. ^v ἄλλο βιβλίον GLTTAW. ^w ἠνοίχθη LITTAU. ^x νεκρούς τοὺς ἐν αὐτῇ dead which [were] in it GLTTAW. ^y ἔδωκεν L. ^z νεκρούς τοὺς ἐν αὐτοῖς dead which [were] in them GLTTAW. ^a ὁ θάνατος ὁ δεύτερος ἐστίν GLTAU; ὁ δεύτερος θάνατός ἐστιν Tr. ^b + , ἡ λίμνη τοῦ πυρός the lake of fire LITTAU.

πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ⁴παρήλθεν,¹¹ καὶ ἡ θά-
first heaven and the first earth were passed away, and the
λάσσα οὐκ ἔστιν ἔτι.
sea ²no ¹is longer.

2 Καὶ ἐγὼ Ἰωάννης¹¹ εἶδον¹¹ τὴν πόλιν τὴν ἁγίαν¹¹, Ἱερ-
And I John saw the ²city ¹holy, ²Jer-
ουσαλὴμ καινή¹¹, καταβαίνουσαν ²ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐ-
new, coming down from God out of hea-
ρανοῦ,¹¹ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ
ven, prepared as a bride adorned for husband
αὐτῆς. 3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ,¹¹
her. And I heard a ²voice ¹great out of the heaven,
λεγοῦσης, Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,
saying, Behold, the tabernacle of God [is] with men,

καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαοὶ¹¹ αὐτοῦ ἔσονται,
and he shall tabernacle with them, and they ²peoples ¹his ¹shall be,
καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν¹¹ ἰεὸς αὐτῶν.¹¹ 4 καὶ ἔξα-
and ¹himself ¹God shall be with them their God. And ²shall
λείψει ¹ὁ θεὸς¹¹ πᾶν δάκρυον ²ἀπὸ¹¹ τῶν ὀφθαλμῶν αὐτῶν,
²wipe ¹away ¹God every tear from their eyes;
καὶ ὁ¹¹ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ,
and death shall be no longer, nor mourning, nor crying,
οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι¹¹ τὰ πρῶτα ἀπῆλθον.¹¹
nor distress ²any ¹shall be longer, because the former things are passed away.
(lit. not)

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου,¹¹ Ἰδοὺ, καινὰ
And said he who sits on the throne, Lo, new
πάντα ποιῶ.¹¹ Καὶ λέγει μοι,¹¹ Γράψον· ὅτι οὗτοι οἱ λόγοι
all things I make. And he says to me, Write, because these words
ἀληθινοὶ καὶ πιστοὶ¹¹ εἰσιν. 6 Καὶ εἶπέν μοι, ὦ Γέγονεν.¹¹ ἐγὼ
true and faithful are. And he said to me, It is done. I
εἶμι¹¹ τὸ Ἀ¹¹ καὶ τὸ Ω,¹¹ ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ
am the A and the Ω, the beginning and the end. I to him that
διψῶντι δώσω ²ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
thirsts will give of the fountain of the water of life gratuitously.

7 ὁ νικῶν κληρονομήσει πάντα,¹¹ καὶ ἔσομαι αὐτῷ θεός,
He that overcomes shall inherit all things, and I will be to him God,
καὶ αὐτὸς ἔσται μοι ὁ υἱός. 8 ¹δειλοῖς δὲ¹¹ καὶ ἀπίστοις¹¹ εἰ
and he shall be to me son: but to [the] fearful, and unbelieving,
καὶ ἰβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ ¹φαρμακεῦσιν¹¹
and abominable, and murderers, and fornicators, and sorcerers,
καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς ²ψευδέσιν,¹¹ τὸ μέρος αὐτῶν
and idolaters, and all liars, their part
ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστίν
[is] in the lake which burns with fire and brimstone; which is [the]
¹δεύτερος θάνατος.¹¹
second death.

heaven and the first
earth were passed a-
way; and there was
no more sea.

2 And I John saw
the holy city, new
Jerusalem, coming
down from God out
of heaven, prepared as
a bride adorned for
her husband. 3 And I
heard a great voice
out of heaven saying,
Behold, the tabernacle
of God is with men,
and he will dwell with
them, and they shall
be his people, and God
himself shall be with
them, and be their
God. 4 And God shall
wipe away all tears
from their eyes; and
there shall be no more
death, neither sorrow,
nor crying, neither
shall there be any
more pain: for the
former things are
passed away. 5 And
he that sat upon the
throne said, Behold, I
make all things new.
And he said unto me,
Write: for these words
are true and faithful.
6 And he said unto me,
It is done. I am Alpha
and Omega, the be-
ginning and the end.
I will give unto him
that is athirst of the
fountain of the water
of life freely. 7 He
that overcometh shall
inherit all things; and
I will be his God, and
he shall be my son.
8 But the fearful, and
unbelieving, and the
abominable, and murder-
ers, and whoremongers,
and idolaters, and all
liars, shall have their
part in the lake
which burneth with
fire and brimstone:
which is the second
death.

¹ ἀπῆλθον GW; ἀπῆλθαν LITRA. ² ἐγὼ Ἰωάννης GLITRAW. ³ εἶδον I saw placed after
καὶ ἡ θάλασσα GLITRAW; after ἁγίαν A. ⁴ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ GLITRAW. ⁵ θρόνου
throne LTA. ⁶ λαὸς people GW. ⁷ μετ' αὐτῶν ἔσται GLITRAW. ⁸ ὁ θεὸς αὐτῶν
TT; αὐτῶν θεός LAW. ⁹ ὁ θεός (read) ἐξαλείψει he shall wipe away GTT[A]W.
¹⁰ ἐκ LITRA. ¹¹ ὁ T. ¹² ὅτι LITRA. ¹³ ἀπῆλθαν LITRA; ἀπῆλθεν W. ¹⁴ τῷ
θρόνῳ GLITRAW. ¹⁵ ποιῶ πάντα LITRAW. ¹⁶ μοι LITRAW. ¹⁷ πιστοὶ καὶ ἀληθινοὶ
GLITRAW. ¹⁸ Γέγοναν They are done LITRAW; Γέγονα [ν] (read) Γέγονα ἐγὼ I am become) A.
¹⁹ εἶμι (read [am] T)[A]. ²⁰ ἄλφα Alpha LITRAW. ²¹ ὁ L. ²² + αὐτῷ to him T[A]W.
²³ ταῦτα these things GLITRAW. ²⁴ ὁ LITRAW. ²⁵ τοῖς (the) δὲ δειλοῖς GLITRAW.
²⁶ + καὶ ἁμαρτωλοῖς and sinners W. ²⁷ φαρμακοὺς GLITRAW. ²⁸ ψεύστας L. ²⁹ ὁ
θάνατος ὁ δεύτερος GLITRAW.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: 12 and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the children of Israel: 13 on the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the an-

9 Καὶ ἦλθεν ἑπρὸς με¹ εἰς² τῶν ἑπτὰ ἀγγέλων τῶν ἔχον-
And came to me one of the seven angels which had
των τὰς ἑπτὰ φιάλας τὰς γεμούσας³ τῶν ἑπτὰ πληγῶν τῶν
the seven bowls full of the seven plagues
ἰσχύων, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω
last, and spoke with me, saying, Come hither, I will shew
σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.⁴ 10 Καὶ ἀπήνεγκέν
thee the bride Lamb's the wife. And he carried away
με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν
me in [the] Spirit to a mountain great and high, and shewed
μοι τὴν πόλιν τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλήμ, κατα-
me the city great, the holy Jerusalem, de-
βαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, 11 ἔχουσαν τὴν
ascending out of the heaven from God, having the
δόξαν τοῦ θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμι-
glory of God, and her radiance [was] like a stone most pre-
(lit. her luminary)
τάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· 12 ἔχουσαν τε⁵
cious, as a stone jasper crystal-like; having also
τείχος μέγα καὶ ὑψηλόν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ
a wall great and high; having gates twelve, and at
τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμ-
the gates angels twelve, and names inscrib-
μένα, ἃ ἔστιν τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ·
ed, which are [those] of the twelve tribes of the sons of Israel.
13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς ἀπὸ βορρᾶ
On [the] east gates three; on [the] north
πυλῶνες τρεῖς ἀπὸ νότου πυλῶνες τρεῖς ἀπὸ
gates three; on [the] south gates three, on [the]
δυσμοῦ πυλῶνες τρεῖς. 14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον⁶
west gates three. And the wall of the city having
θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα
foundations twelve, and in them names of the twelve
ἀποστόλων τοῦ ἀρνίου. 15 καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν⁷
apostles of the Lamb. And he speaking with me had
κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυ-
a reed golden, that he might measure the city, and
λῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. 16 καὶ ἡ πόλις τετράγωνος
gates its, and its wall. And the city four-square
κεῖται, καὶ τὸ μήκος αὐτῆς ὅσοῦτόν ἐστιν ὅσον καὶ τὸ
lies, and its length so much is as also the
πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων⁸
breadth. And he measured the city with the reed— furlongs
δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς
twelve thousand; the length and the breadth and the height of it
ἴσα ἐστίν. 17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
equal are. And he measured its wall, a hundred [and]
ἑτεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ ἐστίν
forty four cubits, measure a man's, which is,

¹ — πρὸς με GLTTAW. ² + ἐκ of (the) LTTA. ³ — τὰς W; τῶν γεμόντων which [angels] were full LTTA. ⁴ — τὴν γυναῖκα τοῦ ἀρνίου LTTAW. ⁵ ἐπὶ LTTAW. ⁶ — τὴν μεγάλην (read the holy city) GLTTAW. ⁷ — καὶ GLTTAW. ⁸ ἔχουσα (omit also) GLTTAW. ⁹ ἔχουσα GLTTA. ¹⁰ — καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα L. ¹¹ τοὺς πυλῶνας Tr. ¹² + τὰ ὀνόματα the names LTTA. ¹³ — τῶν (read of [the]) LTTAW. ¹⁴ ἀπὸ LTTAW. ¹⁵ ἀνατολῶν GW. ¹⁶ + καὶ and LTTAW. ¹⁷ ἔχων TTA. ¹⁸ ἐπ' αὐτῶν δώδεκα on them twelve GLTTAW. ¹⁹ + μέτρον a measure GLTTA. ²⁰ — ὅσοῦτόν ἐστιν (read [is]) GLTTAW. ²¹ — καὶ TTTA. ²² σταδίων EGLTTA. ²³ ἑτεσερά-κοντα τεσσάρων LT; ἑτεσσαράκοντα τεσσάρων (τεσσα- A) EAW.

ἀγγέλου. 18 καὶ ἦν¹ ἡ ²ἐνδόμησις³ τοῦ τείχους αὐτῆς
[the] angel's. And ⁴was⁵ the ⁶structure⁷ of its wall
ἵασπις⁸ καὶ ἡ πόλις χρυσίον καθαρόν, ὁμοία⁹ ὑάλφ καθαρῷ.
jasper; and the city gold pure, like glass pure:

19 ¹⁰καὶ¹¹ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ
and the foundations of the wall of the city with every stone

τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος ἵασπις¹² ὁ
¹³precious [were] adorned: the ¹⁴foundation ¹⁵first, jasper; the

δεύτερος σάπφειρος¹⁶ ὁ τρίτος ¹⁷χαλκηδών¹⁸ ὁ τέταρτος σμά-
second, sapphire; the third, chalcedony; the fourth, eme-
ραγδος¹⁹ 20 ὁ πέμπτος ²⁰σαρδόνυξ²¹ ὁ ἕκτος ²²ρσάρδιος²³ ὁ
rald; the fifth, sardonyx; the sixth, sardius; the

ἕβδομος χρυσόλιθος²⁴ ὁ ὄγδοος βήρυλλος²⁵ ὁ ἑννατος²⁶ τοπά-
seventh, chrysolite; the eighth, beryl; the ninth, to-
ζιον²⁷ ὁ δέκατος ²⁸χρυσόπρασος²⁹ ὁ ἑνδέκατος ὑάκινθος³⁰ ὁ
paz; the tenth, chrysoprasus; the eleventh, jacinth; the

δωδέκατος ἀμέθυστος³¹. 21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα
twelfth, amethyst. And the twelve gates, twelve

μαργαρίται³² ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς
pearls; ³³respectively ³⁴one ³⁵each of the gates was of one

μαργαρίτου³⁶ καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρόν, ὡς
pearl; and the street of the city gold pure, as

ἵαλος ³⁷διαφανής³⁸. 22 Καὶ ναὸν οὐκ εἶδον³⁹ ἐν αὐτῇ⁴⁰ ὁ γὰρ
glass transparent. And temple no I saw in it; for the

κύριος ὁ θεὸς ὁ παντοκράτωρ⁴¹ ναὸς αὐτῆς ἐστίν, καὶ τὸ
Lord God Almighty its temple is, and the

ἀρνίον. 23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς
Lamb. And the city no need has of the sun, nor of the

σελήνης, ἵνα φαίνωσιν⁴² ἐν⁴³ αὐτῇ⁴⁴ ἡ γὰρ δόξα τοῦ θεοῦ ἐφώ-
moon, that they should shine in it; for the glory of God en-
τισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. 24 καὶ ⁴⁵τὰ
lightened it, and the lamp of it [is] the Lamb. And the

ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν⁴⁶ καὶ
nations of the saved in its light shall walk; and

οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν⁴⁷ καὶ τὴν τιμὴν⁴⁸ αὐτῶν
the kings of the earth bring glory and honour their

εἰς αὐτήν. 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας⁴⁹
unto it. And its gates not at all shall be shut by day;

νύξ γὰρ οὐκ ἔσται ἐκεῖ. 26 καὶ οἴσουσιν τὴν δόξαν καὶ
night for no shall be there. And they shall bring the glory and

τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ μὴ εἰσελθῇ εἰς
the honour of the nations unto it. And in no wise may enter into

αὐτὴν πᾶν ⁵⁰κοινοῦν⁵¹ καὶ ⁵²ποιοῦν⁵³ βδέλυγμα καὶ ψευ-
it anything defiling, and practising abomination and a

δος⁵⁴ εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ
lie; but those who are written in the book of life of the

ἀρνίου.
Lamb.

22 Καὶ ἔδειξέν μοι ⁵⁵καθαρόν⁵⁶ ποταμὸν ⁵⁷ὑδάτος ζωῆς,
And he shewed me pure a river of water of life, clear as

gel. 18 And the build-
ing of the wall of it
was of jasper; and the
city was pure gold,
like unto clear glass.

19 And the founda-
tions of the wall of the
city were garnished
with all manner of
precious stones. The
first foundation was
jasper; the second,

sapphire; the third,
a chalcedony; the
fourth, an emerald;

20 the fifth, sardonyx;
the sixth, sardius; the
seventh chrysolite;

the eighth, beryl; the
ninth, a topaz; the
tenth, a chrysoprasus;

the eleventh, a jacinth;
the twelfth, an ame-
thyst. 21 And the
twelve gates were
twelve pearls; every
several gate was of
one pearl; and the
street of the city was
pure gold, as it were
transparent glass.

22 And I saw no tem-
ple therein: for the
Lord God Almighty
and the Lamb are the
temple of it. 23 And
the city had no need
of the sun, neither of
the moon, to shine in
it: for the glory of
God did lighten it,

and the Lamb is the
light thereof. 24 And
the nations of them
which are saved shall
walk in the light of
it: and the kings of
the earth do bring their
glory and honour into
it. 25 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 26 And they
shall bring the glory
and honour of the na-
tions into it. 27 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

28 And the kings of
the earth do bring their
glory and honour into
it. 29 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 30 And they
shall bring the glory
and honour of the na-
tions into it. 31 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

29 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 30 And they
shall bring the glory
and honour of the na-
tions into it. 31 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

32 And they shall bring
the glory and honour of
the nations into it. 33
And there shall in no
wise enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

34 And the kings of
the earth do bring their
glory and honour into
it. 35 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 36 And they
shall bring the glory
and honour of the na-
tions into it. 37 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

38 And the kings of
the earth do bring their
glory and honour into
it. 39 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 40 And they
shall bring the glory
and honour of the na-
tions into it. 41 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

42 And the kings of
the earth do bring their
glory and honour into
it. 43 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 44 And they
shall bring the glory
and honour of the na-
tions into it. 45 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

46 And the kings of
the earth do bring their
glory and honour into
it. 47 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 48 And they
shall bring the glory
and honour of the na-
tions into it. 49 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

50 And the kings of
the earth do bring their
glory and honour into
it. 51 And the gates
of it shall not be shut
at all by day: for
there shall be no night
there. 52 And they
shall bring the glory
and honour of the na-
tions into it. 53 And
there shall in no wise
enter into it any
thing that defileth,
neither whatsoever
worketh abomination,
or maketh a lie: but
they which are written
in the Lamb's book of
life.

¹ — ἦν (read [was]) I.T.A. ² ἐνδόμησις T.T.R. ³ ὁμοιον L.T.T.R.A.W. ⁴ — καὶ L.T.A. ⁵ χαλ-
κεδών T. ⁶ σαρδόνυξ L. ⁷ σάρδιον L.T.T.R.A.W. ⁸ ἑννατος E.G.W. ⁹ χρυσόπρασον L.
διανγής GLT.T.R.A.W. ¹⁰ + ὁ L.T.A.W. ¹¹ — ἐν (read αὐτῇ for it) GLT.T.R.A.W. ¹² περι-
πατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς the nations shall walk by means of its light
GLT.T.R.A.W. ¹³ — τὴν W; — καὶ τὴν τιμὴν L.T.T.R.A. ¹⁴ κοινὸν common GLT.T.R.A.W. ¹⁵ (+ ὁ
he who T.T.R.) ποιοῦν ([he who] L.A.W.) practises L.T.T.R.A.W. ¹⁶ — καθαρὸν GLT.T.R.A.W.

crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, *was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.* 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 and they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

λαμπρόν ὡς κρύσταλλον, ἔκπορευόμενον ἐκ τοῦ θρόνου τοῦ
bright as crystal, going forth out of the throne
θεοῦ καὶ τοῦ ἀρνίου. 2 ἐν μέσῳ τῆς πλατείας αὐτῆς; καὶ τοῦ
of God and of the Lamb. In the midst of its street, and of the
ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ἕξυλον ζωῆς, ποιοῦν
river, on this side and on that side, [the] tree of life, producing
καρπὸν δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδοῖδον τὸν
fruits twelve, month each yielding
καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ἕξυλου εἰς θεραπείαν τῶν
fruit its; and the leaves of the tree for healing of the
ἐθνῶν. 3 Καὶ πᾶν ἔκατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος
nations. And any curse not shall be longer; and the throne
(i.e. every)
τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ
of God and of the Lamb in it shall be; and his bondmen
λατρεύσουσιν αὐτῷ· 4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ
shall serve him, and they shall see his face; and
τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ ἔσται
his name on their foreheads [is]. And night no shall be
ἡκεῖ· καὶ ἡ χρεία οὐκ ἔχουσιν· ἡ λύχνου καὶ φωτὸς ἡλίου,
there, and need no they have of a lamp and of light of [the] sun,
ὅτι κύριος ὁ θεὸς φωτίζει αὐτούς· καὶ βασιλεύσουσιν
because [the] Lord God enlightens them, and they shall reign
εἰς τοὺς αἰῶνας τῶν αἰώνων.
to the ages of the ages.

6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί·
And he said to me, These words [are] faithful and true;

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of this book: for the time is at hand. 11 He that is unjust,

καὶ ὁ κύριος ὁ θεὸς τῶν ἁγίων· προφητῶν ἀπέστειλεν τὸν
and [the] Lord God of the holy prophets sent
ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γε-
angel his to shew his bondmen the things which must come
νέσθαι ἐν τάχει. 7 Ἰδοὺ, ἔρχομαι ταχύ. μακάριος ὁ
to pass soon. Behold, I am coming quickly. Blessed [is] he who
τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. 8 Καὶ
keeps the words of the prophecy of this book. And
ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων·
I John [was] he who [was] seeing these things and hearing.
καὶ ὅτε ἤκουσα καὶ ἔβλεψα ἔπεσα προσκυνῆσαι ἔμπροσθεν
And when I heard and saw I fell down to do homage before
τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. 9 καὶ
the feet of the angel who [was] shewing me these things. And
λέγει μοι, Ὁρα μὴ σύνδουλος σου γάρ εἰμι, καὶ
he says to me, See [thou do it] not: fellowbondman of these for I am, and
τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς
of thy brethren the prophets, and of those who keep the
λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκυνήσον. 10 Καὶ
words of this book: to God do homage. And
λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ
he says to me, Seal not the words of the prophecy
βιβλίου τούτου· ὅτι ὁ καιρὸς ἔγγυς ἐστίν. 11 ὁ ἀδι-
book of this; because the time near is. He that is un-

^b ἐκεῖθεν LTT^{aw}. ^c ποιῶν T. ^d μῆναν L. ^e — ἕνα GLTT^{aw}. ^f ἀποδοῖδον TTT^a.
^g κατὰθεμα GLTT^{aw}. ^h ἐτι longer GLTT^{aw}. ⁱ οὐχ ἔχουσιν they shall have no (οὐκ
ἔχουσιν TT) χρεῖαν LTT^{aw}; οὐ χρεῖα G. ^k + φωτὸς of light LTT^a. ^l — ἡλίου W.
^m φωτειῇ (φωτισεῖ L) ἐπ' shall enlighten GLTT^{aw}. ⁿ + ὁ the LTT^a. ^o πνευμάτων τῶν
spirits of the GLTT^{aw}. ^p + καὶ and GLTT^{aw}. ^q καλῶ LTT^{aw}. ^r ἀκούων καὶ βλέπων
ταῦτα GLTT^{aw}; βλέπων καὶ ἀκούων ταῦτα T. ^s ἔβλεπον W. ^t ἔπεσον EG. ^u δεικνύ-
ντος T. ^v — γάρ GLTT^{aw}. ^w — ὅτι GLTT^{aw} ^x + γάρ for (the time) LTT^{aw}.

κῶν ἀδικησάτω ἔτι· καὶ τὸ ῥυπῶν¹ ῥυπώσατω¹
 righteous let him be unrighteous still; and he that is filthy let him be filthy
 ἔτι· καὶ ὁ δίκαιος ἁδικαιωθήτω¹ ἔτι· καὶ ὁ ἅγιος
 still; and he that [is] righteous let him be righteous still; and he that [is] holy
 ἁγιασθήτω ἔτι. 12 ^bΚαὶ¹ ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ
 let him be sanctified still. And, behold, I am coming quickly, and
 μισθός μου μετ' ἐμοῦ, ἀποδοῦναι· ἐκάστω ὡς τὸ ἔργον αὐτοῦ
 reward my with me, to render to each as work his
 ἔσται. 13 ἐγὼ εἰμι¹ τὸ ^aΑ¹ καὶ τὸ ^Ω,¹ Ἐκκλή¹ καὶ τέλος,
 shall be. I am the A and the Ω, [the] beginning and end,
 ὁ πρῶτος καὶ ὁ ἔσχατος. 14 Μακάριοι οἱ ^bποιούν-
 the first and the last. Blessed [are] they that do
 τες τὰς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ
 his commandments, that shall be their authority to the
 ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.
 tree of life, and by the gates they should go in to the city.
 15 Ἐξ¹ ὧδὲ¹ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
 But without [are] the dogs, and the sorcerers, and the fornicators, and
 οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ^hὁ ¹φιλῶν καὶ
 the murderers, and the idolaters, and everyone that loves and
 ποιεῖν¹ ψεῦδος.
 practises a lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι
 I Jesus sent mine angel to testify
 ὑμῖν ταῦτα ^mἐπὶ¹ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ
 to you these things in the assemblies. I am the root and
 τὸ γένος τοῦ¹ ^oΔαβὶδ, ὁ ἀστήρ ὁ λαμπρὸς καὶ ὁ ὀρθρι-
 the offspring of David, the star bright and morn-
 νός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔλθέ.
 ing. And the Spirit and the bride say, Come.
 καὶ ὁ ἀκούων εἰπάτω, Ἔλθέ. καὶ ὁ διψῶν ἐλθέτω,
 And he that hears let him say, Come. And he that thirsts let him come;
 καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.
 and he that wills, let him take the water of life gratuitously.

18 ^wΣυμμαρτυροῦμαι γὰρ παντὶ ^aἀκούοντι τοὺς λόγους
 For I jointly testify to everyone hearing the words
 τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ^rἐπιτιθῇ πρὸς
 of the prophecy of this book, If anyone should add to
 ταῦτα, ²ἐπιθήσει ^aὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γε-
 these things, shall add God unto him the plagues which are
 γραμμέναι ἐν ^{aa}βιβλίῳ τούτῳ· 19 καὶ ἐάν τις ^{ba}ἀφαιρῇ¹
 written in this book. And if anyone should take
 ἀπὸ τῶν λόγων ^{ca}βιβλίου τῆς προφητείας ταύτης, ^{da}ἀφαιρῇ¹
 from the words of [the] book of this prophecy, shall take
 σεί¹ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ ^{ca}βιβλίου τῆς ζωῆς, καὶ
 away God his part from [the] book of life, and

let him be unjust still; and he which is filthy, let him be filthy still; and he that is right-
 eous, let him be right-
 eous still: and he
 that is holy, let him
 be holy still. 12 And,
 behold, I come quick-
 ly; and my reward is
 with me, to give every
 man according as his
 work shall be. 13 I
 am Alpha and Omega,
 the beginning and the
 end, the first and the
 last. 14 Blessed are
 they that do his com-
 mandments, that they
 may have right to the
 tree of life, and may
 enter in through the
 gates into the city.
 15 For without are
 dogs, and sorcerers,
 and whoremongers,
 and murderers, and
 idolaters, and whoso-
 ever loveth and mak-
 eth a lie.

16 I Jesus have sent
 mine angel to testify
 unto you these things
 in the churches. I am
 the root and the off-
 spring of David, and
 the bright and morn-
 ing star. 17 And the
 Spirit and the bride
 say, Come. And let
 him that heareth say,
 Come. And let him
 that is athirst come,
 And whosoever will,
 let him take the water
 of life freely.

18 For I testify un-
 to every man that
 heareth the words of
 the prophecy of this
 book, If any man shall
 add unto these things,
 God shall add unto
 him the plagues that
 are written in this
 book: 19 and if any
 man shall take a-
 way from the words
 of the book of this
 prophecy, God shall
 take away his part
 out of the book of life,

τὸ ῥυπαρὸς the filthy [one] GLTTAW. ῥυπανθήτω LTTA; ῥυπαρευθήτω GW. δικαι-
 στήνην ποιησάτω let him practise righteousness GLTTAW. ^b — καὶ GLTTAW. ^c ἐστίν
 αὐτοῦ (read his work is) LTTA. ^d — εἰμι (read [am]) GLTTAW. ^e ἄλφα Alpha LTTAW.
 ὁ L. ^g ὁ — (ὁ I[A]) πρῶτος καὶ ὁ — (ὁ I[A]) ἔσχατος, (+ ἡ the GLTA) ἀρχὴ καὶ (+ τὸ the
 GLTA) τέλος GLTTA. ^h πλύνοντες τὰς στολὰς αὐτῶν wash their robes LTTA. ⁱ — δὲ
 but GLTTAW. ^k — ὁ (read loving and practising) LTTAW. ^l ποιῶν καὶ φιλῶν T.
^m — ἐπὶ (read τὰς to the) W; ἐν L. ⁿ — τοῦ GLTTAW. ^o Δαυεὶδ LTTA; Δαυὶδ GW.
^p — καὶ GTTAW. ^q ὁ πρωῒνος the morning GLTTAW. ^r ἔρχου GLTTAW. ^s ἐρχέσθω
 GLTTAW. ^t — καὶ GLTTAW. ^v λαβέτω GLTTAW. ^w Μαρτυρῶ ἐγὼ I testify GLTTAW.
^x + τῷ who (hears) GLTTAW. ^y ἐπιθῇ ἐπ' αὐτά GLTTAW. ^z ἐπ' αὐτὸν ὁ θεὸς T;
^{aa} + τῷ GLTTAW. ^{ba} ἀφέλῃ GLTTAW. ^{ca} τοῦ βιβλίου GLTTAW. ^{da} ἀφελεῖ GLTTAW.

and out of the holy city, and from the things which are written in this book.

^fἐκ¹ τῆς πόλεως τῆς ἁγίας, ^εκαὶ¹¹ τῶν γεγραμμένων
out of the ^acity ¹holy, and of those who are written
ἐν ^hβιβλίῳ τούτῳ.
in ^abook ¹this.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ.
^aSays ¹he ^awho ^atestifies ^athese ^athings, Yea, I am coming quickly.
¹Ἀμήν. ¹Ναί,¹¹ ἔρχου, κύριε Ἰησοῦ.
Amen; yea, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

21 Ἡ χάρις τοῦ κυρίου ἡμῶν¹ Ἰησοῦ ¹Χριστοῦ¹¹ μετὰ
The grace of our Lord Jesus Christ [be] with
^mπάντων¹ ⁿὑμῶν.¹ ^o ^pἈμήν.¹ ^q
^aall ¹you. Amen.

^f — ἐκ L[TrA]. ^ε — καὶ (read τῶν which) GLTTTrAW. ^h + τῷ GLTTTrAW. ¹ — Ναὶ GLTTTrAW; (join Amen with quickly ETr). ^h — ἡμῶν (read of the Lord) GLTTTrAW.
¹ — χριστοῦ LTTTrA. ^m — πάντων TrA. ⁿ — ὑμῶν GLTTTrAW. ^o + τῶν ἁγίων the saints GTrAW. ^p — Ἀμήν GLTTTrA. ^q + ἀποκάλυψις Ἰωάννου Revelation of John A.

Greek-English Lexicon

TO THE

New Testament

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT
WITH A COMPLETE INDEX TO THE SYNONYMS

BY

GEORGE RICKER BERRY, PH.D.

OF THE UNIVERSITY OF CHICAGO AND COLGATE UNIVERSITY
DEPARTMENT OF SEMITIC LANGUAGES

EDITOR OF

THE INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT

INTRODUCTION TO NEW TESTAMENT LEXICON

AS a result of their wide experience as sellers of text-books of all kinds, extending over many years, the publishers have become aware that clergymen, theological students, and New Testament students generally, possess the conviction that none of the smaller New Testament Lexicons is entirely satisfactory. There are several essential and entirely practical features, not embodied in any of the smaller New Testament Lexicons, which should be incorporated in a work intended to fulfill all necessary requirements. It is with the definite intention of supplying this need that the publishers have undertaken the preparation of this new Lexicon. It aims to retain all the desirable features of the best small Lexicons in use, and also to present the several additional points demanded, while keeping within the compass of a volume of convenient size.

This Lexicon endeavors to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons. The fact has been remembered that in nine cases out of ten the object in consulting a Lexicon is to refer quickly to the standard meanings of a word, rather than to study an exhaustive treatment of it. Hence, while every clergyman would like to possess one of the larger New Testament Lexicons, he still needs the small one for convenience in ordinary use. So it is assumed that this small New Testament Lexicon will be needed both for use independently, and also by those who have one of the larger Lexicons. It is hoped that in this volume the publishers' intention has been realized of producing a volume that better than any other so far published will serve this purpose quickly and well.

— It may be desirable to point out a few features which have been made prominent. It will be at once apparent that some of these are not ordinarily found in the smaller New Testament Lexicons:

The inflection of nouns, adjectives, and verbs has been indicated with all the fullness which was considered practically necessary. In nouns, the

ending of the genitive case has regularly been given, being omitted only with indeclinable nouns. The article indicating the gender regularly follows the genitive ending. Other cases have been given only rarely, when they are irregular or peculiar. In adjectives, the endings of the nominative have been given. In verbs, a different form for the present tense, such as a contracted form, has regularly been given, and ordinarily the ending of the future. The endings of the other tenses have only been given in some special cases when they are peculiar, or irregular. Of course the inflection in general has considered only the forms occurring in the New Testament; it is only rarely that classical forms not occurring in the New Testament have been given, since they would be of little practical value in ordinary New Testament study.

The hyphen, to separate the parts of compound words, has been used with considerable freedom, but in general accordance with the following principles. It has been used of course to separate the parts of words which are actually compounded of the two or more portions which appear in the word. Words derived from a compound word would not usually have the hyphen, but sometimes it has been inserted, especially when otherwise the derivation would not be obvious. So, too, the hyphen has been used with derivatives of a compound word, in cases where the original compound word does not occur in the New Testament, as otherwise the character of the word would not appear. The hyphen has also been used in many cases where the compound word is slightly changed in form from the parts of which it is composed, where this variation is not very great. Such a wide use of the hyphen has been for the purpose of increasing the practical value of this feature.

The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment.

The Index to the Synonyms includes all the nouns treated in the Lexicon proper, as well as those in the Synonyms, and this double treatment will always be found to be expressly indicated by its appropriate sign.

Some indications of the history of a word will surely be serviceable to the average student. Consequently, the words whose first known occurrence is in the Septuagint, in the Apocrypha, and in the New Testament, are indicated by

the respective abbreviations at the end of the articles. Where the usage is in doubt, no indication has been given. The material for this has been drawn chiefly from Thayer. The other classifications which Thayer gives, it was thought would not be of sufficient practical use to the average student to be incorporated.

In the case of words from foreign languages, the language has been indicated in every instance, except with a part of the proper names, chiefly from the Hebrew, where the origin would be readily inferred. It has been the aim to make this feature accurate and up to date. In this matter, considerable help has been received from E. Kautzsch, *Grammatik des Biblisch-Aramäischen*.

The grammatical references given are to the three grammars which are probably in the most common use, viz.: S. G. Green, *Handbook to the Grammar of the Greek Testament*, Revised and Improved Edition; G. B. Winer, *A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J. H. Thayer; and Alexander Buttman, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer. These have been indicated respectively by the abbreviations Gr., Wi., and Bu., the references in the first two being by sections, in the last, for convenience, by pages.

The usual custom has been followed of making the received text, the so-called *Textus Receptus*, the basis of this Lexicon, except that sometimes another accentuation has been adopted, which seemed preferable. All the variations of any importance of the text of Westcott and Hort have been given. This does not include all the minor variations in spelling and accentuation. It was thought that to indicate the variants of other editors would occupy more space than it would be profitable to give. For the same reason no mention has been made of variant readings of the *Textus Receptus* itself.

The asterisk * at the end of many articles indicates that all the passages in which the word occurs in the New Testament have been given.

Besides other works which have already been mentioned, much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie.

The New Testament books have been indicated by the shortest abbreviations that would be easily intelligible. It is thought that they will be understood without explanation. The list of other abbreviations which is here added includes only those which might not be recognized without express indication.

ABBREVIATIONS

Ap. = Apocrypha (of the Old Testament).	O. T. = Old Testament.
A. V. = Authorized Version.	Rec. = Textus Receptus.
Bu. = Alexander Buttman (<i>Grammar of New Testament Greek</i>).	R. V. = Revised Version.
dim. = diminutive.	S. = Septuagint.
fig. = figurative.	sc. = namely, to wit.
Gr. = S. G. Green (<i>Handbook to the Grammar of the Greek Testament</i>).	sq. = following.
i.e. = that is.	W. H. = Westcott and Hort (<i>The New Testament in the Original Greek</i>).
lit. = literally.	Wi. = G. B. Winer (<i>Grammar of the Idiom of the New Testament</i>).
met. = metaphorically.	- hyphen, see Introduction.
mrg. = margin.	* indicates that all the passages in which a word occurs in the New Testament have been given.
N. T. = New Testament.	
orig. = originally.	

Concerning the abbreviations for the Books of the New Testament, see last paragraph of Introduction.

GREEK-ENGLISH NEW TESTAMENT LEXICON

Α, α, ἄλφα, alpha, α, the first letter. Numerally, α' = 1; α = 1000. For α in composition, see Gr. § 147b, c. Fig., τὸ Α, or τὸ Ἄλφα (W. H.), the first principle of all things; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11 (W. H. omit), xxii. 13.*
Ἀαρών (Heb.), *Aaron*, Lu. i. 5; Ac. vii. 40; Heb. v. 4, vii. 11, ix. 4.*
Ἀβδδόν, δ (Heb. "destruction"), *Abaddon*, Rev. ix. 11. (S.)*
ἀβαρής, ἐς (from βάρος), *without weight*; hence, *not burdensome*, 2 Cor. xi. 9.*
Ἀββᾶ, or Ἀββᾶ (W. H.), (Aram.), *Father!* only as an invocation, Mar. xiv. 36; Ro. viii. 15; Gal. iv. 6. (N. T.)*
Ἀβελ, δ (W. H. Ἀβελ), (Heb.), *Abel*, Mat. xxiii. 35; Lu. xi. 51; Heb. xi. 4, xii. 24.*
Ἀβιά, δ (Heb.), *Abia* or *Abijah*, the king, Mat. i. 7; the priest, Lu. i. 5.*
Ἀβιάθαρ, δ (Heb.), *Abiathar*, Mar. ii. 26.*
Ἀβιληνή, ἡς, ἡ, Abilene, a district between Lebanon and Hermon towards Phœnicia, named from Abila, its chief city, Lu. iii. 1.*
Ἀβιούδ, δ (Heb.), *Abiud*, Mat. i. 13.*
Ἀβραάμ, δ (Heb.), *Abraham*, Mat. i. 1, 2; Ro. iv. 1, 2, 3.
ἄβυσσος, ov, ἡ (originally adj. *bottomless*), *abyss*, Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11, x. 17, xvii. 8, xx. 1, 3.*
Ἀγαβος, ov, δ, Agabus, Ac. xi. 28, xxi. 10.*

ἀγαθο-εργέω, ὦ (or ἀγαθουργέω), *to be beneficent*, 1 Tim. vi. 18; Ac. xiv. 17 (W. H.). (N. T.)*
ἀγαθο-ποιέω, ὦ, (1) *to do good to*, acc. of pers., Lu. vi. 33; **(2)** *to act well*, 1 Pet. ii. 15, 20. (S.)
ἀγαθο-ποιεῖν, as, ἡ, well-doing, in sense (2) of preceding, 1 Pet. iv. 19. (N. T.)*
ἀγαθο-ποιός, ου, δ (originally adj.), *well-doer*, 1 Pet. ii. 14.*
ἀγαθός, ἡ, δν (κρείσσων, κράτιστος), *good* in general, in various senses, in itself or its effects, physically or morally, used of both persons and things, Mat. vii. 18; Lu. vi. 45; 1 Pet. ii. 18; Phil. i. 6. τὸ ἀγαθόν, *the Good*, Mat. xix. 17 (W. H.); τὰ ἀγαθὰ, *goods, wealth, blessings*, Lu. i. 53; Ro. x. 15.
ἀγαθωσύνη, ἡς, ἡ, goodness, 2 Th. i. 11. (S.) *Syn.*: ἀγαθωσύνη emphasizes the *zeal for goodness*; χρηστότης, *kindness, benignity*.
ἀγαλλίασις, εως, ἡ, exultation, gladness, Lu. i. 14, 44. (S.)
ἀγαλλιᾶν, ὦ, αἶσω, to leap for joy; hence, *exult, rejoice*; generally deponent. Followed by *ἡ* (subj.), Jn. viii. 56; ἐπὶ (dat.), Lu. i. 47; or ἐν (dat.), Jn. v. 35. (S.)
ἄ-γαμος, ov, adj., unmarried, 1 Cor. vii. 8, 11, 32, 34.*
ἄγανακτέω, ὦ, ἥσω, to be indignant, angry. With περὶ (gen.), Mat. xx. 24; or ὅτι, Lu. xiii. 14.
ἀγανάκτησις, εως, ἡ, indignation, 2 Cor. vii. 11.*
ἀγαπάω, ὦ, ἥσω, to love, Lu. vii. 47; *to wish well to*, Mat. v.

43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 1 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem; φιλέω, the love of the feelings, warm instinctive affection.
ἀγάπη, ἡς, ἡ, love, benevolence. Object with εἰς, ἐν, or genitive, Gr. § 269, Wi. § 30a, Bu. 329. ἀγάπαι (Ju. 12), *love-feasts*. (S.)
ἀγαπητός, ἡ, δν, beloved, Mat. iii. 17.
Ἄγαρ, ἡ (W. H. Ἄγαρ), (Heb.), *Hagar*, Gal. iv. 24, 25 (W. H.).*
ἀγγαρεύω, σω (from the Persian), *to impress into the public service*; hence, *to compel to perform any service*, Mat. v. 41, xxvii. 32; Mar. xv. 21.*
ἄγγεῖον, ov, τό, vessel, utensil, Mat. xiii. 48 (Rec.), xxv. 4.*
ἄγγελία, as, ἡ, message, 1 Jn. i. 5 (W. H.), iii. 11.*
ἄγγελος, ov, δ, messenger, Mat. xi. 10; spec. of God's messengers to men, *angel*, Mat. iv. 6. So of fallen spirits, Ju. 6. "Angel of a church" (Rev. i. 20, ii., iii.), either messenger, or elder, or an angel who watches over the church.
ἄγγος, εος, τό, vessel, Mat. xiii. 48 (W. H.).*
ἄγε, interj. (properly impv. of ἀγω), *come now!* Ja. iv. 13, v. 1.*
ἀγέλη, ἡς, ἡ, a flock or herd, Mat. viii. 30.
ἀ-γενεα-λόγητος, ov, adj., of unrecorded genealogy, Heb. vii. 3. (N. T.)*

ἀ-γενής, ἐς (from γένος), low-born, base, 1 Cor. i. 28.*

ἀγιαῖα, σω (from ἅγιος), to set apart from common use. Hence, to hallow, or regard with religious reverence, Mat. vi. 9; to consecrate to religious service, whether persons or things, Mat. xxiii. 17; Jn. xvii. 19; to cleanse for such consecration, Heb. ix. 13; so to purify, sanctify, 1 Cor. vi. 11. οἱ ἀγιαζόμενοι, those who are being sanctified; οἱ ἡγιασμένοι, those who are sanctified, Ac. xxi. 32.

ἀγιασμός, οὗ, ὁ, sanctification, holiness, 1 Cor. i. 30; 1 Th. iv. 7. (S.)

ἅγιος, α, ov, hallowed, worthy of veneration, holy, consecrated, whether persons, places, or things. οἱ ἅγιοι, "the Saints"; τὸ ἅγιον, the Temple; τὰ ἅγια, the Sanctuary; ἅγια ἄλυσον, the Holy of Holies; πνεῦμα ἅγιον, the Holy Spirit. Syn.: see Trench, § lxxxviii.

ἁγιότης, τῆτος, ἡ, holiness, Heb. xii. 10; 2 Cor. i. 12 (W. H.). (Ap.)*

ἁγιωσύνη, ης, ἡ, holiness, Ro. i. 4; 2 Cor. vii. 1; 1 Th. iii. 13. (S.)*

ἁγκάλῃ, ης, ἡ, the (curve of the) arm, Lu. ii. 28.*

ἁγκίστρον, ου, τό, fishhook, Mat. xvii. 27.*

ἁγκυρα, ας, ἡ, an anchor, Ac. xxvii. 29, 30, 40; Heb. vi. 19.

ἄ-γναφος, ου, adj., unfulfilled, undressed, Mat. ix. 16; Mar. ii. 21. (N. T.)*

ἀγγελία, ας, ἡ, purity, 1 Tim. iv. 12, v. 2.*

ἀγνίζω, σω, to cleanse, purify; ceremonially, Jn. xi. 55; morally, Ja. iv. 8.

ἀγνισμός, οὗ, ὁ, ceremonial purification, Ac. xxi. 26.*

ἀ-γνοία, ὦ, ἡ, ὡς (see γινώσκω), (1) not to know, to be ignorant, 1 Tim. i. 13; ἀγνοῶν, ignorant; ἀγνοούμενος, unknown, Gal. i. 22; ignored, disregarded, 1 Cor. xiv. 38 (W. H.); (2) not to understand, Mar. ix. 32; Lu. ix. 45.

ἀγνόημα, ατος, τό, a sin of ignorance, error, Heb. ix. 7.* Syn.: see Trench, § lxxvi.

ἄγνοια, ας, ἡ, ignorance, Ac. iii.

17, xvii. 30; Ep. iv. 18; 1 Pet. i. 14.*

ἀγνός, ἡ, ὅν, pure, 2 Cor. vii. 11; chaste, Tit. ii. 5. Syn.: see ἅγιος.

ἀγνότης, τῆτος, ἡ, purity, 2 Cor. vi. 6, xi. 3 (W. H.).*

ἀγνώς, adv., purely, sincerely, Phil. i. 17.*

ἀγνωσία, ας, ἡ, ignorance, spec. willful ignorance, 1 Cor. xv. 34; 1 Pet. ii. 15.*

ἄγνωστος, ου, unknown, Ac. xvii. 23.*

ἀγορά, ἂς, ἡ (ἀγέλω), a place of public resort, forum, market place, Ac. xvii. 17; used for the market, Mar. vii. 4; as the place of public assemblies, trials, etc., Ac. xvi. 19.

ἀγοράζω, σω, to purchase, buy, with gen. of price, Mar. vi. 37, or ἐκ, Mat. xxvii. 7, once ἐν, Rev. v. 9; fig., to redeem, ransom, Rev. v. 9, xiv. 3.

ἀγοράσις, ου, belonging to the forum; hence (sc. ἡμέραι) court days, Ac. xix. 38; (sc. ἀνθρώποι) idlers, xvii. 5.*

ἄγρα, ας, ἡ, a catching, Lu. v. 4; the thing caught, a catch of fish, v. 9.*

ἀ-γράμματος, ου, unlearned, i.e., in Rabbinical lore, Ac. iv. 13.* Syn.: ἀγράμματος means illiterate, without knowledge gained by study; ἰδιώτης, not a specialist, or without knowledge gained by mingling in public life.

ἀγρ-αυλέω, ὦ, to live in the fields, Lu. ii. 8.*

ἀγρεύω, σω (to take in hunting), fig., to ensnare, Mar. xii. 13.*

ἀγρι-ελαίος, ου, ἡ, wild olive, Ro. xi. 17, 24.*

ἄγριος, ια, ιον, wild, of honey, Mat. iii. 4; Mar. i. 6; fierce, of waves, Ju. 13.*

Ἀγρίππας, α, ὁ, Agrippa, i.e., Herod Agrippa II. See Ἡρώδης.

ἀγρός, οὗ, ὁ, field, spec. the country, Mat. vi. 28; plur., country districts, hamlets, Mar. v. 14.

ἀγρυπνέω, ὦ (ὑπνός), to be sleepless; hence, met., to watch, to be vigilant, Mar. xiii. 33; Lu. xxi. 36; Ep. vi. 18; Heb. xiii. 17.*

ἀγρυπνία, ας, ἡ, sleeplessness,

watching, 2 Cor. vi. 5, xi. 27.*

ἄγω, ξω, 2 α., ἡγαγον, trans., to lead, bring; with πρὸς (acc.), εἰς, εἰς, of destination; with ἐπὶ (acc.), of purpose, as Ac. viii. 32; to bring before, for trial, Ac. xxv. 17. Also to spend, as of time; to keep, as a particular day, Mat. xiv. 6 (not W. H.); Lu. xxiv. 21 (impers.). Fig., to lead the inclination, induce, Lu. iv. 1. Mid., to go, depart; subj., ἄγωμεν, let us go! Mat. xxvi. 46.

ἀγωγή, ἡς, ἡ (ἄγω), a leading, course of life, 2 Tim. iii. 10.*

ἄγών, ὧνος, ὁ, contest, conflict; fig., of the Christian life, as Heb. xii. 1; solicitude, anxiety, Col. ii. 1.

ἀγωνία, ας, ἡ, contest, agony, Lu. xxii. 44 (not W. H.).*

ἀγωνίζομαι, to strive, as in the public games, 1 Cor. ix. 25; to contend with an adversary, Jn. xviii. 36; fig., of Christian effort and endurance, Col. i. 29.

Ἀδάμ, ὁ (Heb.), Adam.

ἀ-δάπανος, ου, free of charge, gratuitous, 1 Cor. ix. 18.*

Ἀδδ, ὁ, Addi, Lu. iii. 28 (not mentioned in O. T.).*

ἀδελφή, ἡς, ἡ, a sister, (1) lit., Mat. xix. 29; (2) fig. of Christian friendship, 1 Cor. vii. 15.

ἀδελφός, οὗ, ὁ, a brother, (1) lit. (see Gr. § 256), Mat. i. 2; (2) of more general relations, a fellow-countryman, Mat. v. 47; a fellow-Christian, Mat. xxiii. 8; a fellow-man, Mat. v. 22-24; also expressing the relation between Christ and believers, Mat. xxv. 40. The "brethren of Jesus" (Mat. xiii. 55; Jn. vii. 3; Ac. i. 14; Gal. i. 19) are probably to be understood literally.

ἀδελφότης, τῆτος, ἡ, the brotherhood, i.e., the Christian community, 1 Pet. ii. 17, v. 9. (Ap.)*

ἄ-δηλος, ου, not manifest, uncertain, Lu. xi. 44; 1 Cor. xiv. 8.*

ἀ-δηλότης, τῆτος, uncertainty, 1 Tim. vi. 17.*

ἀδῆλως, adv., uncertainly, 1 Cor. ix. 26.*

ἀδμονέω, ὦ, *to be troubled, distressed*, Mar. xiv. 33.

ἀδης, ου, ὁ (*ἀ priv. and δειν*), *the invisible world, Hades*, Lu. xvi. 23; fig., of deep degradation, Mat. xi. 23. See πύλη.

ἀ-διά-κριτος, ου, *without uncertainty, unambiguous*, Ja. iii. 17.*

ἀ-διά-λειπτος, ου, *without intermission, unceasing*, Ro. ix. 2; 2 Tim. i. 3.*

ἀδιαλείπτως, adv., *without intermission, incessantly*, Ro. i. 9; 1 Th. i. 2, ii. 13, v. 17.*

ἀ-δια-φθορία, ας, ἡ, *incorruptibility, soundness*, Tit. ii. 7 (not W. H.). (N. T.)*

ἀδικέω, ὦ, ἥσω (*ἀδικος*), intrans., *to act unjustly, commit a crime*, Ac. xxv. 11; trans., *to wrong, injure*, Mat. xx. 13; hence, *to hurt, without any notion of wrong*, Lu. x. 19, and Rev. often; pass., *to be wronged*, 2 Cor. vii. 12; mid., *to suffer wrong*, 1 Cor. vi. 7.

ἀδικημα, ατος, τό, *a wrong, misdeed*, Ac. xviii. 14, xxiv. 20; Rev. xviii. 5.*

ἀδικία, ας, ἡ, *wrong (towards man or God); hence, injustice*, Lu. xviii. 6; Ro. ix. 14; *unrighteousness*, Ro. i. 18, 29; *act of unrighteousness*, 1 Jn. v. 17; Heb. viii. 12.

ἀ-δικος, ου, *unjust, unrighteous*, generally, opposed to δίκαιος, as Mat. v. 45, to εὐσεβής, as 2 Pet. ii. 9, or to πιστός, as Lu. xvi. 10.

ἀδίκως, adv., *unjustly, undeservingly*, 1 Pet. ii. 19.*

ἀ-δόκιμος, ου (tested, but not approved), *reprobate, rejected*, Ro. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.*

ἀ-δολος, ου, *without fraud, unadulterated*, 1 Pet. ii. 2.* Syn.: see Trench, § lvi.

Ἀδραμυττινός, ἡ, ὅν, *of Adramyttium*, a seaport of Mysia, Ac. xxvii. 2.*

Ἀδρία, ου, ὁ, *the Adriatic*, the sea between Greece and Italy, Ac. xxvii. 27.*

ἀδρότης, τητος, ἡ, *abundance, liberality*, 2 Cor. viii. 20.*

ἀδυνατέω, ὦ, ἥσω, *to be impossible*, with dat. of pers., Mat. xvii. 20; or παρά (dat., W. H. gen.), Lu. i. 37.*

ἀ-δύνατος, ου, (1) of persons, act., *powerless*, Ac. xiv. 8; (2) of things, pass., *impossible*, Ro. viii. 3.

ᾄδω, ᾄσω (contr. from αείδω), *to sing*, with cognate acc., ᾠδὴν, *a song*, Rev. v. 9, xiv. 3, xv. 3; with dat., *to sing (praise) to*, Ep. v. 19; Col. iii. 16.*

ἀεί, adv., *always*; of continuous time, *unceasingly*, Ac. vii. 51; of successive intervals, *from time to time, on every occasion*, 1 Pet. iii. 15.

ἀετός, οὐ, ὁ, *an eagle*, Rev. iv. 7; gen. *bird of prey*, as Mat. xxiv. 28.

ἄ-ζυμος, ου, *unleavened*, only in plur., sc. *λάγανα*, *cakes*, or *ἄρτοι*, *loaves*; met., *the paschal feast*, Lu. xxii. 1; fig., *uncorrupted, sincere*, 1 Cor. v. 7, 8.

Ἀζόρ, indecl. (Heb.), *Azor*, Mat. i. 13, 14; not mentioned in O. T.*

Ἀζωτος, ου, ἡ, *Azotus or Ashdod*, Ac. viii. 40.*

ἀήρ, δέπος, ὁ, *the air, atmosphere*, Ac. xxii. 23; Ep. ii. 2.

ἀ-θανασία, ας, ἡ (see θάνατος), *immortality*, 1 Cor. xv. 53, 54; 1 Tim. vi. 16.*

ἀ-θέμιτος, ου (θέμις, *law*), *unlawful, criminal*, Ac. x. 28; 1 Pet. iv. 3.*

ἀ-θεος, ου, *without God*, Ep. ii. 12.*

ἀ-θεσμος, ου (θεσμός, *statute*), *lawless*, 2 Pet. ii. 7, iii. 17.*

ἀ-θετέω, ὦ, ἥσω (θε- as in τίθημι), *to make void, invalidate*; of things, *to nullify*, Lu. vii. 30; chiefly of persons, *to slight, reject*, Lu. x. 16.

ἀ-θέτησις, εως, ἡ, *nullification, abrogation*, Heb. vii. 18, ix. 26.*

Ἀθῆναι, ὧν, αἱ, *Athens*, Ac. xvii. 15.

Ἀθηναῖος, α, ου, *Athenian*, Ac. xvii. 21, 22.*

ἀθλέω, ὦ (ἀθλος, *a contest*), *to contend in the public games*, 2 Tim. ii. 5.*

ἄθλησις, εως, ἡ, *contest*, as in the public games; only fig. Heb. x. 32.*

ἀθροίζω, *to gather together*, Lu. xxiv. 33 (W. H.).*

ἀ-θυμέω, ω, *to lose heart, despond*, Col. iii. 21.*

ἀθῶτος, ου, *unpunished, innocent*, Mat. xxvii. 4 (not W. H.); with ἀπὸ, of the crime, ver. 24.*

αἴγαιος, η, ου (αἴξ, *goat*), of or belonging to a goat, Heb. xi. 37.*

αἰγιαλός, οὐ, ὁ, *the shore, beach*; used of Gennesaret, Mat. xiii. 2, 48; Jn. xxi. 4; of the Mediterranean, Ac. xxi. 5, xxvii. 39, 40.*

Αἰγύπτιος, α, ου, *Egyptian*, Ac. vii. 22.

Αἴγυπτος, ου, ἡ, *Egypt*, Mat. ii. 13.

αἰδῖος, ου, adj. (αἰεῖ), *eternal, everlasting*, Ro. i. 20; Ju. 6.*

αἰδώς, οὐς, ἡ, *modesty*, 1 Tim. ii. 9; *reverence*, Heb. xii. 28 (not W. H.).* Syn.: see Trench, § xix; Thayer, p. 14.

Αἰθιοψ, σπος, ὁ, *an Ethiopian*, Ac. viii. 27.*

αἷμα, ατος, τό, *blood*, (1) in general, Jn. xix. 34; (2) *natural life*, which was believed to reside in the blood, especially with σάρξ, 1 Cor. xv. 20; so *human nature* generally; hence, (3) *natural relationship*, Jn. i. 13; (4) *blood shed of sacrificial victims*, Heb. ix. 7, 12; (5) hence, *the blood of Christ, his atoning death*, 1 Cor. x. 16; Rev. vii. 14; (6) *violent death, bloodshed, murder*, Lu. xiii. 1; Mat. xxiii. 30, 35; (7) in Ac. ii. 20, etc., the reference is to the color of blood.

αἷμα-εκ-χυσία, ας, ἡ, *shedding of blood*, Heb. ix. 22. (N. T.)*

αἰμορροέω, ὦ, *to suffer from a flow of blood*, Mat. ix. 20.*

Αἰνίας, α, ὁ, *Aeneas*, Ac. ix. 33, 34.*

αἰνεσις, εως, ἡ, *praise*, Heb. xiii. 15. (S.)*

αἰνέω, ὦ, ἥσω and ἥσω, *to praise*, only of praise to God, Lu. ii. 13, 20.

αἰνύμα, ατος, τό, *an enigma, an obscure thing*, 1 Cor. xiii. 12.*

αἰνός, ου, ὁ, *praise to God*, Mat. xxi. 16; Lu. xviii. 43.*

Αἰνών, ἡ (Heb.), *Aenon*, Jn. iii. 23.*

αἰρεσις, εως, ἡ (αἰρέω), *choice, its act or result*; hence, *a*

tenet, heresy, 2 Pet. ii. 1; *a sect*, Ac. v. 17; *dissension*, Gal. v. 20.
αἰρεσιζῶ, *σω*, *to choose*, Mat. xii. 18.*
αἰρετικός, *ή, ον*, *schismatic, factious*, Tit. iii. 10.*
αἰρώ (irreg., Gr. § 103, 1, Wi. § 15, Bu. 53), *to take*, only in mid. in N. T., *to choose, prefer*, Phil. i. 22; 2 Th. ii. 13; Heb. xi. 25.*
αἰρῶ (Gr. § 92), (1) *to raise, lift up*, Mar. xvi. 18; Jn. xi. 41; (2) *to bear, carry*, Mat. iv. 6; Lu. ix. 23; (3) *to bear away, carry off*, in general, Mat. xxi. 21; Jn. xix. 31; *to take away sin*, of the redeeming work of Christ, Jn. i. 29; 1 Jn. iii. 5; *to remove by death*, Jn. xvii. 15; Mat. xxiv. 39.
αἰσθάνομαι, 2 α. ἡσθάνην, *dep., to perceive, understand*, Lu. ix. 45.*
αἰσθησις, *εως, ή*, *perception, discernment*, Phil. i. 9.*
αἰσθητήριον, *ον, τό*, *organ of perception, faculty of judgment*, Heb. v. 14.*
αἰσχρο-κερδής, *εσ, eager for base gain, sordid*, 1 Tim. iii. 3 (not W. H.), 8; Tit. i. 7.*
αἰσχροκερδῶς, *from eagerness for base gain*, 1 Pet. v. 2. (N. T.)*
αἰσχρο-λογία, *ας, ή*, *foul language, scurrility*, Col. iii. 8.*
αἰσχροῦς, *ά, ον*, *base, disgraceful*, 1 Cor. xi. 6.
αἰσχρότης, *τητος, ή*, *baseness, dishonor*, Ep. v. 4.*
αἰσχύνη, *ης, ή*, *shame*, in personal feeling, Lu. xiv. 9; or in the estimation of others, Heb. xii. 2; *a shameful thing*, Ju. 13. *Syn.*: see αἰδώς.
αἰσχύνομαι, *οῖμαι*, in N. T. only pass., *to be put to shame, made ashamed*, 2 Cor. x. 8; Phil. i. 20.
αἰτέω, *ω, ήσω*, *to ask, pray, require*, Ja. i. 6; usually with two accs., or acc. of thing and από or παρά (gen.) of person; mid., *to ask for one's self, beg*, Jn. xvi. 26. *Syn.*: αἰτέω is to ask a favor, as a suppliant; ἐρωτάω, to ask a question, or as an equal; πυθάνομαι, to ask for infor-

mation. But see Thayer, p. 18.
αἴτημα, *ατος, τό*, *petition, request*, Lu. xxiii. 24; Phil. iv. 6; 1 Jn. v. 15. *Syn.*: see Trench, § li.
αἰτία, *ας, ή*, *cause*, (1) as the reason or ground of anything, Ac. x. 21; (2) in Mat. xix. 10, *the state of the case*; (3) forensically, *a crime*, Ac. xiii. 28; *a charge of crime, accusation*, Ac. xxv. 18, 27.
αἰτίωμα, *ατος, τό*, *accusation, charge*, Ac. xxv. 7 (W. H. read αἰτώμα).
αἴτιος, *λα, ιον*, *causative of*, used as subst., in masc., *the cause, author*, only Heb. v. 9; in neut., *a cause, reason*, espec. of punishment, Ac. xix. 40; *a fault, crime*, like αἰτία, Lu. xxiii. 4, 14, 22.*
αἰτώμα. See αἰτία. (N. T.)*
αἰφνίδιος, *ον, unexpected, sudden*, Lu. xxi. 34 (W. H. ἐφνίδιος); 1 Th. v. 3.*
αἰχμ-αλωσία, *ας, ή*, *captivity*, Rev. xiii. 10; *abstract for concrete*, Ep. iv. 8.*
αἰχμ-αλωτεύω, *σω*, *to make prisoners of, to take captive*, Ep. iv. 8; 2 Tim. iii. 6 (W. H. read the following). (S.)*
αἰχμ-αλωτίζω, *σω*, *to lead captive*, Lu. xxi. 24.
αἰχμ-αλωτός, *ον, ό, ή*, *captive*, Lu. iv. 18 (from Is. li. 1).
αἰών, *ωνος, ό (αελ)*, *originally an indefinitely long period of time, an age*; hence, (1) *an unbroken age, eternity, past*, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *εἰς τὸν αἰῶνα, for ever*, with negative adv. *never*; *εἰς τοὺς αἰῶνας*, a stronger expression, *for evermore*; *εἰς τοὺς αἰῶνας τῶν αἰῶνων*, stronger still (see Gr. § 327, ii, Wi. § 36, 2), *for ever and ever*. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) in plur., *the worlds, the universe*, Heb. i. 2, xi. 3; (3) *the present age* (ὁ αἰὼν οὗτος, ὁ ἐνεστὼς αἰὼν, ὁ νῦν αἰὼν), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, *the coming age* (ὁ αἰὼν ἐκεῖνος, αἰὼν μέλλον, ὁ

αἰὼν ὁ ἐρχόμενος, *ol aiónes ol éperchómenoi*), Lu. xx. 35, xviii. 30; Ep. ii. 7; Mat. xii. 32. *Syn.*: αἰὼν is the world under the aspect of *time*; κόσμος, under that of *space*. See Thayer, p. 19.
αἰώνιος (*λα*, only in 2 Th. ii. 16; Heb. ix. 12; or ιος), *ιον*, (1) *without beginning or end, eternal*, Ro. xvi. 26; Heb. ix. 14; (2) *without beginning*, Ro. xvi. 25; 2 Tim. i. 9; (3) *without end, everlasting*; often with ζωή, *eternal life*, denoting life which in its character is essentially eternal, see Jn. v. 24, vi. 47, xvii. 3. Neut., used as adv., *for ever*, Philem. 15.
ἀκαθαρσία, *ας, ή (καθαίρω)*, *uncleanness, impurity*, usually in a moral sense, Ro. i. 24; 2 Cor. xii. 21.
ἀκαθάρτης, *τητος, ή*, *impurity*, Rev. xvii. 4 (W. H. read the following). (N. T.)*
ἀκάθαρτος, *ον*, *unclean, impure*, (1) of ceremonial defilement, Ac. x. 14; 1 Cor. vii. 14; (2) of evil spirits, with πνεῦμα, Gospels, Acts, Rev.; (3) of human beings, *impure, lewd*, Ep. v. 5.
ἀκαρτέομαι, *οῖμαι, dep.*, *to lack opportunity*, Phil. iv. 10.*
ἀκαίρως, *adv.*, *unseasonably*, 2 Tim. iv. 2, opp. to εὐκαίρως.*
ἄκακος, *ον*, *guileless*, Ro. xvi. 18; Heb. vii. 26.*
ἄκανθα, *ης, ή*, *thorn, briar*, Mat. vii. 16.
ἄκάνθινος, *ον*, *made of thorns*, Mar. xv. 17; Jn. xix. 5.*
ἄκαρπος, *ον*, *unfruitful, barren*, generally fig., Mat. xiii. 22; Tit. iii. 14.
ἀκατά-γνωστος, *ον*, *not to be condemned*, Tit. ii. 8.*
ἀκατα-κάλυπτος, *ον*, *unveiled*, 1 Cor. xi. 5, 13.*
ἀκατά-κριτος, *ον*, *uncondemned*, Ac. xvi. 37, xxii. 25. (N. T.)*
ἀκατά-λυτος, *ον*, *indissoluble*, Heb. vii. 16.*
ἀκατά-παστος, *ον*, *unfed, hungry for (gen.)*, 2 Pet. ii. 14 (W. H. for the following). (N. T.)*
ἀκατά-παστος, *ον*, *not to be restrained*, with gen., 2 Pet. ii. 14 (see preceding).
ἀκατα-στασία, *ας, ή*, *instabil-*

ity; hence, *sedition, tumult, disorder*, Ja. iii. 16, 2 Cor. vi. 5.

ἀκατάστατος, *ov*, *inconstant, unstable*, Ja. i. 8, iii. 8 (W. H.).*

ἀκατάσχετος, *ov*, *that cannot be restrained*, Ja. iii. 8 (W. H. read preceding). (S.).*

Ἀκeldαμά (Aram., *field of blood*), *Aceldama*, Ac. i. 19 (W. H. read Ἀκeldαμάχ). (N. T.).*

ἀκέραιος, *ov* (κεράννυμι), *unmixed*; hence, *fig.*, *simple, innocent, guileless*, Mat. x. 16; Ro. xvi. 19; Phil. ii. 15.*

ἀκλίνης, *és*, *unbending*; hence, *firm, steadfast*, Heb. x. 23.*

ἀκμήω, *ow*, *to reach the point of perfection*; 80, of fruit, *to be fully ripe*, Rev. xiv. 18.*

ἀκμήν, *acc.* of ἀκμή as *adv.*, *even now, even yet*, Mat. xv. 16.*

ἀκοή, ἦς, ἡ (ἀκούω), *hearing*, (1) *the sense of hearing*, 2 Pet. ii. 8; (2) *the organ of hearing, the ear*, 2 Tim. iv. 3, 4; (3) *the thing heard, a report, speech, doctrine*, Jn. xii. 38; Mar. i. 28. ἀκοῇ ἀκοῦειν, "to hear with hearing" *i.e.*, *attentively* (a Hebraism), Mat. xiii. 14.

ἀκολουθεῖν, ᾧ, ἦσω, (1) *to accompany, follow, to attend, with dat.*, or *μετά* (gen.), or *ὅτιω* (gen.), *espec.* of the disciples of Christ; so, *met.*, *to obey and imitate*, Mat. iv. 25; Mar. ix. 38.

ἀκούω, *ow* or *σομαι*, *pf.*, ἀκήκοα, *to hear*, (1) *without object*, Mar. iv. 3, vii. 37; (2) *with object* (*acc.* *orgen.*), Gr. § 249a, i, Wi. § 30, 7c, Bu. 165 sq., 301), *to hear, listen to, heed, understand*, Mat. xii. 19; Lu. i. 41. οἱ ἀκούοντες, *hearers or disciples*. In *pass.*, *to be noised abroad*, Ac. xi. 22.

ἀκρασία, *as*, ἡ, *intemperance, incontinence*, Mat. xxiii. 25; 1 Cor. vii. 5.*

ἀκρατής, *és* (κράτος), *powerless, without self-control*, 2 Tim. iii. 3.*

ἀκρατος, *ov* (κεράννυμι), *unmixed, undiluted* (of strong wine), Rev. xiv. 10.*

ἀκριβεία, *as*, ἡ, *exactness, strictness*, Ac. xxii. 3.*

ἀκριβής, *és*, *exact, strict*, Ac. xxvi. 5.

ἀκριβῶ, ᾧ, ὥσω, *to inquire closely, learn carefully* (R. V.), Mat. ii. 7, 16.*

ἀκριβῶς, *adv.*, *exactly, diligently*, Ac. xviii. 25.

ἀκρίς, ἰδος, ἡ, *a locust*, Mat. iii. 4.

ἀκροατήριον, *lou*, τὸ (ἀκροάομαι, *to hear*), *the place of (judicial) hearing*, Ac. xxv. 23.*

ἀκροατής, *ov*, ὁ, *a hearer*, Ro. ii. 13; Ja. i. 22, 23, 25.*

ἀκροβυστία, *as*, ἡ, *the foreskin*, Ac. xi. 3; *uncircumcision*, Ro. iv. 10; *met.*, *an uncircumcised Gentile*, Ep. ii. 11. (S.).

ἀκρο-γωνίατος, *a*, *ov* (with λίθος expressed or understood), *a corner foundation stone*, *ref.* to Christ, Ep. ii. 20; 1 Pet. ii. 6. (S.).*

ἀκρο-θίνιον, *lou*, τὸ, *first-fruits, i.e.*, *the best of the produce, applied* (*plur.*) *to spoils taken in battle*, Heb. vii. 4.*

ἄκρος, *a*, *ov*, *outermost, pointed*; *neut.*, τὸ ἄκρον, *the end, extremity*, Lu. xvi. 24.

Ἀκύλας, *ov*, ὁ (Latin), *Aquila*, Ac. xviii. 2.

ἀκυρώω, ᾧ, *to deprive of power, set aside* (a law), Mat. xv. 6; Mar. vii. 13; Gal. iii. 17.

ἀκωλύτως, *adv.*, *freely, without hindrance*, Ac. xxviii. 31.*

ἄκων, *ουσα*, *ov* (ἀ, ἔκων), *unwilling*, 1 Cor. ix. 17.*

ἀλάβαστρον, *ov*, τὸ, *a box made of alabaster, a vessel for perfume*, Mat. xxvi. 7; Mar. xiv. 3; Lu. vii. 37.*

ἀλαζονία, *as*, ἡ, *boasting, show, ostentation*, Ja. iv. 16; 1 Jn. ii. 16.*

ἀλαζών, *δνος*, ὁ, *a boaster*, Ro. i. 30; 2 Tim. iii. 2.*

ἀλαλάξω, *δσω*, *to raise a cry or loud sound*; in *mourning*, Mar. v. 38; of *cymbals*, 1 Cor. xiii. 1.*

ἀλάλητος, *ov*, *not to be uttered in words*, Ro. viii. 26.*

ἄλαλος, *ov*, *dumb, making dumb*, Mar. vii. 37, ix. 17, 25.*

ἄλας, *atos*, τὸ, *salt*, *lit.* and *fig.*, as *Mat. v. 13*.

ἀλείψω, *ψω*, *to anoint, festally, or in homage, also medicinally, or in embalming the*

dead, Mar. xvi. 1, Lu. vii. 46. *Syn.*: χρίω has always a religious and symbolical force, which is absent in ἀλείψω.

ἄλεκτορο-φωλία, *as*, ἡ, *the cock-crowing, the third watch of the night, between midnight and dawn*, Mar. xiii. 35.*

ἄλεκτωρ, *opos*, ὁ, *a cock*, Mat. xxvi. 34; Jn. xiii. 38.

Ἀλεξανδρεὺς, *έως*, ὁ, *an Alexandrian*, Ac. vi. 9, xviii. 24.*

Ἀλεξανδρινός, *ης*, *δν*, *Alexandrian*, Ac. xxvii. 6, xxviii. 11.*

Ἀλέξανδρος, *ov*, ὁ, *Alexander*. Four of this name are mentioned, Mar. xv. 21; Ac. iv. 6; Ac. xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.*

ἄλευρον, *ov*, τὸ, *wheaten flour*, Mat. xiii. 33; Lu. xiii. 21.*

ἀλήθεια, *as*, ἡ, *truth*; generally, as Mar. v. 33; *espec.*, (1) *freedom from error, exactness*, as (2) *the Truth, or Word of God*; Jesus is called *the Truth*, Jn. xiv. 6; (3) *truthfulness, veracity, sincerity, integrity*, opposed to ἀδικία, Ro. ii. 8; 1 Cor. xiii. 6.

ἀληθεύω, *to speak the truth*, Gal. iv. 16; Ep. iv. 15.*

ἀληθής, *és* (ἀ, λαθ- in λανθάνω), *unconcealed, true*, Ac. xii. 9; Jn. iv. 18; *truthful*, Mat. xxii. 16; Mar. xii. 14. *Syn.*: ἀληθής means *true morally, faithful*; ἀληθινός, *genuine*, in contrast either with *the false* or *the imperfect*.

ἀληθινός, *ης*, *δν*, *real, genuine*, contrasted with the *fictional*, as Lu. xvi. 11; Jn. i. 9; with the *typical*, as Jn. vi. 32; Heb. viii. 2, ix. 24. *Syn.*: see ἀληθής.

ἀλέθω, ἦσω, *to grind with a handmill*, Mat. xxiv. 41; Lu. xvii. 35.*

ἀληθῶς, *adv.*, *truly, really, certainly*, Ac. xii. 11.

ἄλιεύς (W. H. ἀλεὺς), *έως*, ὁ, *a fisherman*, Mat. iv. 18.

ἄλιεύω, *έβσω*, *to fish*, Jn. xxi. 3. (S.).*

ἄλιζω, *ίσω*, *to salt, season with salt*, Mat. v. 13; Mar. ix. 49 ἄλλογημα, *atos*, τὸ, *pollution* Ac. xv. 20. (N. T.).*

ἀλλά (prop. n. plur. of ἄλλος), *but*, *an adversative particle*.

See Gr. § 404, Wi. § 53, 7, Bu. 369 sq.

ἀλλάσσω, ἀξω, to change, Ac. vi. 14; to exchange, Ro. i. 23; to transform, 1 Cor. xv. 51.

ἀλλὰ ἄθεν, adv., from elsewhere, Jn. x. i.*

ἀλλὰ ἄθεν, adv., elsewhere, Mar. i. 38 (W. H.).*

ἀλλ-ἡγορέω, ὦ, to speak allegorically; pass. part., Gal. iv. 24.*

Ἀλληλοῦα (W. H. 'Αλ-), (Heb.), Hallelujah, Praise ye Jehovah, Rev. xix. 1, 3, 4, 6. (S).*

ἀλλήλων, reciprocal pron., gen. plur. (Gr. § 61c), one another, each other, Ro. i. 12.

ἄλλο-γενής, ἐς, of another nation, a foreigner, Lu. xvii. 18. (S).*

ἄλλομαι (dep.), ἀλούμαι, ἡλάμην, to leap, Ac. iii. 8, xiv. 10; to bubble up, as water, Jn. iv. 14.*

ἄλλος, η, ο, other, another, Mar. vi. 15; ὁ ἄλλος, the other, Mat. v. 39; οἱ ἄλλοι, the others, the rest. Syn.: ἄλλος indicates that which is simply numerically distinct; ἕτερος, that which is generically distinct, different.

ἄλλοτρι-ἐπίσκοπος, οὐ, ὁ, one who looks at or busies himself in the things of another, a busybody, 1 Pet. iv. 15 (W. H. ἄλλοτριεπίσκοπος). (N. T.).*

ἄλλοτριος, ἰα, ἰων, belonging to another, Heb. ix. 25; foreign, strange, Ac. vii. 6; not of one's own family, Mat. xvii. 25; hostile, Heb. xi. 34.

ἄλλο-φυλος, οὐ, adj., foreign, of another tribe or race, Ac. x. 28.*

ἄλλως, adv., otherwise, 1 Tim. v. 25.*

ἀλόω, ὦ, ἡσω, to beat or thresh, as grain, 1 Cor. ix. 9, 10; 1 Tim. v. 18.*

ἄ-λογος, οὐ, (1) without speech or reason, irrational, 2 Pet. ii. 12, Ju. 10; (2) unreasonable, absurd, Ac. xxv. 27.*

ἄλσῃ, ἡς, ἡ, the aloe, Jn. xix. 39. (S).*

ἄλς, ἀλός, ὁ, salt. Rec. only in Mar. ix. 49 (dat.), W. H. only in ix. 50 (acc.). See ἄλας.*

ἀλυκός, ἡ, ὅν (ἄλς), salt, brackish, Ja. iii. 12.*

ἄ-λυπος, οὐ, free from sorrow, Phil. ii. 28.*

ἄλυσις, εὼς, ἡ, a chain or manacle, Mar. v. 3; Ac. xxi. 33.

ἄ-λυσιτελής, ἐς, without gain, unprofitable, Heb. xiii. 17.*

ἄλφα, το, see A.

Ἀλφαῖος, οὐ, ὁ, Alphæus. Two of the name are mentioned, Mar. ii. 14, iii. 18 (the latter being called Κλωπᾶς, Jn. xix. 25; another form of the orig. Hebrew name).

ἄλων, ὡς, ὁ, ἡ, a threshing-floor; met., the grain of the threshing-floor, Mat. iii. 12; Lu. iii. 17.

ἄλσῃ, εκος, ἡ, a fox, Mat. viii. 20; Lu. ix. 58; applied to Herod, Lu. xiii. 32.*

ἄλσισ, εὼς, ἡ, a taking or catching, 2 Pet. ii. 12.*

ἄμα, adv., at the same time, Ac. xxiv. 26; prep., with or together with (dat.), Mat. xiii. 29; ἄμα πρῶτῃ, with the dawn, Mat. xx. 1.

ἄ-μαθής, ἐς, unlearned, ignorant, 2 Pet. ii. 16.*

ἀμαράντινος, οὐ, adj., composed of amaranth, i.e., everlasting, 1 Pet. v. 4.*

ἄ-μάραντος, οὐ, adj. (μαρτυροῦμαι), unfading, 1 Pet. i. 4.*

ἀμαρτάνω, τῇσω, to miss a mark, to err, to sin, Mat. xxvii. 4; Jn. v. 14; with cogn. acc., ἀμαρταν, to sin a sin, 1 Jn. v. 16; with els, to sin against, Lu. xv. 18, 21.

ἀμαρτήμα, ατος, τό, a sin, evil deed. Syn.: see ἀγνόημα.

ἀμαρτία, ας, ἡ, (1) a sinning (= τὸ ἀμαρτάνειν), Ro. v. 12, 13; 2 Cor. v. 21; (2) a sin, sing., as Ac. vii. 60; plur. (more freq.), spec. in the phrase ἀφιέναι τὰς ἀμαρτίας, to forgive sins, Mat. ix. 2, 5, 6. In Heb. x. 6, 8, 18, περὶ ἀμαρτίας is sin-offering. Syn.: see ἀγνόημα.

ἄ-μαρτυρος, οὐ, without witness, Ac. xiv. 17.*

ἀμαρτωλός, οὐ, sinful, or substantively, a sinner, espec. habitually and notoriously, 1 Tim. i. 19; Lu. xv. 2. The Jews used the word for

idolaters, i.e., Gentiles, Mar. xiv. 41.

ἄ-μαχος, οὐ, not quarrelsome, 1 Tim. iii. 3; Tit. iii. 2.*

ἀμάω, ὦ, ἡσω, to reap, Ja. v. 4.*

ἀμέθυστος, οὐ, ἡ, an amethyst (supposed to be an antidote against drunkenness. Hence the name, from ἀ, μεθύω), Rev. xxi. 20.*

ἀμελέω, ὦ, ἡσω, not to care for, to disregard, neglect, with gen. or inf., Heb. ii. 3; 2 Pet. i. 12 (not W. H.).

ἄ-μεμντος, οὐ, blameless, Phil. ii. 15; Heb. viii. 7.

ἄ-μέμπτως, adv., blamelessly, 1 Th. ii. 10, iii. 13 (W. H. mrg.).

ἄ-μέριμνος, οὐ, free from solicitude or anxiety, Mat. xxviii. 14; 1 Cor. vii. 32.*

ἄ-μετά-θετος, οὐ, unchangeable, Heb. vi. 18; τὸ ἀμετάθετον, immutability, Heb. vi. 17.*

ἄ-μετα-κίνητος, οὐ, adj., immovable, firm, 1 Cor. xv. 58.*

ἄ-μετα-μελῆτος, οὐ, not to be regretted or repented of, Ro. xi. 29; hence, unchangeable, 2 Cor. vii. 10.*

ἄ-μετα-νόητος, οὐ, adj., unrepentant, impenitent, Ro. ii. 5.*

ἄ-μετρος, οὐ, beyond measure, immoderate 2 Cor. x. 13, 15.*

ἀμήν, Amen, a Hebrew adjective, true, faithful, used (1) as an adverb, at the beginning of a sentence, verily, truly, indeed; (2) at the end of ascriptions of praise, etc., optatively, as γένοιτο, so be it; (3) substantively, 2 Cor. i. 20, as a name of Christ, the Amen, the faithful witness, Rev. iii. 14. (S.).

ἄ-μήτωρ, οπος, ὁ, ἡ (μήτηρ), without mother, i.e., in the genealogies, Heb. vii. 3.*

ἄ-μλαντος, οὐ (μυλων), undefiled, sincere, pure, Heb. vii. 26, xiii. 4; 1 Pet. i. 4; Ja. i. 27.*

Ἀμιναδάβ, ὁ (Heb.), Aminadal, Mat. i. 4; Lu. iii. 33 (not W. H.).*

ἄμμος, οὐ, ἡ, sand, Ro. ix. 27; Heb. xi. 12.

ἀμνός, οὐ, ὁ, a lamb; fig., of Christ, Jn. i. 29, 36; Ac. viii. 32; 1 Pet. i. 19.*

ῥοιβή, ἡ, ἡ (ἀμελῶ), *requital*,
1 Tim. v. 4.*

ῥοιβός, οὗ, ἡ, *a vine*, (1) lit.,
Mat. xxvi. 29; (2) fig., as Jn.
xv. 1.

ῥοιβό-ουργός, οὗ, ὁ, ἡ, *a vine-
dresser*, Lu. xiii. 7.*

ῥοιβῶν, ὧνος, ὁ, *a vineyard*,
Lu. xx. 9; 1 Cor. ix. 7.

ῥοιβίλος, ἰού, ὁ, *Amplias*, Ro.
xvi. 8.*

ῥοιβόν, ὦ, in N. T. only in mid.,
to defend from, take vengeance on, Ac. vii. 24.*

ῥοιβίζω, *to clothe*, Lu. xii. 28
(W. H.).*

ῥοιβίλλω, *to cast around*,
Mar. i. 16 (W. H.).*

ῥοιβίλῃστρον, οὗ, τό, *a fishing
net*, Mat. iv. 18; Mar. i. 16
(not W. H.).* *Syn.*: σαγήνη
is the *drag-net*, much larger
than ῥοιβίλῃστρον, the *cast-
ing net*; δίκτυον is general,
a net of any kind.

ῥοιβίζω, ἔσω, *to put on, to
clothe*, Lu. vii. 25.

ῥοιβίπολις, εὐς, ἡ, *Amphipolis*,
a city in the S. of Macedonia,
Ac. xvii. 1.*

ῥοιβόδον, οὗ, τό, *a street*, Mar.
xi. 4.*

ῥοιβότροι, αἱ, α, *both*, Ac. xxiii.
8.

ῥοιβήτος, οὗ, *without blame or
fault*, Phil. ii. 15 (W. H.
ἀμειπτοι); 2 Pet. iii. 14.*

ῥοιβόν, οὗ, τό, *amomum, a
spice plant*, Rev. xviii. 13
(not Rec.).*

ῥοιβός, οὗ, *without blemish*,
1 Pet. i. 19; Heb. ix. 14;
fig., *blameless*, Eph. i. 4; Ju.
24.

ῥοιβός, ὁ (Heb.), *Amon*, Mat. i.
10 (W. H. ῥοιβός).*

ῥοιβός, ὁ (Heb.), *Amos*, Lu. iii.
25.*

ῥοιβός, a particle, expressing *possi-
bility, uncertainty, or condi-
tionality*. At the beginning
of a sentence it is a contraction
of ἔαν. See Gr. §§ 378δ,
380, 383δ, Wi. § 42, Bu. 216
sq.

ῥοιβός, prep., lit., *upon* (acc.); in
composition, *up, again*; used
in many phrases. See Gr.
§§ 297 and 147a, Wi. §§ 49b,
52, 4, 2), Bu. 331, 332.

ῥοιβόμους, οὗ, ὁ (βαίω), *means
of ascent, steps, stairs*, Ac.
xxi. 35, 40.*

ῥοιβόμους, βήσομαι, 2 a. ἀνέβην,
(1) *to ascend*, espec. to Jeru-
salem, Mat. xx. 17; on board
ship, Mar. vi. 51; to heaven,
Ro. x. 6; (2) *to spring up*, as
plants, etc., used of a rumor,
Ac. xxi. 31; of thoughts com-
ing into mind, Lu. xxiv. 38.

ῥοιβόμους, mid., *to postpone*,
defer, Ac. xxiv. 22.*

ῥοιβόμους, ὦ, *to draw up*, as a
net to shore, Mat. xiii. 48.*

ῥοιβόμους, (1) *to look up*, as
Mar. viii. 24; (2) *to look
again, to recover sight*, as
Mat. xi. 5.

ῥοιβόμους, εὐς, ἡ, *recovery of
sight*, Lu. iv. 18.*

ῥοιβόμους, ὦ, *to exclaim, cry
aloud* (not in W. H.), Mat.
xxvii. 46, Mar. xv. 8, Lu. ix.
38.*

ῥοιβόμους, ἡς, ἡ, *putting off, de-
lay*, Ac. xxv. 17.*

ῥοιβόμους, οὗ, τό, *upper room*,
W. H. in Mar. xiv. 15; Lu.
xxii. 12, for Rec. ἀνώγειον.*

ῥοιβόμους, ὦ, *to announce, make
known*, Ac. xiv. 27, xix. 18;
to report, 2 Cor. vii. 7.

ῥοιβόμους, ὦ, *to beget again*,
1 Pet. i. 3, 23.*

ῥοιβόμους, ὦ, *to know again, to
know well*. N. T., *to read*,
Jn. xix. 20; 2 Cor. iii. 15.

ῥοιβόμους, ὦ, *to force, to com-
pel by force or persuasion*,
Ac. xxvi. 11; 2 Cor. xii. 11.

ῥοιβόμους, ἀλά, αἶον, *necessary*,
fit, Tit. iii. 14; Phil. i. 24;
also *close or near*, as friends,
Ac. x. 24.

ῥοιβόμους, adv., *necessarily*
or *by constraint*, 1 Pet. v. 2.*

ῥοιβόμους, ἡς, ἡ, (1) *necessity*,
Philem. 14; 1 Cor. vii. 37;
followed by inf. (with ἔστι
understood), *there is need to*,
Mat. xviii. 7; (2) *distress*,
Lu. xxi. 23.

ῥοιβόμους, ὦ, *to make known*,
aor. pass., Ac. vii. 13 (Rec.).*

ῥοιβόμους, εὐς, ἡ, *reading*, Ac.
xiii. 15; 2 Cor. iii. 14; 1 Tim.
iv. 13.*

ῥοιβόμους, ὦ, *to bring, lead, or take
up*, Lu. ii. 22; Ac. ix. 39;
to offer up, as sacrifices, Ac.
vii. 41; pass., *to put to sea, to
set sail*, Lu. viii. 22; Ac. xiii.
13.

ῥοιβόμους, ὦ, *to show*, as by *up-
lifting, to show plainly*, Ac.

i. 24; *to appoint, announce*,
Lu. x. 1.*

ῥοιβόμους, εὐς, ἡ, *a showing or
public announcing*, Lu. i.
80.*

ῥοιβόμους, dep., *to receive
with a welcome*, guests, Ac.
xxviii. 7; promises, Heb. xi.
17.*

ῥοιβόμους, ὦ, *to give up, deliver*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

ῥοιβόμους, ὦ, *to live again, revive*
(W. H. only in Ro. vii. 9,
and doubtfully Lu. xv. 24).

ῥοιβόμους, ὦ, *to seek with dili-
gence*, Lu. ii. 44, 45 (W. H.);
Ac. xi. 25.*

ῥοιβόμους, ὦ, *to gird or bind up*,
as by messengers, Ac. xxiii.
33.*

stood), Lu. vii. 15; Ac. ix. 40.*
ἀνα-καίνω, *to renew, restore to a former condition*, Heb. vi. 6.*
ἀνα-καίνω, *ω*, *to renew, amend, to change the life*, 2 Cor. iv. 16; Col. iii. 10. (N. T.)*
ἀνα-καίνωσις, *ews, η*, *a renewal or change of heart and life*, Ro. xii. 2; Tit. iii. 5. (N. T.)*
Syn.: see Trench, § xviii.
ἀνα-καλύπτω, *to unveil, make manifest*; *pass.*, 2 Cor. iii. 14, 18.*
ἀνα-κείρω, *to bend or turn back, return*, Heb. xi. 15.
ἀνά-κειμαι, *dep.*, *to recline at a meal*, Mat. ix. 10; *δ* *ἀνακείμενος*, *one who reclines at table, a guest*, Mat. xxii. 10, 11 (W. H. omit in Mar. v. 40).
ἀνα-κεφαλαιώ, *ω*, *to gather together into one, to sum up under one head*; *pass.*, Ro. xiii. 9; *mid.*, Ep. i. 10.*
ἀνα-κλίνω, *to lay down an infant*, Lu. ii. 7; *to make to recline at table*, Mar. vi. 39; *pass.*, *to recline, as at a feast, like ἀνάκειμαι*, Lu. xiii. 29.
ἀνα-κόπτω, *to check* (*lit.*, *beat back*), Gal. v. 7 (W. H. ἐγκόπτω).
ἀνα-κραίω, *to cry out, to shout aloud*, Mar. i. 23, vi. 49.
ἀνα-κρίνω, *to investigate, inquire, examine* (*judicially*), *to judge of*. Only in Lu., Ac., and 1 Cor.
ἀνά-κρισις, *ews, η*, *judicial examination*, Ac. xxv. 26.*
ἀνα-κυλίω, *to roll back*, Mar. xvi. 4 (W. H. for ἀποκ-).
ἀνα-κύπτω, *to raise one's self up*, Lu. xiii. 11; Jn. viii. 7, 10; *fig.*, *to be elated*, Lu. xxi. 28.*
ἀνα-λαμβάνω, *to take up*, Ac. vii. 43; *pass.*, of Christ's being taken up to heaven, Mar. xvi. 19.
ἀνά-ληψις (W. H. λήψις), *ews, η*, *a being taken up, i.e., into heaven*, Lu. ix. 51.*
ἀν-αλίσκω, *λῶσω*, *to consume, destroy*, Lu. ix. 54; Gal. v. 15; 2 Th. ii. 8 (not W. H.).
ἀνα-λογία, *as, η*, *proportion, analogy*, Ro. xii. 6.*
ἀνα-λογίζομαι, *to think upon, consider attentively*, Heb. xii. 3.*

ἀν-αλος, *ov, without saltiness, insipid*, Mar. ix. 50.*
ἀν-άλυσις, *ews, η*, *a loosening of a ship from her moorings, departure*, 2 Tim. iv. 6.*
ἀνα-λύω, *to depart*, Phil. i. 23; *to return*, Lu. xii. 36.*
ἀν-αμάδωτος, *ov, without blame, faultless*, Jn. viii. 7 (W. H. omit).
ἀνα-μένω, *to await*, 1 Th. i. 10.*
ἀνα-μνήσκω, *to remind, admonish*, two accs., or acc. and inf., 1 Cor. iv. 17; *pass.*, *to remember, to call to mind*, gen. or acc., 2 Cor. vii. 15.
ἀνα-μνησις, *ews, η*, *remembrance, a memorial*, Heb. x. 3.
ἀνα-νέω, *ω*, *to renew*; *mid.*, *to renew one's self, to be renewed*, Ep. iv. 23.*
ἀνα-νήθω, *to recover soberness*, 2 Tim. ii. 26.*
Ἀνανίας, *α, δ* (from Heb.), *Ananias*. Three of the name are mentioned, Ac. v. 1-5, ix. 10, xxiii. 2.
ἀν-αντι-ρρήτος, *ov, indisputable, not to be contradicted*, Ac. xix. 36.*
ἀναντιρρήτως, *adv.*, *without contradiction*, Ac. x. 29.*
ἀν-άξιος, *ov, unworthy, inadequate*, 1 Cor. vi. 2.*
ἀνάξιλος, *adv.*, *unworthily, unbecomingly*, 1 Cor. xi. 27 (not in ver. 29, W. H.).
ἀνά-παυσις, *ews, η*, *rest, cessation from labor, refreshment*, Rev. iv. 8; Mat. xii. 43.
ἀνα-παύω, *to give rest or refreshment*, Mat. xi. 28; *mid.*, *to take rest*, Mar. vi. 31 (W. H. read in Rev. xiv. 13, ἀναπαύσονται, 2 fut. pass.).
ἀνα-πειθω, *ω*, *to persuade*, in a bad sense, *seduce, mislead*, Ac. xviii. 13.*
ἀνα-πέμπω, *to remit, send back*, Lu. xxiii. 11.
ἀνα-πηδάω, *leap up* (W. H., in Mar. x. 50, for Rec. ἀνίστημι).
ἀν-άπηρος, *ov, maimed, having lost a member*, Lu. xiv. 13, 21 (W. H. ἀνάπερος).
ἀνα-πίπτω, *to fall down, lie down*, Mat. xv. 35; N. T., *to recline at table*, Lu. xi. 37, xiv. 10.
ἀνα-πληρώω, *ω*, *to fill up*, 1 Th. ii. 16; *to fulfill, as a prophecy*,

Mat. xiii. 14; *to perform, as a precept*, Gal. vi. 2; *to occupy or fill a place*, 1 Cor. xiv. 16; *to supply a deficiency*, Phil. ii. 30.
ἀν-απο-λόγητος, *ov, adj.*, *inexcusable*, Ro. i. 20, ii. 1.*
ἀνα-πύσσω, *to unsroll, as a volume*, Lu. iv. 17 (not W. H.).
ἀν-άπτω, *to kindle, set on fire*, Lu. xii. 49; Ac. xxviii. 2 (not W. H.); Ja. iii. 5.*
ἀν-αριθμητος, *ov, innumerable*, Heb. xi. 12.*
ἀνα-σείω, *to stir up, move, instigate*, Mar. xv. 11; Lu. xxiii. 5.*
ἀνα-σκευάζω, *to pervert, unsettle, destroy*, Ac. xv. 24.*
ἀνα-σπάω, *to draw up*, Lu. xiv. 5; Ac. xi. 10.*
ἀνά-στασις, *ews, η*, *a rising up*, as opposed to falling, Lu. ii. 34; *rising, as from death or the grave, resurrection, the future state*, Ro. i. 4, vi. 5.
ἀνα-στατόω, *ω*, *to unsettle, put in commotion*, Ac. xvii. 6, xxi. 38; Gal. v. 12.*
ἀνα-σταυρώω, *ω*, *to crucify afresh*, Heb. vi. 6.*
ἀνα-στενάω, *to groan or sigh deeply*, Mar. viii. 12.*
ἀνα-στρέφω, *to turn up, overturn*, Jn. ii. 15; *intrans.*, *to return*, Ac. v. 22; *mid.* (as Lat. *versari*), *to be or to live in a place or state, to move among, to pass one's time or be conversant with persons*; generally, *to conduct one's self*, 2 Cor. i. 12; 1 Tim. iii. 15.
ἀνα-στροφή, *ης, η*, *behavior, manner of life*, Gal. i. 13; Ep. iv. 22.
ἀνα-τάσσω, *to arrange, compose a narrative*, Lu. i. 1.*
ἀνα-τάλλω, *to spring up or rise, as the sun, a star, a cloud*, Mat. xiii. 6; Lu. xii. 54; of the Messiah, Heb. vii. 14; *trans.*, *to cause to rise*, Mat. v. 45.
ἀνα-τίθημι, *mid.*, *to set forth, declare*, Ac. xxv. 14; Gal. ii. 2.*
ἀνατολή, *ης, η*, *the dawn, day-spring*, Lu. i. 78; generally, *the east, where the sun rises*, Mat. ii. 2, 9; *sing.* and *plur.*, see Gr. § 240a.

ἀνα-τρέπω, *to subvert, overthrow*, 2 Tim. ii. 18; Tit. i. 11.*
 ἀνα-τρέφω, *to nurse, bring up, educate*, Lu. iv. 16 (W. H. mrg.); Ac. vii. 20, 21, xxii. 3.*
 ἀνα-φαίνω, *mid., to appear*, Lu. xix. 11; *pass., to be shown a thing (acc.)*, Ac. xxi. 3 (W. H. read act., in sense *to come in sight of*).*
 ἀνα-φέρω, *olaw, to bear or lead, to offer, as sacrifice*, Heb. vii. 27; *to bear, as sin*, 1 Pet. ii. 24.
 ἀνα-φωνέω, *ō, to cry out aloud*, Lu. i. 42.*
 ἀνά-χυσσις, *ews, ἡ, a pouring out; hence, excess*, 1 Pet. iv. 4.*
 ἀνα-χωρέω, *ō, to depart, withdraw*, Mat. ix. 24; Mar. iii. 7.
 ἀνά-ψυξις, *ews, ἡ, a refreshing*, Ac. iii. 20.*
 ἀνα-ψύχω, *to refresh, to revive*, 2 Tim. i. 16.*
 ἀνδραποδιστής, *οὐ, δ, a man-stealer*, 1 Tim. i. 10.*
 Ἀνδρέας, *ov, δ, Andrew*, Jn. i. 40.
 ἀνδρίζω, *low, mid., to act like a man, to be brave*, 1 Cor. xvi. 13.*
 Ἀνδρόνικος, *ov, δ, Andronicus*, Ro. xvi. 7.*
 ἀνδρό-φονος, *ov, δ, a man-slayer*, 1 Tim. i. 9.*
 ἀν-ἐκλήτος, *ov, not open to accusation, unblamable*, 1 Cor. i. 8; Col. i. 22.
 ἀν-εκδήγητος, *ov, not to be spoken, inexpressible*, 2 Cor. ix. 15. (N. T.)*
 ἀν-εκλάλητος, *unspeakable*, 1 Pet. i. 8. (N. T.)*
 ἀν-εκ-λείπτος, *ov, unfailing*, Lu. xii. 33.*
 ἀνεκτός, *ἡ, δv, tolerable, supportable; only in comp.*, Mat. x. 15, xi. 22, 24.
 ἀν-ελεήμων, *ov, without compassion, cruel*, Ro. i. 31.*
 ἀνεμίζω, *to agitate or drive with wind; pass.*, Ja. i. 6. (N. T.)*
 ἄνεμος, *ov, δ, the wind*, Mat. xi. 7; *fig., applied to empty doctrines*, Ep. iv. 14.
 ἀν-ένδεκτος, *ov (ἐνδέχομαι), adj., impossible*, Lu. xvii. 1. (N. T.)*
 ἀν-εξερευνήτος (W. H. -παθ-), *ov, adj., unsearchable*, Ro. xi. 33.*

ἀνείλ-κακος, *ov, patient of injury*, 2 Tim. ii. 24. (N. T.)*
 ἀν-εξε-ιχνίαστος, *ov, that cannot be explored, incomprehensible*, Ro. xi. 33; Ep. iii. 8. (S.)*
 ἀν-επ-αλόχυντος, *ov, having no cause to be ashamed*, 2 Tim. ii. 15.*
 ἀν-επι-λήπτος (W. H. -λημπ-), *ov, adj., never caught doing wrong, irrefragable*, 1 Tim. iii. 2, v. 7, vi. 14.*
 ἀν-έρχομαι, *to come or go up*, Jn. vi. 3; Gal. i. 17, 18.*
 ἀνεσις, *ews, ἡ (δύνημι), relaxation, remission, as from bonds, burden, etc.*, Ac. xxiv. 23; 2 Th. i. 7.
 ἀν-ετάζω, *to examine judicially*, Ac. xxii. 24, 29. (S.)*
 ἀνευ, *adv. as prep., with gen., without*, 1 Pet. iii. 1.
 ἀν-εὐθετος, *ov, inconvenient*, Ac. xxvii. 12. (N. T.)*
 ἀν-εὐρίσκω, *to find by searching for*, Lu. ii. 16; Ac. xxi. 4.*
 ἀν-έχω, *mid., to bear with, forbear, have patience with, endure*, Mat. xvii. 17; Lu. ix. 41; *gen. of pers. or thing*.
 ἀνεμῖός, *οὐ, δ, a cousin*, Col. iv. 10.*
 ἀνηθον, *ov, τδ, anise, dill*, Mat. xxiii. 23.*
 ἀνήκει, *impers., it is fit or proper; part., τδ ἀνηκον, τὰ ἀνηκοντα, the becoming*, Phil. 8.
 ἀν-ήμερος, *ov, adj., not tame, fierce*, 2 Tim. iii. 3.*
 ἀνὴρ, *ἀνδρός, δ, (1) a man, in sex and age (Lat. vir), Ac. viii. 12; hence, (2) a husband, Ro. vii. 2, 3; (3) a person generally*, Lu. vii. 41; *plur. voc., ἄνδρες, Sirs!*; *often in apposition with adjectives and nouns, as ἀνὴρ ἁμαρτωλός, ἀνὴρ προφήτης*, Lu. v. 8, xxiv. 19.
 ἀνθ-ίστημι, *to oppose, withstand, resist, with dat.*, Ro. ix. 19, Mat. v. 39.
 ἀνθ-ομολογέομαι, *οἰμαι, to confess, give thanks to, dat.*, Lu. ii. 38.*
 ἄνθος, *ovs, τδ, a flower*, Ja. i. 10, 11; 1 Pet. i. 24.*
 ἀνθρακίς, *ās, ἡ, a heap of burning coals*, Jn. xviii. 18, xxi. 9.*
 ἄνθραξ, *akos, δ, a coal*, Ro. xii. 20.*

ἀνθρωπ-ἄρεσκος, *ov, desirous of pleasing men*, Ep. vi. 6; Col. iii. 22. (S.)*
 ἀνθρώπινος, *λην, ινον, human, belonging to man*, Ja. iii. 7; 1 Cor. x. 13.
 ἀνθρωπο-κτόνος, *ov, δ, ἡ, a homicide, a manslayer*, Jn. viii. 44; 1 Jn. iii. 15.*
 ἄνθρωπος, *ov, δ, a man, one of the human race (Lat. homo)*. Like ἀνὴρ, joined in apposition with substantives, as Mat. xviii. 23, xxi. 33.
 ἀνθ-υπατεύω, *to be proconsul*, Ac. xviii. 12 (not W. H.).*
 ἀνθ-ύπατος, *ov, δ, a proconsul*, Ac. xiii. 7, 8, 12.
 ἀν-ίστημι, *to unloose, let go*, Ac. xvi. 26, xxvii. 40; *to give up*, Ep. vi. 9; *to leave, neglect*, Heb. xiii. 5.*
 ἀν-όλεως, *ov, without mercy*, Ja. ii. 13 (W. H. read ἀνέλεος). (N. T.)*
 ἄ-νιπτος, *ov, adj., unwashed*, Mat. xv. 20; Mar. vii. 2, 5 (Rec.)*
 ἀν-ίστημι, *to raise up one lying or dead*, Ac. ix. 41; Jn. vi. 39, 40; *intrans. (in 2 a., pf. and mid.), to rise from a recumbent posture*, Mar. i. 35; *to rise again from the dead*, Lu. xvi. 31; *aor. part., often combined with other verbs, as "rising (ἀναστὰς) he went."*
 Ἀννα, *as, ἡ, Anna*, Lu. ii. 36.*
 Ἄννας, *a, δ, Annas*, Lu. iii. 2; Jn. xviii. 13, 24; Ac. iv. 6.*
 ἄ-νόητος, *ov, foolish, thoughtless*, Ro. i. 14; 1 Tim. vi. 9.
 ἄνοια, *as, ἡ, folly, madness*, Lu. vi. 11; 2 Tim. iii. 9.*
 ἀνοίγω, *ἔω, to open*, Ac. v. 19, xii. 10, 14; *intrans. in 2 perf., ἀνέγωγα, to be open*, 2 Cor. vi. 11; 1 Cor. xvi. 9.
 ἀν-οικο-δομεῖω, *ō, to build up again*, Ac. xv. 16.*
 ἀνοιξις, *ews, ἡ, opening (the act of)*, Ep. vi. 19.*
 ἄ-νομία, *as, ἡ, lawlessness, iniquity*, Mat. xxiii. 28; Tit. ii. 14; *al ἀνομίαι, iniquities, evil deeds*, Ro. iv. 7. *Syn.: see ἀγνόημα*.
 ἄ-νομος, *ov, (1) without law, not subject to the law, used of Gentiles*, 1 Cor. ix. 21; (2) lawless; as subst., a male-

factor; ὁ ἀνομος, *the lawless one*, 2 Th. ii. 8.

ἀνόμως, adv., *without law*, Ro. ii. 12.

ἀν-ορθῶν, ὦ, *to make upright or straight again*, *to rebuild, make strong*, Lu. xiii. 13; Ac. xv. 16; Heb. xii. 12.*

ἀν-όσιος, ov, *unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.*

ἀνοχή, ἡς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.* Syn.: ὑπομονή is patience under trials, referring to things; μακροθυμία, patience under provocation, referring to persons; ἀνοχή is a forbearance temporary in its nature.

ἀντ-αγωνίζομαι, *to resist, strive against*, Heb. xii. 4.*

ἀντ-άλλαγμα, ατος, τό, *an equivalent, price*, Heb. xvi. 26; Mar. viii. 37.*

ἀντ-ανα-πληρῶν, ὦ, *to fill up in turn*, Col. i. 24.*

ἀντ-απο-δίδωμι, *to recompense, requite*, Lu. xiv. 14; Ro. xii. 19.

ἀντ-ἀπό-δομα, ατος, τό, *a recompense, requital*, Lu. xiv. 12; Ro. xi. 9. (S).*

ἀντ-ἀπό-δοσις, εως, ἡ, *a reward, recompense*, Col. iii. 24.*

ἀντ-απο-κρίνομαι, *to reply against, contradict*, Lu. xiv. 6; Ro. ix. 20.*

ἀντ-είπον (used as 2 aor. of ἀντιλέγω, see φημι), *to contradict, to gainsay*, Lu. xxi. 15; Ac. iv. 14.*

ἀντ-έχω, mid., *to hold fast, to adhere to* (gen.), Mat. vi. 24; Lu. xvi. 13; 1 Th. v. 14; Tit. i. 9.*

ἀντὶ, prep., gen., *instead of*, for. See Gr. §§ 291, 147 a, Wi. §§ 47 a, 52, 4, 3), Bu. 321.

ἀντ-βάλλω, *to throw in turn, exchange words*, Lu. xxiv. 17.*

ἀντὶ-δια-τίθηναι, mid., *to set one's self against, oppose*, 2 Tim. ii. 25.*

ἀντὶ-δικος, ov, ὁ (orig. adj.), *an opponent at law*, Mat. v. 25; Lu. xii. 58, xviii. 3; *an adversary*, 1 Pet. v. 8.*

ἀντὶ-θέσις, εως, ἡ, *opposition*, 1 Tim. vi. 20.*

ἀντὶ-καθ-ίστημι, *to resist*, Heb. xii. 4.*

ἀντὶ-καλέω, *to call or invite in turn*, Lu. xiv. 12.*

ἀντὶ-καίμαι, *to oppose, resist*

(dat.), Lu. xiii. 17, xxi. 15; ὁ ἀντικείμενος, *an adversary*, 1 Cor. xvi. 9; Phil. i. 28.

ἀντικρῦ (W. H. ἀντικρυς), adv., *over against*, Ac. xx. 15.*

ἀντὶ-λαμβάνω, mid., *to take hold of, help, share in* (gen.), Lu. i. 54; Ac. xx. 35; 1 Tim. vi. 2.

ἀντὶ-λέγω, *to speak against, contradict* (dat.), Ac. xiii. 45; *to oppose, deny*, Jn. xix. 12.

ἀντὶ-λήψις (W. H. -ληψ-), εως, *help, ministration*, 1 Cor. xii. 28.*

ἀντὶ-λογία, ας, ἡ, *contradiction, contention, rebellion*, Heb. vi. 16, vii. 7, xii. 3; Ju. 11.*

ἀντὶ-λοιδορῶν, *to revile or reproach again*, 1 Pet. ii. 23.*

ἀντὶ-λutron, ov, τό, *a ransom-price*, 1 Tim. ii. 16.*

ἀντὶ-μετρῶν, ὦ, *to measure in return*, Mat. vii. 2 (not W. H.); Lu. vi. 38. (N. T.).*

ἀντὶ-μισθία, ας, ἡ, *recompense*, Ro. i. 27; 2 Cor. vi. 13. (N. T.).*

*Αντιόχεια, ας, ἡ, *Antioch*. Two places of the name are mentioned, Ac. xi. 26, xiii. 14.

*Αντιοχεύς, εως, ὁ, *a citizen of Antioch*, Ac. vi. 5.*

ἀντὶ-παρ-έρχομαι, *to pass by opposite to*, Lu. x. 31, 32.*

*Αντίπας, α, ὁ, *Antipas*, Rev. ii. 13.*

*Αντιπατρίς, ίδος, ἡ, *Antipatris*, Ac. xxiii. 31.*

ἀντὶ-πέραν (W. H. ἀντὶπέρα), adv., *on the opposite side or shore*, Lu. viii. 26.*

ἀντὶ-πίπτω, *to fall against, resist*, Ac. vii. 51.*

ἀντὶ-στρατεύομαι, dep., *to make war against*, Ro. vii. 23.*

ἀντὶ-τάσσω, mid., *to set one's self against, resist* (dat.), Ro. xiii. 2; Ja. iv. 6, v. 6; 1 Pet. v. 5; Ac. xviii. 6.*

ἀντὶ-τυπος, ov, *like in pattern, corresponding in form*, as wax to the seal, antitype, 1 Pet. iii. 21.*

*Αντι-χρίστος, ov, ὁ, *opposer of Christ, Antichrist*, 1 Jn. ii. 18, 22, iv. 3; 2 Jn. 7. (N. T.).*

ἀντὶ-λῶν, ὦ, *to draw from a vessel*, Jn. ii. 8, 9, iv. 7, 15.*

ἀντὶ-λημα, ατος, τό, *a bucket*, Jn. iv. 11.*

ἀντ-οφθαλμέω, ὦ, *to look in the face*; *so to meet the wind*, Ac. xxvii. 15.*

ἀν-υδρος, ov, *without water, dry*, Mat. xii. 43; Lu. xi. 24.

ἀν-υπό-κριτος, ov, adj., *without hypocrisy, unfeigned*, Ro. xii. 9; 2 Cor. vi. 6. (Ap.)

ἀν-υπό-τακτος, ov, *not subject to rule*, of things, Heb. ii. 8; *unruly*, of persons, 1 Tim. i. 9; Tit. i. 6, 10.*

ἀνω, adv. (ἀνά), *up, above, upwards*; τὰ ἀνω, *heaven or heavenly things*, as Jn. viii. 23.

ἀνώγειν, ov, τό, *an upper chamber*. See ἀνώγειον.*

ἀνωθεν, adv. (ἀνω), (1) of place, *from above*, as Jn. iii. 31, xix. 11; with prepp. ἀπό, ἐκ, *from the top*, as Mar. xv. 38; Jn. xix. 23; (2) of time, *from the first*, only Lu. i. 3; Ac. xxvi. 5. In Jn. iii. 4, 7, *again* (see Gal. iv. 9), or, perhaps here also, *from above*.

ἀνωτερικός, ὁ, *dv, upper, higher*, Ac. ix. 1.*

ἀνώτερος, α, ov (compar. of ἄνω; only neut. as adv.), *higher, to a higher place*, Lu. xiv. 10; *above, before*, Heb. x. 8.*

ἀν-ωφέλης, ἐς, *unprofitable*, Tit. iii. 9; Heb. vii. 18.*

ἄξιν, ἡς, ἡ, *an axe*, Mat. iii. 10; Lu. iii. 9.*

ἄξιος, ια, ιov, adj., *worthy, deserving of, suitable to* (gen.), Heb. xi. 38; Lu. xii. 48; Ac. xxvi. 20.

ἄξιον, ὦ, *to deem worthy* (acc. and gen., or inf.), Lu. vii. 7; 2 Th. i. 11; *think fit*, Ac. xv. 38, xxviii. 22.

ἄξιος, adv., *worthily, suitably* (with gen.), Ro. xvi. 2; Phil. i. 27.

ἀ-όρατος, ov, *invisible, unseen*, Col. i. 16; 1 Tim. i. 17.

ἀπ-αγγέλλω, *to report, relate, make known, declare*, Ac. iv. 23; 1 Th. i. 9.

ἀπ-άγχω, mid., *to hang or strangle one's self*, Mat. xxvii. 5.*

ἀπ-άγω, *to lead, carry, or take away*, Lu. xiii. 15; *to lead away to execution*, Mat. xxvi. 57; Mar. xiv. 44, 53; *to lead or tend, as a way*, Mat. vii. 13, 14.

ἀ-παίδευτος, ov, adj., *uninstructed, ignorant*, 2 Tim. ii. 23.*

ἀπα-αίρω, *to take away*; in N. T. only 1 a. pass., Mat. ix. 15; Mar. ii. 20; Lu. v. 35.*
 ἀπα-αἰτῶ, *to ask back, require, reclaim*, Lu. vi. 30, xii. 20.*
 ἀπα-αἰσθῆ, *to be past feeling*, Ep. iv. 19.*
 ἀπα-αλλάσσω, pass., *to be removed from, to depart*, Ac. xix. 12; pass., *to be set free* (with ἀπό), Lu. xii. 58; *to deliver*, Heb. ii. 15.*
 ἀπα-αλλοτρίω, *to estrange, alienate* (gen.), Ep. ii. 12, iv. 18; Col. i. 21.*
 ἀπαλός, ἡ, *bv, tender*, as a shoot of a tree, Mat. xxiv. 32; Mar. xiii. 28.*
 ἀπα-αντάω, ὦ, *to meet, to encounter* (dat.), Mar. xiv. 13.
 ἀπα-ἀντήσις, εως, ἡ, *a meeting, an encountering*; els ἀπάντησις (gen. or dat.), *to meet any one*, Ac. xxviii. 15.
 ἀπαξ, adv., *of time, once*, 1 Th. ii. 18; *once for all*, Heb. vi. 4, x. 2.
 ἀπαρά-βατος, ον, *inviolable, unchangeable*, Heb. vii. 24.*
 ἀπαρά-σκευαστος, ου, adj., *unprepared*, 2 Cor. ix. 4.*
 ἀπα-αρνέομαι, οὔμαι, *to deny, disown*, Mat. xxvi. 34, 35; *to disregard*, Mar. viii. 34.
 ἀπα-ἀρτι, adv., *of time* (see ἀρτι), *henceforth*, Rev. xiv. 13. (W. H. read ἀρ' ἀρτι.)*
 ἀπα-αρισμός, οῦ, ὁ, *completion*, Lu. xiv. 28.*
 ἀπα-αρχῆς, ἡς, ἡ, *the firstfruits, consecrated to God* (see W. H., 2 Th. ii. 13).
 ἀ-πας, ασα, αν (like πᾶς, Gr. § 37), *all, all together, the whole*.
 ἀπασιπτόμαι, see ἀσπάτομαι. (N. T.)*
 ἀπατάω, ὦ, ἥσω, *to deceive, lead into error*, Ja. i. 26; Ep. v. 6; 1 Tim. ii. 14 (W. H. ἐξαπ-).* (The stronger form ἐξαπατάω is more freq.)
 ἀπατή, ης, ἡ, *deceit, deceitfulness*, Col. ii. 8; Heb. iii. 13.
 ἀ-πατήρ, οπος, ὁ, ἡ (πατήρ), *without father, i.e., in the genealogies*, Heb. vii. 13.*
 ἀπα-ἀγασμα, ατος, τό, *reflected brightness*, Heb. i. 3.*
 ἀπα-αἶδον (W. H. ἀπειδον), 2 aor. ἔδωκα, *which see*.
 ἀπα-πειθία, ας, ἡ, *willful unbelief*,

obstinacy, disobedience, Heb. iv. 6, 11.
 ἀπα-πειθῶ, ὦ, *to refuse belief, be disobedient*, Jn. iii. 36; Ro. ii. 8.
 ἀπα-πειθής, ἐς, *unbelieving, disobedient*, Lu. i. 17; 2 Tim. iii. 2.
 ἀπαυλῶ, ὦ, ἥσω, *to threaten, forbid by threatening*, Ac. iv. 17; 1 Pet. ii. 23.*
 ἀπαυλῆς, ἡς, ἡ, *a threatening, threat*, Ac. iv. 17 (W. H. omit), 29, ix. 1; Ep. vi. 9.*
 ἀπα-εμῖ (εμῖ, to be), *to be absent*, as 1 Cor. v. 3.
 ἀπα-εμῖ (εμῖ, to go), *to go away, to depart*, Ac. xvii. 10.*
 ἀπα-εἶπον (see εἶπον), mid., *to renounce, disown*, 2 Cor. iv. 2.*
 ἀπα-πειραστος, ου, adj., *incapable of being tempted*, Ja. i. 13.*
 ἀπα-πειρος, ου, adj., *inexperienced, unskillful* in (gen.), Heb. v. 13.*
 ἀπα-εκ-δέχομαι, *to wait for, expect earnestly or patiently*, Ro. viii. 19, 23, 25; Heb. ix. 28. (N. T.)
 ἀπα-εκ-δύωμαι, *to strip, divest, renounce*, Col. ii. 15, iii. 9.*
 ἀπα-ἐκδύω, εως, ἡ, *a putting or stripping off, renouncing*, Col. ii. 11. (N. T.)*
 ἀπα-ελαύνω, *to drive away*, Ac. xviii. 16.*
 ἀπα-ελεγμός, οῦ, ὁ (ἐλέγχω), *reprobation, censure, disrepute*, Ac. xix. 27. (N. T.)*
 ἀπα-ελευθερος, ου, ὁ, ἡ, *a freedman*, 1 Cor. vii. 22.*
 Ἀπαλλῆς, οῦ, ὁ, *Apelles*, Ro. xvi. 10.*
 ἀπα-ελπίσω, σω, *to despair*, Lu. vi. 35; R. V. "never despairing" (see R. V. mrg.).*
 ἀπα-ἐναντι, adv. (gen.), *over against, in the presence of, in opposition to*.
 ἀπα-ἐπράντος, ον (ἐπαρῶ), *interminable*, 1 Tim. i. 4.*
 ἀπα-επισπάτω, ας, ἡ (ἐπισπᾶω), *without distraction*, 1 Cor. vii. 35.*
 ἀπα-επιρ-τμητος, ον, *uncircumcised*; fig., Ac. vii. 51. (S.)*
 ἀπα-ἐρχομαι, *to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth, as a rumor*.
 ἀπα-ἐχω, *to have in full*, Mat.

vi. 2; *to be far* (abs., or ἀπό), Lu. vii. 6; impers., ἀπ᾽ ἐχει, *it is enough*, Mar. xiv. 41; mid., *to abstain from* (gen., or ἀπό), 1 Th. iv. 3.
 ἀπα-πιστέω, ὦ, *to disbelieve* (dat.), Mar. xvi. 11; *to be unfaithful*, Ro. iii. 3.
 ἀπιστία, ας, ἡ, *unbelief, distrust, a state of unbelief*, 1 Tim. i. 13; Heb. iii. 12, 19; *unfaithfulness*, Ro. iii. 3.
 ἀ-πιστος, ον, *not believing, incredulous*, Jn. xx. 27; hence, *an unbeliever or infidel*, 2 Cor. iv. 4; *unfaithful*, Lu. xii. 46; Rev. xxi. 8; pass., *incredible*, only Ac. xxvi. 8.
 ἀπλός, οὗς, ἡ, οὖν, *simple, sound*, Mat. vi. 22; Lu. xi. 34.*
 ἀπλότης, τητος, ἡ, *simplicity, sincerity, purity*, 2 Cor. i. 12; Col. iii. 22.*
 ἀπλώς, adv., *simply, sincerely*, Ja. i. 5.*
 ἀπό, prep. gen., *from*. See Gr. § 292, Wi. § 47 b, Bu. 321 sq.; and for the force of the prep. in composition, Gr. § 147 a, Wi. § 52, 4, Bu. 344.
 ἀπο-βαίνω (for βαίνω, see Gr. § 94, I, 6d; fut., -βήσομαι), *to go or come out of, as from a ship*, Lu. v. 2; Jn. xxi. 9; *to turn out, result*, Lu. xxi. 13; Phil. i. 19.*
 ἀπο-βάλλω, *to throw away*, Mar. x. 50; Heb. x. 35.*
 ἀπο-βλέπω, *to look away from all besides*; hence, *to look earnestly at* (els), Heb. xi. 26.*
 ἀπό-βλητος, ον, verbal adj., *to be thrown away, rejected*, 1 Tim. iv. 4.*
 ἀπο-βολή, ἡς, ἡ, *a casting away, rejection, loss*, Ac. xxvii. 22; Ro. xi. 15.*
 ἀπο-γίνομαι, *to die*, 1 Pet. ii. 24.*
 ἀπο-γραφῆ, ἡς, ἡ, *a record, register, enrolment*, Lu. ii. 2; Ac. v. 37.*
 ἀπο-γράφω, *to enrol, inscribe in a register*, Lu. ii. 1, 3, 5; Heb. xii. 23.*
 ἀπο-δεικνύω, *to show by proof, demonstrate, set forth*, Ac. ii. 22, xxv. 7; 1 Cor. iv. 9; 2 Th. ii. 4.*
 ἀπό-δειξις, εως, ἡ, *demonstration, proof*, 1 Cor. ii. 4.*

ἀπο-δεκατόω, ὦ, (1) *to pay the tenth or tithe*, Mat. xxiii. 23; (2) *to levy tithes on*, acc., Heb. vii. 5. (S.)

ἀπό-δεκτος, ον, verbal adj., *acceptable*, 1 Tim. ii. 3, v. 4.*
ἀπο-δέχομαι, *to receive with pleasure, to welcome*, Ac. xviii. 27, xxviii. 30.

ἀπο-δημιόω, ὦ, *to go from one's own people, to go into another country*; only in the parables of our Lord, as Mat. xxi. 33; Lu. xv. 13.

ἀπό-δημιος, ον, *gone abroad, sojourning in another country* (R. V.), Mar. xiii. 34.*

ἀπο-δίδωμι, *to give from one's self, to deliver*, Mat. xxvii. 58; in mid., *to sell*, Ac. v. 8; *to pay off, discharge what is due*, Mat. v. 26; Lu. xvi. 2; *to restore*, Lu. iv. 20; *to requite, recompense*, Ro. ii. 6; Rev. xviii. 6.

ἀπο-δι-ορίζω, *to separate off, i.e., into parties*, Ju. 19.*

ἀπο-δοκιμάζω, *to reject, as disapproved or worthless*, Mar. viii. 31; Heb. xii. 17.

ἀπο-δοχή, ἡ, *acceptance, approbation*, 1 Tim. i. 15, iv. 9.*

ἀπό-θεσις, εως, ἡ, *a putting away*, 1 Pet. iii. 21; 2 Pet. i. 14.*

ὑπο-θήκη, ης, ἡ, *a repository, granary, storehouse*, Mat. iii. 12; Lu. iii. 17.

ἀπο-θησαυρίζω, *to treasure up, lay by in store*, 1 Tim. vi. 19.*

ἀπο-θλίβω, *to press closely*, Lu. viii. 45.*

ἀπο-θνήσκω (ἀπό, intensive; the simple θνήσκω is rare), *to die*, (1) of natural death, human, animal, or vegetable, Mat. ix. 24; (2) of spiritual death, Ro. vii. 10; Rev. iii. 2; (3) in Epp. of Paul, *to die to* (dat.), as Ro. vi. 2; also in other shades of meaning. For tenses see θνήσκω.

ἀπο-καθ-ίστημι, ἀποκαταστήσω (also καθίσταω and ἀνω, see Mar. ix. 12; Ac. i. 6), *to restore, e.g., to health, or as a state or kingdom*, Lu. vi. 10, Ac. i. 6.

ὑπο-καλύπτω, *to uncover, bring to light, reveal*, Mat. x. 26; Lu. x. 21; 1 Cor. ii. 10. See Thayer, p. 62.

ἀπο-κάλυψις, εως, ἡ, *revelation, manifestation, enlightenment*, 1 Cor. xiv. 26; Ep. iii. 3; 2 Th. i. 7. (S.) Syn.: see Trench, § xciv.

ἀπο-καρ-δοκία, ας, ἡ (κάρα, head; ἀπό, intensive), *earnest expectation*, as if looking for with the head outstretched, Ro. viii. 19; Phil. i. 20.*

ἀπο-κατ-αλλάσσω, *to reconcile, change from one state of feeling to another*, Ep. ii. 16; Col. i. 20, 22. (N. T.)*

ἀπο-κατά-στασις, εως, ἡ, *restitution, restoration*, Ac. iii. 21.*

ἀπό-κειμαι, *to be laid away, to be reserved for* (dat.), Lu. xix. 20; Col. i. 5; 2 Tim. iv. 8; Heb. ix. 27.*

ἀπο-κεφαλίζω (κεφαλή), *to behead*, Mat. xiv. 10; Mar. vi. 16, 27; Lu. ix. 9. (S.)*

ἀπο-κλείω, *to shut close, as a door*, Lu. xiii. 25.*

ἀπο-κόπτω, *to smite or cut off*, Mar. ix. 43, 45; Jn. xviii. 10, 26; Ac. xxvii. 32; mid., Gal. v. 12 (see R. V.)*

ἀπο-κριμα, ατος, τό, *an answer*, 2 Cor. i. 9.*

ἀπο-κρίνομαι (for aor., see Gr. § 100, Wi. § 39, 2), *to answer*, Mar. xii. 28; Col. iv. 6; often used (like the corresponding Hebrew verb) where the "answer" is not to a distinct question, but to some suggestion of the accompanying circumstances; so especially in the phrase ἀποκριθεὶς εἶπεν, *answered and said*, as Mat. xi. 25; Lu. i. 60.

ἀπό-κρισις, εως, ἡ, *an answer, reply*, Lu. ii. 47.

ἀπο-κρύπτω, *to hide, conceal*, 1 Cor. ii. 7; Ep. iii. 9.

ἀπό-κρυφος, ον, *hidden, concealed*, Mar. iv. 22; Lu. viii. 17; *stored up*, Col. ii. 3.

ἀπο-κτείνω, ἐνδ, *to put to death, kill*, Mat. xvi. 21; Rev. ii. 13; fig., *to abolish*, Ep. ii. 16.

ἀπο-κύω, ὦ, *to bring forth*; fig., Ja. i. 15, 18.*

ἀπο-κυλίσσω, ἰσω, *to roll away*, Mat. xxviii. 2; Mar. xvi. 3; Lu. xxiv. 2. (S.)*

ἀπο-λαμβάνω, *to receive from any one*, Gal. iv. 5. *to receive back, recover*, Lu. xv. 27;

mid., *to take aside with one's self*, Mar. vii. 33.

ἀπό-λαυσις, εως, ἡ (λαύω, *to enjoy*), *enjoyment*, 1 Tim. vi. 17; Heb. xi. 25.*

ἀπο-λείπω, *to leave, to leave behind*, 2 Tim. iv. 13, 20; *to desert*, Ju. 6; pass., *to be reserved*, Heb. iv. 9.

ἀπο-λείχω, *to lick, as a dog*, Lu. xvi. 21 (W. H. ἐπιλείχω).*

ἀπ-όλλυμι (see Gr. § 116, 2, Wi. § 15, Bu. 64), *to destroy, to bring to nought, to put to death*, Mar. i. 24; Ro. xiv. 15; *to lose*, Mat. x. 42; Jn. vi. 39; mid., pass. (and 2d perf.), *to perish, die*, Mat. viii. 25; *to be lost*, Lu. xxi. 18.

Ἀπολλύων, οντος, ὁ (prop. part of ἀπολλύω, *Destroyer*, *Apolhion*, Rev. ix. 11. (N. T.)*

Ἀπολλωνία, ας, ἡ, *Apollonia*, a city of Macedonia, Ac. xvii. 1.*

Ἀπολλῶς, ὦ, ὁ, *Apollo*, Ac. xviii. 24.

ἀπο-λογεόμαι, ούμαι (λόγος), *to defend one's self by speech*, Lu. xxi. 14; Ac. xxvi. 24; *to defend, excuse*, Ro. ii. 15.

ἀπο-λογία, ας, ἡ, *a verbal defense, "apology"*, Ac. xxv. 16; 1 Cor. ix. 3.

ἀπο-λούω, mid., *to wash away, as sins*, Ac. xxii. 16; 1 Cor. vi. 11.*

ἀπο-λύτρωσις, εως, ἡ, *redemption, deliverance*, Ro. iii. 24; Heb. ix. 15, xi. 35. Syn.: see Trench, § lxxvii.

ἀπο-λύω, *to release, let go, to send away*, Ac. xxviii. 18; Mat. xv. 23; spec., *to put away a wife, divorce*, Mat. i. 19; Lu. xvi. 18; mid., *to depart*, Ac. xxviii. 25.

ἀπο-μάσσω, ξω, *to wipe off, as dust from the feet*; mid., Lu. x. 11.*

ἀπο-νέμω, *to assign to, apportion*, 1 Pet. iii. 7.*

ἀπο-νίπτω, mid., *to wash one's self*, Mat. xxvii. 24.*

ἀπο-πίπτω, *to fall from*, Ac. ix. 18.*

ἀπο-πλανάω, ὦ, *to lead astray*, Mar. xiii. 22; 1 Tim. vi. 10.*

ἀπο-πλέω, εὔσω, *to sail away*, Ac. xiii. 4, xiv. 26, xx. 15, xxvii. 1.*

ἀπο-πλύνω, to wash or rinse, as nets, Lu. v. 2 (W. H. πλύνω).*

ἀπο-πνίγω, to suffocate, choke, Mat. xiii. 7; Lu. viii. 7, 33.*

ἡ-πόρις, ὡ (πόρος, resource), except Mar. vi. 20 (W. H.), only mid. in N. T., to be in doubt, to be perplexed, Jn. xiii. 22; 2 Cor. iv. 8.

ἀπορία, as, ἡ, perplexity, disquiet, Lu. xxi. 25.*

ἀπο-ρρίπτω, to throw or cast down or off, Ac. xxvii. 43; εἰς τοὺς ὑποστύλους, understood.*

ἀπο-ορφανίζω (ορφανός), "to make orphans of"; to bereave, pass., 1 Th. ii. 17.*

ἀπο-σκευάζομαι, to pack away, pack up, Ac. xxi. 15 (W. H. ἐπισκευάζομαι).*

ἀπο-σκίασμα, ατος, τὸ (σκιάζω), a shade, a shadow, Ja. i. 17. (N. T.).*

ἀπο-σπῶ, ὦ, ἄσω, to draw out, unsheathe, Mat. xxvi. 51; to withdraw, to draw away, Ac. xxi. 1.

ἀπο-στασία, as, ἡ, defection, apostasy, Ac. xxi. 21; 2 Th. ii. 3.*

ἀπο-τάξιον, ου, τὸ, repudiation, divorce, Mat. xix. 7; Mar. x. 4; met., bill of divorce, as Mat. v. 31.*

ἀπο-στεγάζω (στεγή), to unroof, Mar. ii. 4.*

ἀπο-στολλῶ, to send forth, send, as a messenger, commission, etc., spoken of prophets, teachers, and other messengers, Mat. x. 40; Lu. vii. 3; Ac. x. 36; to send away, dismiss, Lu. iv. 18; Mar. v. 10, viii. 26.

ἀπο-στερέω, ὦ, ἡσώ, to defraud, abs., as Mar. x. 19; deprive of by fraud, acc. and gen., 1 Tim. vi. 5.

ἀπο-στολή, ἡς, ἡ, apostleship, Ac. i. 25; Ro. i. 5; 1 Cor. ix. 2; Gal. ii. 8.*

ἀπό-στολος, ου, ὁ, (1) a messenger, 2 Cor. viii. 23; Heb. iii. 1; (2) an apostle, i.e., a messenger of Christ to the world, Lu. vi. 13; Gal. i. 1; used of others besides Paul and the Twelve, Ac. xiv. 14; 1 Th. ii. 6; 2 Cor. viii. 23.

ἀπο-στοματίζω (στόμα), to entice to speak off-hand, Lu. xi. 53.*

ἀπο-στρέφω, to turn away, trans.

(with ἀπό, as Ac. iii. 26); restore, replace, Mat. xxvi. 52; mid., to desert, reject, acc., Mat. v. 42.

ἀπο-στυγέω, ὦ, to detest, to abhor, Ro. xii. 9.*

ἀπο-συνάγωγος, ου, excluded from the synagogue, excommunicated, Jn. ix. 22, xii. 42, xvi. 2. (N. T.).*

ἀπο-τάσσω, ξω, mid., to separate one's self from, withdraw from (dat.), Mar. vi. 46; to take leave of, renounce, send away (dat.), Lu. xiv. 33.

ἀπο-τελέω, ὦ, ἔσω, to perfect, Ja. i. 15; Lu. xiii. 32 (W. H.).*

ἀπο-τίθημι, mid., to lay off or aside, Ac. vii. 58; to renounce, Ro. xiii. 12.

ἀπο-τίνασσω, to shake off, Lu. ix. 5; Ac. xxviii. 5.*

ἀπο-τίνω (or -τιω), τίσω, to repay, Philem. 19.*

ἀπο-τολμάω, ὦ, to assume boldness, Ro. x. 20.*

ἀπο-τομία, as, ἡ (τέμνω, to cut), severity, Ro. xi. 22.*

ἀπο-τόμως, adv., severely, sharply, 2 Cor. xiii. 10; Tit. i. 13.*

ἀπο-τρέπω, mid., to turn away from, shun, acc., 2 Tim. iii. 5.*

ἀπο-ουσία, as (ἀπειμι), absence, Phil. ii. 12.*

ἀπο-φέρω, to bear away from one place to another, Mar. xv. 1; Rev. xvii. 3.

ἀπο-φεύγω, to escape, 2 Pet. i. 4, ii. 18, 20.*

ἀπο-φθέγγομαι, to speak out, declare, Ac. ii. 4, 14, xxvi. 25. (S.).*

ἀπο-φορτίζομαι (φόρος, a burden), to unload, discharge, Ac. xxi. 3.*

ἀπό-χρησις, εως, ἡ (ἀπό, intens.), abuse, misuse, Col. ii. 22.*

ἀπο-χωρέω, ὦ, to go away, depart, Mat. vii. 23; Lu. ix. 39; Ac. xiii. 13.*

ἀπο-χωρίζω, to part asunder, Ac. xv. 39; Rev. vi. 14.*

ἀπο-νύχω, to breathe out life, to faint, Lu. xxi. 26.*

Ἀππιος, ου, ὁ, Appius; Ἀππιον φόρον, the Forum of Appius, a town in Italy, situated on the Appian Way, Ac. xxviii. 15.*

ἀ-πρός-ιτος, ου (προς, εἰμι), not to be approached, 1 Tim. vi. 16.*

ἀ-πρός-κοπος, ου (κόπτω), act., not causing to stumble, 1 Cor. x. 32; pass., not caused to stumble, blameless, without offense, Ac. xxiv. 16; Phil. i. 10. (Ap.).*

ἀ-προσωπο-λήπτως (W. H. ἡμικτ-), adv., without respect of persons, impartially, 1 Pet. i. 17. (N. T.).*

ἀ-πταστός, ου (πταίω, to fall), without stumbling or falling, Ju. 24.*

ἀπτω, ψω, to kindle, as light or fire, Lu. viii. 16, xi. 33; mid., to touch, Mat. viii. 3; 1 Cor. vii. 1. Syn.: ἀπτομαι is to touch or handle; θιγγάνω, a lighter touch; ψηλαφάω, to feel or feel after.

Ἀπφία, as, ἡ, Apphia, Philem. 2.*

ἀπ-ώτω, ὦ, ἀπόσω, mid., to repulse, to reject, Ac. vii. 27, 39.

ἀπώλεια, as, ἡ (ἀπώλλω), destroying, waste, of things, Ro. ix. 22; Mar. xiv. 4; destruction, in general, Ac. viii. 20; perdition, 2 Th. ii. 3; Rev. xvii. 8, 11.

ἀρά, ἄς, ἡ, curse, imprecation, Ro. iii. 14.*

ἀρα, conj., illative, therefore, thence, since. See Gr. § 406, Wi. § 53, 8, Bu. 371.

ἀρα, adv. interrogative, usually where the answer is negative, Lu. xviii. 8; Ac. viii. 30; Gal. ii. 17.*

Ἀραβία, as, ἡ, Arabia, Gal. i. 17, iv. 25.*

Ἀραμ, ὁ (Heb.), Aram, Mat. i. 3, 4; Lu. iii. 33 (not W. H.).*

Ἀραβ, ἀβος, ὁ, an Arabian, Ac. ii. 11.*

ἀργέω, ὦ, to linger, to delay, 2 Pet. ii. 3.*

ἀργός, ον (ἀ, ἔργον), idle, lazy, Mat. xx. 3; Tit. i. 12.

ἀργήρεος, οὗς, ἡ, οὖν, made of silver, Ac. xix. 24; 2 Tim. ii. 20; Rev. ix. 20.*

ἀργήριον, ου, τὸ, silver, Ac. iii. 6; a piece of silver, a shekel, Mat. xvi. 15; money in general, Mar. xiv. 11.

ἀργυρο-κόπος, ου, ὁ, a silver smith, Ac. xix. 24.*

ἀργυρος, ου, ὁ, silver, Ac. xvii. 29; Ja. v. 3.

Ἀρεῖος πάγος, ου, ὁ, Areopagus, or Mars' Hill, an open space on a hill in Athens, where

the supreme court was held, Ac. xvii. 19, 22.* (*'Apeios* is an adj. from *Ἀπης, Mars.*)

Ἀρειοπαγίτης, ου, ὁ, *a judge of the Areopagite court*, Ac. xvii. 34.*

ἀρεσκία, ας, ἡ, *a pleasing, a desire of pleasing*, Col. i. 10.*

ἀρεσκω, ἀρέσω, *to be pleasing to*, Mat. xiv. 6; Gal. i. 10; *to seek to please or gratify, to accommodate one's self to* (dat.), 1 Cor. x. 33; 1 Th. ii. 4.

ἀριστός, ἡ, ὁ, *acceptable, pleasing to*, Jn. viii. 29; Ac. xii. 3.

Ἀρετας, α, ὁ, *Arctas, a king of Arabia Petraea*, 2 Cor. xi. 32.*

ἀρετή, ἡς, ἡ, *virtue*, 2 Pet. i. 5; *any moral excellence, perfection*, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3.*

(*ἄρην*), gen. *ἀρῶς*, *a lamb*, Lu. x. 3.*

ἀριθμία, ᾧ, *to number*, Mat. x. 30; Lu. xii. 7; Rev. vii. 9.*

ἀριθμός, οὗ, ὁ, *a number*, Jn. vi. 10; Ac. vi. 7.

Ἀριμαθαία, ας, ἡ, *Arimathaea, a city of Palestine*, Mat. xxvii. 57; Mar. xv. 43.

Ἀριστάρχος, ου, ὁ, *Aristarchus*, Ac. xix. 29; Col. iv. 10.

ἀριστῶν, ᾧ, ἡσω (*ἀριστον*), *to breakfast*, Jn. xxi. 12, 15; *to dine*, Lu. xi. 37.

ἀριστερός, ὁ, ὁ, *left*; ἡ *ἀριστερά* (*χεὶρ*), *the left hand*, Mat. vi. 3; *ἐξ ἀριστερῶν*, *on the left*, Mar. x. 37 (W. H.); Lu. xliii. 33, without *ἐξ*; 2 Cor. vi. 7. (The more common word is *ἐὐώνυμος*.)*

Ἀριστόβουλος, ου, ὁ, *Aristobulus*, Ro. xvi. 10.*

ἄριστον, ου, τὸ, *dinner*, Mat. xxii. 4; Lu. xi. 38, xiv. 12.* See *δείπνον*.

ἀρκάτος, ἡ, ὁ, *sufficient*, Mat. vi. 34, x. 25; 1 Pet. iv. 3.*

ἀρκέω, ᾧ, *to be sufficient for*, Mat. xxv. 9; 2 Cor. xii. 9; pass., *to be satisfied with*, Lu. iii. 14; Heb. xiii. 5.

ἄρκτος (W. H. *ἄρκος*), ου, ὁ, ἡ, *a bear*, Rev. xiii. 2.*

ἄρμα, ατος, τὸ, *a chariot*, Ac. viii. 28, 29, 38; Rev. ix. 9.*

Ἀρμαγεδδών (Heb. or Aram., der. disputed), (W. H. *Ἀρ Μαγεδών*), *Harmageddon*, Rev. xvi. 16. (N. T.)*

ἀρμῶς, ου, *to fit together*; mid., *to espouse, to betroth*, 2 Cor. xi. 2.*

ἄρμυς, οὗ, ὁ, *a joint, i.e., of limbs in a body*, Heb. iv. 12.*

ἀρνόμαι, οὔμαι, *to deny*, Mat. xxvi. 70; Jn. i. 20; 2 Tim. ii. 12; *to renounce*, Tit. ii. 12; *to reject*, Ac. iii. 14.*

ἀρνίον, ου, τὸ (dimin. of *ἄρην*), *a little lamb*, Jn. xxi. 15; freq. in Rev., of Christ.

ἀροτρίδι, ᾧ, ᾧ, *to plow*, Lu. xvii. 7; 1 Cor. ix. 10.*

ἄροτρον, ου, τὸ, *a plow*, Lu. ix. 62.*

ἀρπαγή, ἡς, ἡ (*ἀρπάξω*), *the act of plundering*, Heb. x. 34; *plunder, spoil*, Mat. xxiii. 25; Lu. xi. 39.*

ἀρπαγμός, οὗ, ὁ, *spoil, an object of eager desire, a prize*, Phil. ii. 6.*

ἀρπάξω, ᾧ, ᾧ (2 aor. pass., *ἡρπάγην*), *to snatch, seize violently, take by force*, Jn. x. 12; *to carry off suddenly*, Jn. vi. 15; Ac. xxiii. 10.

ἄρπαξ, ατος, adj., *rapacious, ravenous*, Mat. vii. 15; Lu. xviii. 11; *a robber, an extortioner*, 1 Cor. v. 10, 11, vi. 10.*

ἄρραβών, ὠρος, ὁ (from Heb.), *a pledge, an earnest, ratifying a contract*, 2 Cor. i. 22, v. 5; Ep. i. 14.*

ἄρραφος (W. H. *ἄραφος*), ον, *not seamed or sewn*, Jn. xix. 23. (N. T.)*

ἄρρην, εν (W. H. *ἄρσην*, εν), *of the male sex*, Ro. i. 27; Rev. xii. 5, 13.*

ἄρρητος, ον, adj., *unspeoken, unspeakable*, 2 Cor. xii. 4.*

ἄρρωστος, ον, adj. (*ῥώνυμ*), *infirm, sick*, Mat. xiv. 14; 1 Cor. xi. 30.

ἄρρνο-κόλιτης, ου, ὁ (*ἄρσην κολή*), *a sodomite*, 1 Cor. vi. 9; 1 Tim. i. 10.*

ἄρσην, εν, *male*, Mat. xix. 4; Gal. iii. 28.

Ἀρτεμῆς, ᾧ, ὁ, *Artemas*, Tit. iii. 12.*

Ἀρτεμις, ιδος or ιος, ἡ, *Artemis, the Persian or Ephesian Artemis, to be distinguished from the Artemis of the Greeks, the sister of Apollo*, Ac. xix. 24, 27, 28, 34, 35.*

ἀρτίμων, ονος, ὁ (*ἀρτῶν*), *to sow*

pend, prob. *the foresail*, Ac. xxvii. 40.*

ἄρτι, adv. of time, *now, just now, at this moment*; with other particles, as *ἔως ἄρτι*, *still now*; *ἀπ' ἄρτι*, *from now or henceforward*.

ἄρτι-γέννητος, ον, *newly or recently born*, 1 Pet. ii. 2. (N. T.)*

ἄρτιος, ου, adj., *perfect, complete*, wanting in nothing, 2 Tim. iii. 17.* Syn.: *ἄρτιος* means fully adapted for its purpose; *ἰδὲ κληρος*, *entire, having lost nothing*; *τελειος*, *fully developed, complete*.

ἄρτος, ου, ὁ, *bread, loaf, food*; fig., *spiritual nutriment*; *ἄρτου τῆς προθέσεως*, *show-bread*, Mat. xii. 4; Mar. ii. 26.

ἀρτῶν (*ἄρω*, *to fit*), *to season, to flavor*, as with salt, Mar. ix. 50; Lu. xiv. 34; fig., Col. iv. 6.*

Ἀρφαξάδ, ὁ (Heb.), *Arphaxad*, Lu. iii. 36.*

ἀρχ-ἄγγελος, ου, ὁ, *an arch- or chief angel*, 1 Th. iv. 16; Ju. 9. (N. T.)*

ἀρχαίος, α, ον, *old, ancient*, Lu. ix. 8, 19; 2 Pet. ii. 5.

Ἀρχαίος, ου, ὁ, *Archelaus*, Mat. ii. 22.*

ἀρχή, ἡς, ἡ, (1) *a beginning, of time, space, or series*, Jn. i. 1; 2 Pet. iii. 4; *the outermost point*, Ac. x. 11. Used of Christ, *the leader*, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13. Adv. phrases: *ἀπ' ἀρχῆς*, *from the beginning*; *ἐν ἀρχῇ*, *in the beginning*; *ἐξ ἀρχῆς*, *from the beginning or from the first*; *κατ' ἀρχάς*, *at the beginning*; *τὴν ἀρχὴν*, *originally*. (2) *rule, pre-eminence, principality* (see *ἀρχω*): espec. in pl., *ἀρχαι*, *rulers, magistrates*, as Lu. xii. 11; of supramundane powers, *principality*, as Ep. iii. 10.

ἀρχ-ηγός, οὗ, ὁ (*ἀρχή, ἄγω*), *the beginner, author, prince*, Ac. iii. 15, v. 31; Heb. ii. 10, xii. 2.*

ἀρχ-ιερεὺς, ἡ, ὁ, *belonging to the office of the high-priest, pontifical*, Ac. iv. 6.*

ἀρχ-ιερεὺς, ἑως, ὁ, (1) *the high-priest*, Mat. xxvi. 3; Heb. ix. 7, 25; so of Christ only in

Heb., as ii. 17, iii. 1, etc.; (2) in pl. used more widely to include high-priestly families and deposed high-priests, Mat. ii. 4; Lu. xix. 47; Ac. iv. 23.

ἀρχι-ποιμήν, ενος, ὁ, *the chief shepherd*, a title of Christ, 1 Pet. v. 4. (N. T.)*

Ἀρχιππος, ου, ὁ, *Archippus*, Col. iv. 17; Philem. 2.*

ἀρχι-συνάγωγος, ου, ὁ, *presiding officer or ruler of a synagogue*, Lu. viii. 49; Ac. xiii. 15.

ἀρχι-τέκτων, ονος, ὁ, *a master-builder, an architect*, 1 Cor. iii. 10.*

ἀρχι-τελώνης, ου, ὁ, *a chief collector of taxes, a chief publican*, Lu. xix. 2. (N. T.)*

ἀρχι-τράχλινος, ου, ὁ, *a superintendent of a dining room*, Jn. ii. 8, 9. (N. T.)*

ἄρχω, to reign, to rule (gen.), only Mar. x. 42; Ro. xv. 12; mid., to begin, often with infin.; ἀρχάμενος ἀπὸ, *beginning from* (see Gr. § 287).

ἄρχων, οντος, ὁ, prop. particip., *ruler, prince, leader*, Ac. xvi. 19; Ro. xiii. 3.

ἄρωμα, ατος, τό, *spice, perfume*, Mar. xvi. 1; Lu. xxiii. 56, xxiv. 1; Jn. xix. 40.*

Ἀσά, ὁ (Heb.), *Asa*, Mat. i. 7, 8.*

ἀ-σάλευτος, ου, *unshaken, immovable*, Ac. xxvii. 41; Heb. xii. 28.*

ἄ-σβεστος, ου, adj. (σβέννυμι), *not to be quenched, inextinguishable*, Mat. iii. 12; Lu. iii. 17; Mar. ix. 43, 45 (W. H. omit).*

ἀσβεία, ας, ἡ, *impiety, ungodliness, wickedness*, Ro. i. 18; Ju. 15, 18. Syn.: see ἀγνόημα.

ἀσβεῖω, ῶ, ἡσω, to be ungodly, act impiously, 2 Pet. ii. 6; Ju. 15.*

ἀ-σβήης, ἐς (σέβομαι), *impious, ungodly, wicked*, Ro. iv. 5; Ju. 4, 15.

ἀ-σέλγεια, ας, ἡ, *excess, wantonness, lasciviousness*, Mar. vii. 22; Ep. iv. 19.

ἄ-σημος, ου, *not remarkable, obscure, ignoble*, Ac. xxi. 39.*

Ἀσθήρ, ὁ, *Asher*, Lu. ii. 36; Rev. vii. 6.*

ἀσθένεια, ας, ἡ, *weakness, bodily infirmity, sickness*, 1 Cor. xv. 43; Heb. xi. 34; fig., *mental*

weakness, distress, Ro. vi. 19; Heb. v. 2.

ἀσθενέω, ὦ, to be weak, Ro. viii. 3; 2 Cor. xiii. 4; to be sick, Lu. iv. 40; Ac. ix. 37.

ἀσθένημα, ατος, τό, *weakness, infirmity*; fig., Ro. xv. 1.*

ἀ-σθενής, ἐς (σθένης, strength), "without strength," *weak, infirm*, Mat. xxvi. 41; Ro. v. 6; 1 Cor. iv. 10; *sick*, Lu. x. 9; Ac. iv. 9; 1 Cor. xi. 30.

Ἀσία, ας, ἡ, *Asia proper or Proconsular Asia*, a district in the west of Asia Minor, Ac. vi. 9; 1 Pet. i. 1; Rev. i. 4; a part of Proconsular Asia, Ac. ii. 9.

Ἀσιανός, οῦ, ὁ, *belonging to Asia*, Ac. xx. 4.*

Ἀσιάρχης, ου, ὁ, *an Asiarch, a president of Asia*, a citizen appointed annually to preside over the worship and celebrations in honor of the gods, Ac. xix. 31.*

ἀσινία, ας, ἡ (σῖτος, corn), *abstinence, a fast*, Ac. xxvii. 21.*

ἔ-στιος, ου, *fasting*, Ac. xxvii. 33.*

ἀσκῶ, ὦ, ἡσω, to exercise one's self, use diligence in, Ac. xxiv. 16.*

ἀσκής, οῦ, ὁ, *a bottle of skin*, Mat. ix. 17; Mar. ii. 22; Lu. v. 37, 38.*

ἀσμένως, adv. (from part. of ἡδομαι), *with joy, gladly*, Ac. ii. 41 (W. H. omit); Ac. xxi. 17.*

ἄ-σοφος, ου, *not wise*, Ep. v. 15.*

ἀσπάζομαι, dep., to embrace, salute, to greet (actually or by letter), Mat. x. 2; 1 Cor. xvi. 19, 20; always of persons, except Heb. xi. 13, "having embraced (R. V. greeted) the promises"; to take leave of (only Ac. xx. 1; in xxi. 6, W. H. read ἀσπάζομαι).

ἀσπασμός, οῦ, ὁ, *salutation, greeting*, Mat. xxiii. 7; Col. iv. 18.

ἄ-σπιλος, ου (σπίλος), *without spot, unblemished*, 1 Tim. vi. 14; 1 Pet. i. 19.

ἀσπίς, ἰδος, ἡ, *an asp, a venomous serpent*, Ro. iii. 13.*

ἄ-σπονδος, ου (σπονδή), "not

to be bound by truce," *implacable*, 2 Tim. iii. 3; Ro. i. 31 (not W. H.).*

ἀσάριον, ου, τό, *a small coin equal to the tenth part of a drachma, an assarium*, Mat. x. 29; Lu. xii. 6. See Gr. § 154.

ἄσσω, adv. (compar. of ἄγχι), *nearer, close by*, Ac. xxvii. 13.*

Ἄσσος, ου, ἡ, *Assos*, Ac. xx. 13, 14.*

ἀ-στατίω, ὦ, ἡσω, to be unsettled, to have no fixed abode, 1 Cor. iv. 11.*

ἀστέος, ου (ἄστν, city, see urbane), *fair, beautiful*, Ac. vii. 20; Heb. xi. 23.*

ἀστήρ, ἑρος, ὁ, *a star*, Mar. xiii. 25; 1 Cor. xv. 41; Rev. vi. 13.

ἀ-στηρικτος, ου (στηρίξω), *unsettled, unstable*, 2 Pet. ii. 14, iii. 16.*

ἄ-στοργος, ου (στοργή), *without natural affection*, Ro. i. 31; 2 Tim. iii. 3.*

ἀ-στοχέω, ὦ (στόχος), to miss in aim, swerve from, 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.*

ἀστραπή, ἧς, ἡ, *lightning*, Lu. x. 18; Rev. iv. 5; vivid brightness, lustre, Lu. xi. 36.

ἀστράπτω, to flash, as lightning, Lu. xvii. 24; to be lustrous, xxiv. 4.*

ἄστρον, ου, τό, *a star* (orig. constellation), Lu. xxi. 25; Ac. vii. 43, xxvii. 20; Heb. xi. 12.*

Ἀσύγκριτος, ου, ὁ, *Asyncritus*, Ro. xvi. 14.*

ἀ-σύμφωνος, ου, *dissonant, discordant*, Ac. xxviii. 25.*

ἀ-σύνετος, ου, *without understanding, foolish*, Mat. xv. 16; Ro. x. 19.

ἀ-σύνετος, ου, *covenant-breaking, treacherous*, Ro. i. 31.*

ἀσφάλεια, ας, ἡ, *security*, Ac. v. 23; 1 Th. v. 3; *certainty*, Lu. i. 4.*

ἀ-σφάλης, ἐς (σφάλω, fallo), *safe*, Phil. iii. 1; *secure, firm*, Heb. vi. 19; *certain*, Ac. xxv. 26; τὸ ἀσφαλές, *the certainty*, Ac. xxi. 34, xxii. 30.*

ἀσφαλίζω, σω (mid.), to make fast, to secure, Mat. xxvii. 65, 66; Ac. xvi. 24; *pass, to be made secure*, Mat. xxvii. 64.*

ἀσφαλῶς, adv., *safely*, Mar. xiv.

44; Ac. xvi. 23; *assuredly*, Ac. ii. 36.*
 ἀσχημονέω, ὦ, to act improperly or unseemly, 1 Cor. vii. 36, xiii. 5.*
 ἀσχημοσύνη, ἡ, *unseemliness*, Ro. i. 27; *shame, nakedness*, Rev. xvi. 15.*
 ἀσχήμων, ὢν (σχήμα), *uncomely, unseemly*, 1 Cor. xii. 23.*
 ἀσώτεια, ας, ἡ (σώζω), *an abandoned course, profligacy*, Ep. v. 18; Tit. i. 6; 1 Pet. iv. 4.*
 ἀσώτως, adv., *profligately, dissolutely*, Lu. xv. 13.*
 ἀτακτώ, ὦ, to behave disorderly, 2 Th. iii. 7.*
 ἀ-τακτος, ὢν (τάσσω), *irregular, disorderly*, 1 Th. v. 14.*
 ἀτάκτως, adv., *disorderly, irregularly*, 2 Th. iii. 6, 11.*
 ἀ-τεκνος, οὐ, ὁ, ἡ (τέκνω), *childless*, Lu. xx. 28, 29.*
 ἀτενέω, σω, to look intently upon (dat. or els), Lu. iv. 20; Ac. i. 10; 2 Cor. iii. 7, 13.
 ἄτερ, adv., as prep. with gen., *without, in the absence of*, Lu. xxii. 6, 35.*
 ἀτιμάζω, σω, to dishonor, *contemn*, whether persons or things, by word or by deed, Lu. xx. 11; Jn. viii. 49; Ja. ii. 6.
 ἀτιμία, ας, ἡ, *dishonor, ignominy, disgrace, ignoble use*, 1 Cor. xi. 14; Ro. i. 26, ix. 21.
 ἄ-τιμος, ὢν (τιμή), *without honor, despised*, Mat. xiii. 57; Mar. vi. 4; 1 Cor. iv. 10, xii. 23.*
 ἀτιμώ, ὦ, to dishonor, *treat with indignity*, Mar. xii. 4 (not W. H.).
 ἀτμός, ἰδος, ἡ, a vapor, Ac. ii. 19; Ja. iv. 14.
 ἄ-τομον, οὐ, τὸ (τέμνω), *an atom of time, moment*, 1 Cor. xv. 52.*
 ἄ-τοπος, ὢν (τόπος), *misplaced, unbecoming, mischievous*, Lu. xxiii. 41; Ac. xxviii. 6.
 Ἀττάλεια, ας, ἡ, Attalia, Ac. xiv. 25.*
 ἀγάζω, to shine forth, 2 Cor. iv. 4.*
 ἀγῆ, ἡς, ἡ, *brightness, daylight*, Ac. xx. 11.*
 Ἀγνουςτος, οὐ, ὁ (Lat.), *Augustus*, Lu. ii. 1.* Compare Σεβαστός.
 αὐθάδης, ες (αὐτός, ἡδουαι), *self-*

pleasing, arrogant, Tit. i. 7; 2 Pet. ii. 10.*
 αὐθαίρετος, ὢν (αὐτός, αἰρέομαι), *of one's own accord*, 2 Cor. viii. 3, 17.*
 αὐθεντέω, ὦ, to exercise authority over (gen.), 1 Tim. ii. 12. (N. T.)*
 αὐλέω, ὦ, ἡσω, to play on a flute, to pipe, Mat. xi. 17; Lu. vii. 32; 1 Cor. xiv. 7.
 αὐλά, ἡς, ἡ (ἄω, to blow), *an open space, uncovered court or hall of a house*, as Lu. xi. 21, xxii. 55; a *sheepfold*, Jn. x. 1, 16.
 αὐλητής, οὐ, ὁ, a flute-player, Mat. ix. 23; Rev. xviii. 22.*
 αὐλιζομαι, to lodge in the open air, to lodge, pass the night, Mat. xxi. 17; Lu. xxi. 37.*
 αὐλός, οὐ, ὁ (ἄω), a flute, pipe, 1 Cor. xiv. 7.*
 αὐξάνω (also αὔω), αὐξήσω, trans., to make to grow, as 1 Cor. iii. 6, 7; pass., to grow, increase, become greater, Mat. xiii. 32; Col. i. 10; generally intrans., to grow, increase, as Mat. vi. 28.
 αὐξήσις, εως, ἡ, *growth, increase*, 1 Cor. iv. 16; Col. ii. 19.*
 ἀβριον, adv. (αβρα, morning breeze, ἄω), to-morrow, Mat. vi. 30; Lu. xiii. 32, 33; ἡ (sc. ἡμέρα) ἀβριον, the morning, Mat. vi. 34; Ac. iv. 3.
 αὐστηρός, ὁ, ὁν (dry), harsh, austere, Lu. xix. 21, 22.*
 αὐτάρκεια, ας, ἡ, *sufficiency*, 2 Cor. ix. 8; *contentment*, 1 Tim. vi. 6.*
 αὐτ-άρκης, ες (ἀρκέω, sufficient for self), *content, satisfied*, Phil. iv. 11.*
 αὐτο-κατά-κριτος, ὢν, *self-condemned*, Tit. iii. 11. (N. T.)*
 αὐτόματος, ὢν, spontaneous, of its own accord, Mar. iv. 28; Ac. xii. 10.*
 αὐτ-όπτης, οὐ, ὁ, an eye-witness, Lu. i. 2.*
 αὐτός, ἡ, ὁ, pron., *he, she, it*; in nom. nearly always emphatic. Properly demonstrative, *self, very*; joined with each of the persons of the verb, with or without a pers. pron., *I myself, thou thyself*, etc.; with the article, *the same; the same with (dat.)*, 1 Cor. xi. 5; ἐπὶ τὸ αὐτό, at the same place or time, together;

κατὰ τὸ αὐτό, together, only Ac. xiv. 1. See Gr. § 335, Wl. § 22, 3, 4, Bu. 105 sq.
 αὐτοῦ, adv. of place, here, there, Mat. xxvi. 36; Ac. xviii. 19, xxi. 4.
 αὐτοῦ, ἡς, οὐ, pron. reflex. (contr. for εαυτοῦ), of himself, herself, etc. (W. H. in the majority of cases read αὐτοῦ, αὐτῷ, etc., but retain αὐτοῦ, etc., in some, as Mat. vi. 34; Jn. ii. 24; Ac. xiv. 17, etc.).
 αὐτό-φωρος, ὢν (φώρ, a thief), in the very act, Jn. viii. 4, neut. dat. with ἐπὶ (W. H. omit).
 αὐτό-χερ, pos, ὁ, with one's own hand, Ac. xxvii. 19.*
 αὐχμηρός, ὁ, ὁν, dark, dismal, 2 Pet. i. 19.*
 ἀφ-αιρέω, to take away, as Lu. x. 42; to take away sin, only Ro. xi. 27; Heb. x. 4; to smile off, as Mat. xxvi. 51, and parallel passages.
 ἀ-φανής, ες (φαίω), not appearing, hidden, Heb. iv. 13.*
 ἀ-φανέω, to put out of sight, destroy, Mat. vi. 19, 20; to disfigure, Mat. vi. 16; pass., to vanish, perish, Ac. xiii. 41; Ja. iv. 14.*
 ἀ-φανισμός, οὐ, ὁ, a disappearing, destruction, Heb. viii. 13.*
 ἄ-φαντος, ὢν, disappearing, not seen, Lu. xxiv. 31.*
 ἀφεδράν, ὧνος, ὁ, draught, privy, Mat. xv. 17. Mar. vii. 19. (N. T.)*
 ἀ-φειδία, ας, ἡ (φειδομαι), severity, Col. ii. 23.*
 ἀφελότης, τῆτος, simplicity, sincerity, Ac. ii. 46. (N. T.)*
 ἀφ-εσις, εως, ἡ (ἀφίημι), deliverance; lit., only Lu. iv. 18; elsewhere always of deliverance from sin, remission, forgiveness, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. Syn.: πάρεσις is a simple suspension of punishment for sin, in contrast with ἀφεσις, complete forgiveness.
 ἀφή, ἡς, ἡ (ἄπτω, to fit), that which connects, a joint, Ep. iv. 16; Col. ii. 19.*
 ἀφθαρτία, ας, ἡ, incorruption, immortality, 1 Cor. xv. 5; Ro. ii. 7; 2 Tim. i. 10; Ep. vi. 24; incorruptness, Tit. ii. 7 (W. H. ἀφθορία).*

ἄφθαρτος, ον (φθέρω), *incorruptible, imperishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4.*

ἄφθορα, ας, ἡ, *incorruptness*, Tit. ii. 7 (W. H.). (N. T.)*

ἀφ-ἵμι (see Gr. § 112, Wl. § 14, 3), *to send away*, as (1) *to let go, emit*, Mat. xxvii. 50; Mar. xv. 37; *dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*, Mat. xv. 14; Heb. vi. 1; 1 Cor. vii. 11, 12, 13; hence, (2) *to forgive* (dat. pers.), very often, Mat. xviii. 27; Mar. ii. 5, 7; (3) *to permit, concede, abs., or with inf.*, as Mar. x. 14; or acc., as Mat. iii. 15 (dat., Mat. v. 40); or *iva, subj.*, Mar. xi. 6; or subj. alone, Lu. vi. 42; (4) *to leave, depart from, abandon, leave behind*, Mat. xxii. 22; Mar. i. 31; Lu. v. 11, xvii. 34, 35. ἀφικνέσθαι, οἶμαι (2 aor., ἀφικόμεν), *to arrive at, to reach*, Ro. xvi. 19.*

ἀφιλ-άγαθος, ον, *not loving goodness and good men*, 2 Tim. iii. 3. (N. T.)*

ἀφιλ-άργυρος, ον, *not loving money, not avaricious*, 1 Tim. iii. 3; Heb. xiii. 5. (N. T.)*

ἄφις, εως, ἡ, orig. arrival; *departure*, Ac. xx. 29.*

ἀφ-ἵσθαι, ἀποστήσω, trans. in pres., imperf., 1 aor., fut., *to lead away, to seduce*; intrans. in perf., plup., 2 aor., *to go away, depart, avoid, withdraw from* (often with ἀπό); mid., *to fail, abstain from, absent one's self*.

ἄφνω, adv., *suddenly*, Ac. ii. 2, xvi. 26, xxviii. 6.*

ἀφόβος, adv., *without fear*, Lu. i. 74; Phil. i. 14; 1 Cor. xvi. 10; Ju. 12.*

ἀφ-ομοίω, ὦ, *to make like*, in pass., Heb. vii. 3.*

ἀφ-οράω, ὦ (2 a., ἀφ- or ἀφ-εἶδον), *to look away from others at (els) one, to regard earnestly*, Heb. xii. 2; *to see*, Phil. ii. 23.*

ἀφ-ορῶ, fut. ἰώ, trans., *to separate from* (ἐκ or ἀπό), Mat. xiii. 49, xxv. 32; *to separate for a purpose (els, Ac. xiii. 2; Ro. i. 1; or inf.,*

Gal. i. 15); *to excommunicate*, Lu. vi. 22.

ἀφ-ορμή, ἥς, ἡ, *an occasion, opportunity*, Ro. vii. 8, 11; 2 Cor. v. 12.

ἀφ-ορῶ, *to foam at the mouth*, Mar. ix. 18, 20.*

ἀφρός, οὔ, ὁ, *foam, froth*, Lu. ix. 39.*

ἀφροσύνη, ἥς, ἡ, *foolishness*, Mar. vii. 22; 2 Cor. xi. 1, 17, 22.*

ἄφρων, ονος, ὁ, ἡ (φρήν), *inconsiderate, foolish, rash*, Lu. xi. 40; Ro. ii. 20.

ἀφ-υπνώ, ὦ (ἀπρό, intensive), *to fall asleep*, Lu. viii. 23.*

ἀφυστρέπω, ὦ, *to keep back by fraud*, Ja. v. 4 (W. H.).*

ἄ-φωνος, ον, *dumb, without the faculty of speech*: of animals, Ac. vii. 32; 2 Pet. ii. 16; of idols, 1 Cor. xii. 2. In 1 Cor. xiv. 10 the R. V. marg. is probably the correct rendering.*

Ἀχαζ, ὁ (Heb.), *Ahas*, Mat. i. 9.*

Ἀχαΐα, ας, ἡ, *Achaia*, a Roman province including all Greece except Thessaly, Ac. xix. 21; 1 Cor. xvi. 15.

Ἀχαικός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17.*

ἀ-χάριστος, ον, *unthankful*, Lu. vi. 35; 2 Tim. iii. 2.*

Ἀχίλμ, ὁ (Heb.), *Achim*, Mat. i. 14.*

ἀ-χρ-ο-ποίητος, ον, *not made with hands*, Mar. xiv. 58; 2 Cor. v. 1; Col. ii. 11. (N. T.)*

ἀχλς, όος, ἡ, *a mist, dimness*, Ac. xiii. 11.*

ἀ-χρεός, ον, *useless, good for nothing, unprofitable*, Mat. xxv. 30; Lu. xvii. 10.*

ἀ-χρεός (W. H. ἀχρεώ), pass., *to be made useless*, Ro. iii. 12.*

ἀ-χρηστος, ον, *useless, unprofitable*, Philem. 11.*

ἄχρι and ἄχρις, adv. as prep., with gen., *even to, until, as far as*, whether of place, time, or degree; ἄχρις οὔ or ἄχρις alone, with the force of a conjunction, *until*. See μέχρι.

ἄχρυν, ον, τό, *chaff*, Mat. iii. 12; Lu. iii. 17.*

ἀ-ψευδής, ες, *free from falsehood, truthful*, Tit. i. 2.*

ἄψινθος, ον, ὁ and ἡ, *worm wood*, Rev. viii. 11.*

ἄ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.*

B

Β, β, βῆτα, *beta*, β, the second letter. Numerally, β' = 2; β = 2000.

Βαάλ (W. H. Βάαλ), ὁ, ἡ (Heb. *Māster*), *Baal*, chief deity of the Phœnicians and other Semitic nations, Ro. xi. 4 (fem.), from 1 Kings xix. 18 (S.).*

Βαβυλών, όρος, ἡ, *Babylon*, lit., Mat. i. 11, 12, 17; Ac. vii. 43, and prob. 1 Pet. v. 13; mystically, in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21.*

βαθμός, οὔ, ὁ (βαλνω, *to step*), *a step or degree in dignity*, 1 Tim. iii. 13. (S.).*

βάθος, οὖς, τό, *depth*, lit. or fig., Mat. xiii. 5; 1 Cor. ii. 10; 2 Cor. viii. 2 (ἡ κατά βάθους πτωχία, *their deep poverty*).

βαθύνω, νῶ, *to make deep*, Lu. vi. 48.*

βαθύς, εἰς, ὁ, *deep*, Jn. iv. 11; in Lu. xxiv. 1, ὁρθρου βαθύς, in the early dawn (W. H. βαθέως, probably a genit. form).

βατον, ον, τό (Egyptian), *a palm branch*, Jn. xii. 13.*

Βαλαάμ, ὁ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15; Ju. 11; Rev. ii. 14.*

Βαλάκ, ὁ (Heb.), *Balak*, Rev. ii. 14.*

βαλέντιον (W. H. -λλ-), ον, τό, *a money-bag, purse*, Lu. x. 4, xii. 33, xxii. 35, 36.*

βάλλω, βαλῶ, βέβληκα, ἔβαλον, *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*. Pass. perf., with intrans. force, as Mat. viii. 6 ("has been cast"), *lies*. The verb is intrans., Ac. xxvii. 14, *rushed*. In Mar. xiv. 65 the true reading is prob. ἔλαβον. Generally trans. with acc. and dat., or ἐπί (acc., sometimes gen.), εἰς, ἀπό, ἐκ, and other prepp. or adv.

βαπτίζω, σω (in form a frequentative of βάπτω, see G.

§ 144b), (1) mid. or pass., reflex., *to bathe* one's self, only in Mar. vii. 4; Lu. xi. 38; (2) of the Christian ordinance, *to immerse, submerge, to baptize*. The material (water, fire, the Holy Spirit) is expressed by dat., *els* or *en*; the purpose or result by *els*. Pass. or mid., *to be baptized, to receive baptism*; (3) fig., of overwhelming woe, Mar. x. 38, 39; Lu. xii. 50.

βάπτισμα, ατος, τό, *the rite or ceremony of baptism*, Mat. iii. 7; Ep. iv. 5; fig., for overwhelming afflictions, Mar. x. 38, 39; Lu. xii. 50. (N. T.)

βαπτισμός, οῦ, ὁ, *the act of cleansing, as vessels*, Mar. vii. 4, 8 (W. H. omit); of Jewish lustrations, *washings* (pl.), Heb. ix. 10. For Heb. vi. 2, see Gr. § 260b, 2 (b).*

βαπτιστής, οῦ, ὁ, *one who baptizes*; the surname of John, Christ's forerunner, Mat. iii. 1; Mar. viii. 28.

βάπτω, βάψω, *to dip*, Lu. xvi. 24; Jn. xiii. 26; *to dye, color*, Rev. xix. 13.*

βάρ (Aram.), *son*, only Mat. xvi. 17 (βάρ Ἰωῆ, W. H. βαριωῆ). Also prefix to many surnames, meaning *son of*. (N. T.)

Βαρ-αββᾶς, ᾶ, ὁ, *Barabbas*, Mat. xxviii. 16, 17; Jn. xviii. 40.

Βαράκ, ὁ, *Barak*, Heb. xi. 32.*

Βαραχίας, ου, ὁ, *Barachiah*, Mat. xxiii. 35.*

βαρβαρος, ου, ὁ (prob. onomatop., descriptive of unintelligible sounds), properly adj., *a foreigner, barbarian*, as 1 Cor. xiv. 11; used of all foreigners not Greeks, Ac. xxviii. 2, 4; Col. iii. 11; Ro. i. 14.*

βαρεῖν, ᾧ (see βάρος), in N. T. only pass. *βαρέομαι, οἰμαι, to be weighed down, to be oppressed*, as by sleep, Lu. ix. 32; mental troubles, 2 Cor. i. 8, v. 4.

βαρέως, adv., *heavily, with difficulty*, Mat. xiii. 15; Ac. xxviii. 27.*

Βαρ-θολομαῖος, ου, ὁ, *Bartholomew*, surname (prob.) of Nathanael, Mat. x. 3.

Βαρ-ησοῦς, οῦ, ὁ, *Bar-Jesus*, Ac. xiii. 6.*

Βαρ-ιωῆς, ᾶ, ὁ, *Bar-Jonas*, surname of Peter, Mat. xvi. 17 (W. H.).*

Βαρ-νάβας, α, ὁ, *Barnabas* (perhaps "son of comfort," see παράκλησις), Ac. ix. 27; Col. iv. 10.

βάρος, ους, τό, *weight, burden*, only fig., Ac. xv. 28; Rev. ii. 24.

Βαρ-σαβᾶς, ᾶ, ὁ, *Barsabas*. Two are mentioned, Ac. i. 23, xv. 22.*

Βαρ-τίμαος, ου, ὁ, *Bartimeus*, Mar. x. 46.*

βαρύνω, *to weigh down*, Lu. xxi. 34 (Rec.).*

βαρύς, εἰα, ὁ (see βάρος), (1) *heavy*, Mat. xxiii. 4; (2) *weighty, important*, Mat. xxiii. 23; Ac. xxv. 7; 2 Cor. x. 10; (3) *oppressive or grievous*, Ac. xx. 29; 1 Jn. v. 3.*

βαρύ-τιμος, ου, *of great price*, Mat. xxvi. 7.*

βασανίζω (see βάσανος), *to examine, as by torture*; hence, *to torment, vex*, Mar. v. 7; Rev. xi. 10, xii. 2; of waves, *to buffet*, Mat. xiv. 24; Mar. vi. 48.

βασανισμός, οῦ, ὁ, *torture, torment*, Rev. ix. 5, xiv. 11, xviii. 7, 10, 15.*

βασανιστής, οῦ, ὁ, *one who tortures, a tormentor, jailer*, Mat. xviii. 34.*

βάσανος, ου, ἡ (lit., *a touchstone*), *torture, torment*, Mat. iv. 24; Lu. xvi. 23, 28.*

βασιλεία, ας, ἡ, *a kingdom, royal power or dignity, reign*; ἡ βασιλεία τοῦ Θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Mat.), *the divine, spiritual kingdom, or reign of Messiah*, in the world, in the individual, or in the future state; *υἱοὶ τῆς βασιλείας, sons of the kingdom*, Jews, its original possessors, Mat. viii. 12; true believers, Mat. xiii. 38. In Rev. i. 6, v. 10, for βασιλεῖς καὶ, W. H. read βασιλεῖαν, *a kingdom* consisting of priests (R. V.).

βασίλειος, ου, *royal, regal*, 1 Pet. ii. 9, from Exod. xix. 6; τὰ βασίλεια, as subst., *a regal mansion, palace*, Lu. vii. 25.*

βασιλεὺς, εἰς, ὁ, *a leader, ruler,*

king, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Mat. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3; to Christ, Mat. ii. 2; Jn. i. 49, etc.; to Christians, Rev. i. 6, v. 10 (Rec., but see under βασιλεία).

βασιλεύω, εἴσω, *to have authority, to reign, or to possess or exercise dominion*; to be βασιλεὺς generally. With gen. or ἐπὶ (gen.), of the kingdom; ἐπὶ (acc.), of the persons governed.

βασίλικός, ἡ, ὁ, *belonging to a king, royal*, Jn. iv. 46, 49; Ac. xii. 20, 21; Ja. ii. 8.*

βασίλισσα, ης, ἡ, *a queen*, Mat. xii. 42; Lu. xi. 31; Ac. viii. 27; Rev. xviii. 7.*

βάσις, εως, ἡ (βάλω), *prop. a going, hence, the foot*, Ac. iii. 7.*

βασκαίνω, ανῶ, *to bewitch, bring under malign influence*, Gal. iii. 1.*

βαστάζω, άσω, *to lift, lift up*; often with the sense of bearing away. Thus, (1) *to carry*, a burden, as Lu. xiv. 27; tidings, as Ac. ix. 15; (2) *to take on one's self, as disease or weaknesses*, Ro. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) *to bear with or endure*, Rev. ii. 2; (4) *to take away*, Mat. viii. 17; Jn. xii. 6.

βάτος, ου, ὁ, ἡ, *a thorn-bush or bramble*, Lu. vi. 44; Ac. vii. 30, 35. "The Bush," Mar. xii. 26; Lu. xx. 37 denotes the section of the O. T. so called (Exod. iii.).*

βάτος, ου, ὁ (Heb.), *a bath*, or Jewish measure for liquids containing 8 or 9 gallons, Lu. xvi. 6. (Ap.).*

βάτραχος, ου, ὁ, *a frog*, Rev. xvi. 13.*

βαττο-λογέω, ᾧ (prob. from βατ, an unmeaning sound; see βάβραρος), *to babble, talk to no purpose*, Mat. vi. 7. (N. T.).*

βδελύγμα, ατος, τό (see βδελύσσω), *something unclean and abominable, an object of moral repugnance*, Lu. xvi. 15; spec. (as often in O. T.) *idol-*

atry, Rev. xvii. 4, 5, xxi. 27. "Abomination of desolation," Mat. xxiv. 15; Mar. xiii. 14 (from Dan. ix. 27) refers to the pollution of the temple by some idolatrous symbol. (S.)*

βδελυκτός, ἡ, *δν*, *disgusting, abominable*, Tit. i. 16. (S.)*

βδελύσσω, *ξω*, *to defile*, only mid.; *to loathe*, Ro. ii. 22; and pass. perf. part., *defiled*, Rev. xxi. 8.*

βεβαιός, *α, ον*, *steadfast, constant, firm*, Heb. vi. 19; Ro. iv. 16.

βεβαιῶω, *ῶ*, *to confirm, to establish*, whether of persons or things, Mar. xvi. 20; Ro. xv. 8; Heb. xiii. 9.

βεβαιώσις, *ews, ἡ*, *confirmation*, Phil. i. 7; Heb. vi. 16.*

βέβηλος, *ον* (βα- in βαλνω, "that on which any one may step"), *common, un-rectified, profane*, of things or persons, 1 Tim. iv. 7; Heb. xii. 16.

βέβηλῶ, *ῶ*, *to make common, to profane*, the Sabbath, Mat. xii. 5; the temple, Ac. xxiv. 6. (S.)*

Βελ-ζεβούλ (W. H. Βεεζεβούλ), *δ* (Heb.), *Beelzebub*, a name of Satan, Mat. x. 25; Lu. xi. 15, 18, 19. (N. T.)

Βελιάλ, *δ* (Heb. *worthlessness*), or Βελλάρ (W. H.), derivation doubtful, a name for Satan, 2 Cor. vi. 15. (N. T.)*

βελόνη, *ης, ἡ*, *a needle*, Lu. xviii. 25 (W. H.)*

βέλος, *ους, τό* (βάλλω), *a missile*, such as a javelin or dart, Ep. vi. 16.*

βελτιών, *ον, ονος* (a compar. of ἀγαθός), *better*; neut. as adv., 2 Tim. i. 18.*

Βεν-ιαμίν, *δ* (Heb. *Ben = son*), *Benjamin*, Ac. xiii. 21; Rev. vii. 8.

Βερνίκη, *ης, ἡ*, *Bernice*, Ac. xxv. 13, 23, xxvi. 30.*

Βέρωα, *ας, ἡ*, *Beræa*, Ac. xvii. 10, 13.*

Βερσαίος, *α, ον*, *Beræan*, Ac. xx. 4.*

Βηθ-, a Hebrew and Aramaic prefix to many local names, meaning *house* or *abode* of.

Βηθ-αβαρα, *ας, ἡ*, *Bethabara*, "house of the ford," Jn. i. 28 (W. H. read Βηθανια).*

Βηθ-ανία, *ας, ἡ*, *Bethany*, "house

of misery." There were two places of the name: (1) Jn. xi. 1, etc.; (2) on the Jordan, Jn. i. 28 (W. H.). See Βηθαβαρά.

Βηθ-εσδά, *ἡ*, *Bethesda*, "house of compassion," Jn. v. 2 (W. H. Βηθσαθά).*

Βηθ-λεέμ, *ἡ*, *Bethlehem*, "house of bread," Lu. ii. 4, 15.

Βηθ-σαϊδά, *ἡ*, *Bethsaida*, "house of hunting" or "fishing." There were two places of the name: one in Galilee, Jn. xii. 21; the other on the east of the Jordan, Lu. ix. 10.

Βηθ-φαγή, *ἡ*, *Bethphage*, "house of figs," Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29.*

βῆμα, *ατος, τό* (βα- in βαλνω), *a step, a space*; βῆμα ποδός, *a space for the foot*, Ac. vii. 5; *a raised space or bench, tribunal, judgment-seat*, Jn. xix. 13; 2 Cor. v. 10.

βήρυλλος, *ου, ὁ, ἡ*, *a beryl, a gem of greenish hue*, Rev. xxi. 20.*

βία, *ας, ἡ*, *force, violence*, Ac. v. 26, xxi. 35, xxiv. 7 (W. H. omit), xxvii. 41.*

βιάζω, *to use violence*; mid., *to enter forcibly*, with *els*, Lu. xvi. 16; pass., *to suffer violence, to be assaulted*, Mar. xi. 12.*

βίαιος, *α, ον*, *violent*, Ac. ii. 2.*

βιαστής, *ου, ὁ*, *one who employs force, a man of violence*, Mat. xi. 12.*

βιβλαρίδιον, *ου, τό*, *a little book*, Rev. x. 2, 8 (not W. H.), 9, 10. (N. T.)*

βιβλίον, *ου, τό* (dim. of following), *a small book, a scroll*, as Lu. iv. 17; Rev. v. 1; *βιβλίον ἀποστασίον*, *a bill of divorce*, Mat. xix. 7; Mar. x. 4.

βιβλος, *ου, ὁ*, *a written book, roll or volume*, Mat. i. 1; Phil. iv. 3. The word means papyrus, from which ancient books were made.

βιβρώσκω (βρο-), perf. βέβρωκα, *to eat*, Jn. vi. 13.*

Βιθυνία, *ας, ἡ*, *Bithynia*, Ac. xvi. 7; 1 Pet. i. 1.*

βίος, *ου, ὁ*, (1) *life*, as Lu. viii. 14; (2) *means of life, livelihood*, as Lu. viii. 43; (3) *goods or property*, as Lu. xv.

12; 1 Jn. iii. 17. *Syn.*: *ζωή* is life in its *principle*, and used for spiritual and immortal life; *βίος* is life in its *manifestations*, denoting the manner of life.

βίωω, *ῶ*, *to pass one's life*, 1 Pet. iv. 2.*

βίωσις, *ews, ἡ*, *manner or habit of life*, Ac. xxvi. 4. (Ap.)*

βιωτικός, *ἡ, δν*, *of or belonging to (this) life*, Lu. xxi. 34; 1 Cor. vi. 3, 4.*

βλαβερός, *α, δν*, *hurtful*, 1 Tim. vi. 9.*

βλάπτω (βλαβ-), *βλάψω*, *to hurt or injure*, Mar. xvi. 18 (W. H. omit); Lu. iv. 35.*

βλαστάνω (or βλαστῶω, Mar. iv. 27, W. H.), *βλαστήσω*, intrans., *to sprout, to spring up, to put forth buds*, Mat. xiii. 26; Mar. iv. 27; Heb. ix. 4; trans., *to bring forth* (καρπὸν), Ja. v. 18.*

Βλάστιος, *ου, ὁ*, *Blastus*, Ac. xii. 20.*

βλασφημέω, *ῶ*, *to speak abusively, to rail, abs.*, as Ac. xiii. 45; *to calumniate, speak evil of, blaspheme*, with acc., rarely *els*; often of men or things. Spec. of God, Rev. xvi. 11; the Holy Spirit, Lu. xii. 10; the divine name or doctrine, 1 Tim. vi. 1.

βλασφημία, *ας, ἡ*, *evil-speaking, reviling, blasphemy*, Mat. xii. 31; Mar. xiv. 64.

βλάσφημος, *ον*, *slandorous*, Ac. vi. 11; subst., *a blasphemer*, 1 Tim. i. 13, 2 Tim. iii. 2.

βλέμω, *ατος, τό*, *a look, glance*, 2 Pet. ii. 8.*

βλέπω, *ψω*, *to see, to have the power of seeing, to look at, behold*; with *els*, *to look to*, Mat. xxii. 16; Mar. xii. 14; with *iva* or *μή*, *to take care* (once without, Mar. xiii. 9) with *ἀπό*, *to beware of*; once with *κατά* (acc.), geographically, *to look towards*, Ac. xxvii. 12.

βλητός, *εα, εον*, a verbal adj. (βάλλω), *that ought to be put*, Mar. ii. 22 (W. H. omit); Lu. v. 38. (N. T.)*

Βοανηργές (W. H. -ηρ-), (Heb.), *Boanerges*, "sons of thunder," Mar. iii. 17. (N. T.)*

βοάω, *ῶ* (βοή), *to shout for joy*, Gal. iv. 27; *to cry for grief*,

Ac. viii. 7; *to publish openly, to cry aloud*, Mar. xv. 34; Ac. xvii. 6; with *πρός* (acc.), *to appeal to*, Lu. xviii. 7, 38.
βοή, ἡς, ἡ, *a loud cry*, Ja. v. 4.*
βοήθεια, ας, ἡ, *help*, Ac. xxvii. 17; Heb. iv. 16.*
βοηθῶ, *to go to the help of, to succor* (dat.), Mat. xv. 25; Rev. xii. 16.
βοηθός, οὗ, ὁ, ἡ (properly adj.), *a helper*, Heb. xiii. 6.*
βοήθυνος, ου, ὁ, *a pit, ditch*, Mat. xii. 11, xv. 14; Lu. vi. 39.*
βολή, ἡς, ἡ, *a throwing*; *λίθου βολή*, *a stone's throw*, Lu. xxii. 41.*
βολίζω, *σω*, *to heave the lead, take soundings*, Ac. xxvii. 28. (N. T.)*
βολίς, ἰδος, ἡ, *a weapon thrown, as a dart or javelin*, Heb. xii. 20 (W. H. omit).
βοός, ὁ (Heb.), *Booz or Boaz*, Mat. i. 5 (W. H. Boés); Lu. iii. 32 (W. H. Boós).
βόρος, ου, ὁ, *mirre, filth*, 2 Pet. ii. 22.*
Βορρᾶς, ᾶ, ὁ (*Boreas*, the north wind), *the North*, Lu. xiii. 29; Rev. xxi. 13.*
βόσκει, ἥσω, *to feed*, as Mat. viii. 33; Jn. xxi. 15, 17; mid., *to feed, graze*, as Mar. v. 11. *Syn.*: ποιμαίνω is the broader word, *to act as shepherd*, literally or spiritually; *βόσκει*, simply *to feed the flock*.
Βοσόρ, ὁ (Heb. *Beor*), *Bozor*, 2 Pet. ii. 15 (W. H. Βεώρ).
βοτάνη, ης, ἡ (*βόσκει*), *herbage, pasturage*, Heb. vi. 7.*
βότρυς, νος, ὁ, *a cluster of grapes*, Rev. xiv. 18.*
βουλευτής, οὗ, ὁ, *a counselor, a senator*, Mar. xv. 43; Lu. xxiii. 50.*
βουλεύω, *σω*, *to advise*, N. T. mid. only; (1) *to consult, to deliberate*, with *εἰ*, Lu. xiv. 31; (2) *to resolve on or propose*, with *inf.*, Ac. v. 33, xv. 37 (W. H. in both passages read *βούλωμαι*), xxvii. 39; *ἰνα*, Jn. xi. 53 (W. H.), xii. 10; acc., 2 Cor. i. 17.*
βουλῆ, ἡς, ἡ, *a design, purpose, plan*, Lu. xxiii. 51; Ac. v. 38; Ep. i. 11.
βούλημα, ατος, τό (*βούλωμαι*), *will, counsel, purpose*, Ac. xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (W. H.).*

βούλωμαι, 2d pers. sing. *βούλει*, aug. with *εἰ* or *ἡ*, *to will*, as (1) *to be willing, to incline to*, Mar. xv. 15; (2) *to intend*, Mat. i. 19; (3) *to desire*, 1 Tim. vi. 9. Generally with *inf.*, sometimes understood, as Ja. i. 18; with *subj.*, Jn. xviii. 39.
βουνός, οὗ, ὁ, *a hill, rising ground*, Lu. iii. 5; xxiii. 30.*
βοῦς, βοός, ὁ, ἡ, *an animal of the ox kind, male or female*, Lu. xiii. 15; 1 Tim. v. 18.
βραβεῖον, ου, τό, *the prize, in the games*, 1 Cor. ix. 24; Phil. iii. 14.*
βραβεύω (lit., *to act as arbiter in the games*), *to rule, arbitrate*, Col. iii. 15.*
βραδύνω, νῶ (*βραδύς*), *to be slow, to linger*, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen.).
βραδυ-πλοῦν, ᾶ, *to sail slowly*, Ac. xxvii. 7. (N. T.)*
βραδύς, εἰς, ὁ, *slow*; dat. of sphere, Lu. xxiv. 25; *εἰς*, Ja. i. 19.*
βραδυτής, τῆτος, ἡ, *slowness*, 2 Pet. iii. 9.*
βραχίον, ονος, ὁ, *the arm*; met., *strength*, Lu. i. 51; Jn. xii. 38; Ac. xiii. 17.*
βραχύς, εἰς, ὁ, *short, little*, only neut.; of time, Lu. xxii. 58; Ac. v. 34; Heb. ii. 7, 9; place, Ac. xxvii. 28; διὰ *βραχέων*, Heb. xiii. 22, *in few words*; *βραχύ τι*, Jn. vi. 7, of quantity, *a little*.
βρέφος, ους, τό, *a child unborn*, Lu. i. 41, 44; *a babe*, as Lu. ii. 12, 16; 2 Tim. iii. 15.
βρέχω, ξω, *to moisten*, Lu. vii. 38, 44; *to rain, to send rain*, Mat. v. 45; Lu. xvi. 29; impers., Ja. v. 17; intrans., Rev. xi. 6.*
βροντή, ἡς, ἡ, *thunder*, Jn. xii. 29; Rev. iv. 5.
βροχή, ἡς, ἡ (*βρέχω*), *a heavy rain*, Mat. vii. 25, 27. (S.)*
βρόχος, ου, ὁ, *a noose or snare*, 1 Cor. vii. 35.*
βρυγμός, οὗ, ὁ, *a grinding or gnashing*, as Mat. viii. 12.
βρύχω, ξω, *to grind or gnash*, as the teeth, for rage or pain, Ac. vii. 54.*
βρώ, *σω*, *to send forth abundantly*, as a fountain, Ja. iii. 11.*

βρώμα, ατος, τό (see *βιβρώσκω*), *food of any kind*, Mat. xiv. 15; Jn. iv. 34; 1 Cor. viii. 8, 13.
βρώσιμος, ου, *eatable*, Lu. xxiv. 41.*
βρώσις, εως, ἡ, (1) *the act of eating*, as 1 Cor. viii. 4; (2) *corrosion*, Mat. vi. 19, 20; (3) *food*, Jn. iv. 32; Heb. xii. 16.
βυθίζω, *σω*, *to cause to sink*, fig., 1 Tim. vi. 9; mid., *to sink*, Lu. v. 7.*
βυθός, οὗ, ὁ, *the deep, the sea*, 2 Cor. xi. 25.*
βυρσέτης, εως, ὁ, *a tanner*, Ac. ix. 43, x. 6, 32.*
βύσσινος, ης, ου, *made of byssus, fine linen*, Rev. xviii. 12 (W. H.), 16, xix. 8, 14.*
βύσσαν, ου, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy, Lu. xvi. 19; Rev. xviii. 12 (Rec.).
βωμός, οὗ, ὁ, *an altar*, Ac. xvii. 23.* *Syn.*: *βωμὸς* is a heathen altar; *θυσιαστήριον*, the altar of the true God.

Γ

Γ, γ, γάμμα, *gamma*, *g* hard, the third letter of the Greek alphabet. In numeral value, γ' = 3; γ = 3000.
Γαββαθα (W. H. *Θά*), ἡ (Aram.), *Gabbatha*; *an elevated place or tribunal*, Jn. xix. 13. See *λιθόστρωτον*. (N. T.)*
Γαβριήλ, ὁ (Heb. *man of God*), the archangel *Gabriel*, Lu. i. 19, 26.*
γάγγραινα, ης, ἡ, *a gangrene, mortification*, 2 Tim. ii. 17.*
Γάδ, ὁ (Heb.), *Gad*, Rev. vii. 5.*
Γαδαρηνός, ἡ, *ὅν*, *belonging to Gadara*, Mar. v. 1 (Rec.); Mat. viii. 28 (W. H.). See *Γεργεσηνός*.
γάζα, ης, ἡ (Persian), *treasure*, as of a government, Ac. viii. 27.*
Γάζα, ης, ἡ (Heb.), *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Ac. viii. 26. (The adj., *ἐρημος*, *desert*, refers to *δδός*.)
γαζο-φυλάκιον, ου, τό, *a place*

for the guardianship of treasure, treasury; a part of the temple so called, Mar. xii. 41, 43; Lu. xxi. 1; Jn. viii. 20. (S).*

Γάιος, ου, δ (Lat.), *Gaius*, or *Caius*. There are four of the name in N. T., Ac. xix. 29, xx. 4; 1 Cor. i. 14, and Ro. xvi. 23; 3 Jn. 1.*

γάλα, ακτος, τό, *milk*, lit., 1 Cor. ix. 7; fig., for the elements of Christian knowledge, 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 2.*

Γαλάτης, ου, δ, *a Galatian*, Gal. iii. 1.*

Γαλατία, ας, ἡ, *Galatia*, or *Gallogracia*, a province of Asia Minor, Gal. i. 2; 1 Cor. xvi. 1; 2 Tim. iv. 10; 1 Pet. i. 1.*

Γαλατικός, ἡ, βν, *belonging to Galatia*, Ac. xvi. 6, xviii. 23.*

γαλήνη, ης, ἡ, *a calm*, Mat. viii. 26; Mar. iv. 39; Lu. viii. 24.*

Γαλιλαία, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine, Mat. iv. 15.

Γαλιλαίος, αλα, αὐον, of or belonging to Galilee, Mat. xxvi. 69; Ac. i. 11.

Γαλλίαν, υνος, δ, *Gallio*, a proconsul of Achaia, Ac. xviii. 12, 14, 17.*

Γαμαλιήλ, δ (Heb.), *Gamaliel*, Ac. v. 34, xxii. 3.*

γαμέω, ὦ, ἡσω, 1st aor. ἐγάμησα and ἔγημα, abs. or trans. (with acc.), *to marry*; active properly of the man; pass. and mid. of the woman, with dat., 1 Cor. vii. 39; Mar. x. 12 (W. H. ἄλλον for Rec. ἄλλω); but in N. T. the act. also is used of the woman, as 1 Cor. vii. 28, 34.

γαμίζω, *to give in marriage* (a daughter), Rec. only Mar. xii. 25; Lu. xvii. 27, xx. 35; W. H. add Mat. xxii. 30, xxiv. 38; 1 Cor. vii. 38. (N. T.).*

γαμίσκω = **γαμίζω**, Mar. xii. 25 (Rec.); Lu. xxi. 34 (W. H.).*

γάμος, ου, δ, *marriage*, spec. *a marriage feast*, sing. or plur., Heb. xiii. 4; Rev. xix. 7. See Gr. § 240, Wi. § 27, 3, Bu. 23.

γάρ (γε ὅρα), "truly then," a causal postpositive particle

or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see Gr. § 407, Wi. § 53, 8, Bu. 370.

γαστήρ, τρός (sync.), ἡ, (1) *the womb*, as Mat. i. 18; (2) *the stomach*, only Tit. i. 12, from Epimenides, "idle bellies," *gluttons*.

γέ, an enclitic particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Ro. viii. 32; 1 Cor. iv. 8; generally in connection with other particles, as ἀλλά, ἔρα, εἰ; εἰ δὲ μήγε, stronger than εἰ δὲ μή, *if otherwise indeed*; καὶγε, *and at least, and even*; καὶτοιγε, *though indeed*; μενοῦνγε, *yea, indeed*; μήτιγε, "to say nothing of," 1 Cor. vi. 3.

Γεδών, δ (Heb.), *Gideon*, Heb. xi. 32.*

γέ-εννα, ης, ἡ (Heb. *valley of Hinnom*), met., *Gehenna*, *place of punishment* in the future world, Mat. x. 28, etc. Sometimes with τοῦ πυρός, as Mat. v. 22. Compare 2 Kings xxiii. 10. (S.)

Γεθ-σημανή, or -vel (W. H.), ἡ (Heb. *oil-press*), *Gethsemane*, a small field at the foot of the Mount of Olives, over the brook Kidron, Mat. xxvi. 36; Mar. xiv. 32.*

γείτων, υνος, δ, ἡ, *a neighbor*, Lu. xiv. 12, xv. 6, 9; Jn. ix. 8.*

γέλω, ὦ, ὄσω, *to laugh*, Lu. vi. 21, 25.*

γέλος, υρος, δ, *laughter*, Ja. iv. 9.*

γεμίζω, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ), Mar. xv. 36; Rev. viii. 5; pass. abs., *to be full*, Mar. iv. 37; Lu. xiv. 23.

γέμω, *to be full of*, with gen. (ἐκ, Mat. xxiii. 25; perhaps acc., Rev. xvii. 3).

γενεά, ἀς, ἡ, *generation*, as (1) *offspring, race, descent*, Mat. i. 17; Lu. ix. 41; (2) *the people of any given time*; (3) *an age of the world's duration*, Mat. xxiv. 34; Ac. xiii. 36; εἰς γενεάς καὶ γενεάς (W.

H.), *unto generations and generations* (R. V.), Lu. i. 50. γενεα-λογία, ὦ, *to reckon a genealogy or pedigree*, pass. with ἐκ, Heb. vii. 6.*

γενεα-λογία, ας, ἡ, *genealogy*, N. T. plur., 1 Tim. i. 4; Tit. iii. 9; prob. of Gnostic speculations on the origin of being.*

γένεσις, ων, τό, *a birthday celebration*, Mat. xiv. 6; Mar. vi. 21.*

γένεσις, εως, ἡ, *birth, lineage*, Mat. i. 1 (W. H. add Mat. i. 18; Lu. i. 14, for Rec. γέννησις); Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the countenance of his birth*, or, as A. V., R. V., "his natural face"; Ja. iii. 6, τὸν τροχὸν τῆς γενέσεως, *the wheel of nature* (R. V.).*

γενετή, ἡς, ἡ, *birth*, Jn. ix. 1.*

γένημα, ατος, τό. See γέννημα.

γεννώ, ὦ, ἡσω, *to beget, give birth to, produce, effect*, Mat. i. 3, 5, 6; Lu. i. 13, 57; Ac. vii. 8, 29; pass., *to be begotten, born* (often in John, of spiritual renewal), Mat. i. 20; Jn. i. 13; 1 Jn. v. 1.

γέννημα, ατος, τό, (1) *progeny, generation*, as Mat. iii. 7; (2) *produce* generally, as Mat. xxvi. 29; fig., *fruit, result*, as 2 Cor. ix. 10. In sense (2) W. H. always read γένημα, and sometimes elsewhere.

Γεννησαρέτ (Aram.), *Gennesaret* (*Chinnereth* or *Chinneroth*, in O. T.), a region of Galilee, with village or town of the same name, Mat. xiv. 34. Used of the adjacent lake, as Lu. v. 1.

γέννησις, εως, ἡ. See γένεσις.*

γεννητός, ἡ, βν, verb. adj., *begotten, born*, Mat. xi. 11; Lu. vi. 28.*

γένος, ους, τό, (1) *offspring*, Ac. xvii. 28, 29; (2) *family*, Ac. xiii. 26; (3) *stock, race*, Ac. vii. 19; Gal. i. 14; (4) *nation*, Mar. vii. 26; (5) *kind or species*, Mar. ix. 29; 1 Cor. xiv. 10.

Γεργασήνης, ἡ, βν, or Γερασήνης, *Gergesene, belonging to Gergesa or Gerasa*. The copies vary between these forms and Γαδαραήνης, Mat. viii. 28; Mar. v. 1; Lu. viii. 26, 37.*

γεροντία, as, ἡ (γέρων), an assembly of elders, senate, Ac. v. 21.*

γέρων, ὄντος, δ, an old man, Jn. iii. 4.*

γεύω, to taste to taste, only mid. in N. T.; to taste, as abs., to take food, Ac. x. 10; or with obj. gen., or acc. See Gr. § 249a, (2), Wi. §§ 3, p. 33, 30, 7c, Bu. 167. Fig., to experience, as Mat. xvi. 28; once with ὄντι, 1 Pet. ii. 3.

γεωργέω, ὦ, to cultivate or till the earth, Heb. vi. 7.*

γεώργιον, ον, τό, a tilled field, fig., 1 Cor. iii. 9. (S).*

γεωργός, ον, δ, one who tills the ground, a husbandman, 2 Tim. ii. 6; Ja. v. 7: a vine-dresser, Lu. xx. 9, 10, 14, 16.

γῆ, γῆς, ἡ, contr. for γέα or γαία, land or earth, as (1) the material soil; (2) the producing soil, the ground; (3) land, as opposed to sea; (4) earth, as opposed to heaven, often involving suggestions of human weakness and sin; (5) region or territory.

γῆρας, (αος) ως, τό, old age, Lu. i. 36 (dat., Rec. γῆρε, W. H. γῆρε).*

γηράσκω, or γηράω, ἄνω, to become old, Jn. xxi. 18; Heb. viii. 13.*

γίνομαι, for γίγνομαι. See Gr. § 94, 8a. γενέσθαι, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γέγνημαι, to become, as (1) to begin to be, used of persons, to be born, Jn. viii. 58; of the works of creation, to be made, Jn. i. 3, 10; and of other works, to be wrought or performed; so, to pass out of one state into another, to grow into, to be changed into, Jn. ii. 9; often with εἰς, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, to happen, to take place, to be done; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, to be held or celebrated; frequently in the phrase καὶ ἐγένετο, and it came to pass (with καί, or following verb, or inf.); also, μὴ γένοιτο, let it never happen! or God forbid!; (3) with

adj. or predicative subst., to become, where quality, character, or condition is specified; often in prohibitions, μὴ γίνου, μὴ γίνεσθε, become not, as Mat. vi. 16; (4) with the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.

γινώσκω, or γιγνώσκω (see Gr. § 94, 8b, Wi. § 39, 3, note 2, Bu. 55), γινώσκειν, 2d aor. ἔγνω (imper. γινώθι), perf. ἔγνωκα, (1) to become aware of, to perceive, with acc.; (2) to know, to perceive, understand, with acc. or ὄντι, or acc. and inf., or τί interrog.; Ἐλλήνιστί γ., to understand Greek, Ac. xxi. 37; to be conscious of, by experience, as 2 Cor. v. 21; (3) to know carnally (a Hebraistic euphemism), Mat. i. 25; Lu. i. 34; (4) specially of the fellowship between Christians and God or Christ, 1 Cor. viii. 3; Mat. vii. 23 (negatively); Jn. xvii. 3; Heb. viii. 11; Phil. iii. 10, etc.

γλεύκος, ον, τό, sweet or new wine, Ac. ii. 13.*

γλυκύς, εἶα, ὅ, sweet, Ja. iii. 11, 12; Rev. x. 9, 10.*

γλῶσσα, ἡ, ἡ, (1) the tongue, Mar. vii. 33, 35; 1 Jn. iii. 18 (2) a language, Ac. ii. 11; (3) a nation or people distinguished by their language, Rev. v. 9, vii. 9.

γλωσσό-κομον, ον, τό, a little box or case for money, Jn. xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, etc.).*

γναφεύς, ἑως, δ, a fuller, cloth-dresser, Mar. ix. 3.*

γνήσιος, α, ον (sync. from γενήσιος), legitimate, genuine, true, 1 Tim. i. 2; Tit. i. 4; Phil. iv. 3; τό γνήσιον, sincerity, 2 Cor. viii. 8.*

γνήσιως, adv., genuinely, sincerely, Phil. ii. 20.*

γνόφος, ον, δ, darkness, gloom, Heb. xii. 18.*

γνώμη, ἡ, ἡ, (γνο- in γινώσκω), opinion, judgment, intention, 1 Cor. i. 10; 2 Cor. viii. 10.

γνωρίζω, low, or ὠ, (1) to make known, to declare (with acc.

and dat., ὅτι or τί, interrog., Col. i. 27; (2) intrans., to know, only Phil. i. 22.

γνώσις, εως, ἡ, (1) subj., knowledge, with gen. of obj. (gen. subj., Ro. xi. 33); (2) obj., science, doctrine, wisdom, as Lu. xi. 52. Syn.: see Trench, § lxxv.

γνώστης, ον, δ, one who knows, an expert, Ac. xxvi. 3. (S).*

γνωστός, ἡ, ὅν, verb. adj., known, as Ac. ii. 14, iv. 10; knowable, Ro. i. 19; notable, Ac. iv. 16; οἱ γνωστοί, one's acquaintance, Lu. ii. 44.

γογγύω, low, to murmur in a low voice, Jn. vii. 32; discontentedly, to grumble, as 1 Cor. x. 10, with acc., or περί, gen., πρὸς, acc., κατά, gen. (S).

γογγυσμός, ον, δ, muttering, Jn. vii. 12; murmuring, Ac. vi. 1; Phil. ii. 14; 1 Pet. iv. 9. (S).*

γογγυστής, ον, δ, a murmurer, complainer, Ju. 16. (N. T).*

γόης, ητος, δ (γοῶω, to moan), an enchanter, an impostor, 2 Tim. iii. 13.*

Γολγοθᾶ (W. H., some -θα), (Aram.), Golgotha, "the place of a skull" (prob. from its shape), Calvary, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17. See κρανίον. (N. T).*

Γόμορρα, ας, ἡ, and ων, τό, Gomorrah, Ro. ix. 29.

γόμος, ον, δ (γέμω), (1) a burden, e.g., of a ship, Ac. xxi. 3; (2) wares or merchandise, Rev. xviii. 11, 12.*

γονίς, ἑως, δ (γεν- in γίγνομαι), a parent, only in plural, Lu. ii. 41; Ep. vi. 1.

γόνυ, ατος, τό, the knee; often in plur. after τισθῆναι or κάμψαι, to put or bend the knees, to kneel, in devotion, Lu. xxii. 41; Ro. xi. 4.

γону-πίτω, ὦ (πίτω), to fall on the knees, to kneel to (acc.), Mar. x. 17.

γράμμα, ατος, τό (γράφω), (1) a letter of the alphabet, Gal. vi. 11, in what large letters, perhaps noting emphasis; letter, as opposed to spirit, Ro. ii. 29, etc.; (2) a writing, such as a bill or an epistle, as Lu. xvi. 6, 7; Ac. xxviii. 21; τὰ ἐπὶ γράμματα, 2 Tim.

iii. 15, *the holy writings, or the Scriptures*; (3) plur., *literature, learning generally*, Jn. vii. 15.

γραμματεὺς, *ews*, *δ*, (1) *a clerk, secretary, a scribe*, Ac. xix. 35; (2) *one of that class among the Jews who copied and interpreted the O. T. Scriptures* (see *νομικός*), Mat. xxiii. 34; (3) *met., a man of learning generally*, Mat. xiii. 52.

γραπτός, *ή, δν*, verb. adj., *written*, Ro. ii. 15.*

γραφή, *ής, ή*, (1) *a writing*; (2) *spec., ή γραφή or al γραφαί, the Scriptures, writings of the O. T.*, 2 Pet. iii. 16; (3) *a particular passage*, Mar. xii. 10.

γράφω, *ψω, γέγραφα*, *to grave, write, inscribe*; *ἐγράφη, γέγραπται, or γεγραμμένον ἐστί*, *a formula of quotation, It is written*; often with *dat. of pers.*, as Mar. x. 5.

γραιώδης, *es* (*γραιὺς, εἰδος*), *old-womanish, foolish*, 1 Tim. iv. 7.*

γρηγορέω, *ῶ* (from *ἐγρηγόρα*, perf. of *ἐγείρω*), *to keep awake, watch, be vigilant*, Mar. xiii. 35, 37; Rev. xvi. 15.

γυμνάω (*γυμνός*), *to exercise, train*, 1 Tim. iv. 7; Heb. v. 14, xii. 11; 2 Pet. ii. 14.*

γυμνασία, *as, ή*, *exercise, training*, 1 Tim. iv. 8.*

γυμνητεύω, *or* (*γρεῦω* (W. H.)), *to be naked or poorly clad*, 1 Cor. iv. 11.*

γυμνός, *ή, δν*, (1) *naked*, Mar. xiv. 52; Rev. iii. 17; *ill-clad*, Mat. xxv. 36, 48; *having only an inner garment*, Jn. xxi. 7; (2) *bare, i.e., open or manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

γυμνότης, τητος, *ή*, (1) *nakedness*, Rev. iii. 18; (2) *scanty clothing*, Ro. viii. 35; 2 Cor. xi. 27. (N. T.)*

γυναϊκάριον, *ου, τό* (dim.), *a silly woman*, 2 Tim. iii. 6.*

γυναϊκεῖος, *a, ον*, *womanish, female*; 1 Pet. iii. 7, *the weaker vessel*.*

γυνή, *γυναῖκος*, *voc. γύναι, ή*, (1) *a woman*, Mat. ix. 20; Ro. vii. 2; (2) *a wife*, Ac. v. 1, 7; Ep. v. 28. The *voc.* is the form of ordinary address,

often used in reverence and honor; compare Jn. ii. 4 and xix. 26.

Γῶγ, *δ*, *a proper name, Gog*. In Ezek. xxxviii. 2, king of Magog, a land of the remote north; hence, in Rev. xx. 8, of a people far remote from Palestine.*

γωνία, *as, ή*, *a corner*, as Mat. vi. 5, xxi. 42 (from S.); *met., a secret place*, Ac. xxvi. 26.

Δ

Δ, δ, δελτα, *delta, d*, the fourth letter of the Greek alphabet. As a numeral, *δ' = 4*; *δ = 4000*.

Δαβίδ, also *Δαυίδ, Δαβὶδ* (W. H.), *δ* (Heb.), *David*, king of Israel; *δ υἱὸς Δ.*, *the Son of David*, an appellation of the Messiah; *ἐν Δ.*, *in David*, i.e., in the Psalms, Heb. iv. 7.

δαίμονίζομαι (see *δαίμων*), 1st aor. part., *δαίμονισθεις, to be possessed by a demon*, Mat. iv. 24; Mar. i. 32.

δαίμωνιον, *ου, τό* (orig. adj.), *a deity*, Ac. xvii. 18; *a demon or evil spirit*; *δαίμόνιον ἔχειν, to have a demon or to be a demoniac*, Lu. iv. 33; Jn. vii. 20.

δαίμονιάδης, *es*, *resembling a demon, demoniacal*, Ja. iii. 15. (N. T.)*

δαίμων, *ονος, δ, ή*, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N. T., *an evil spirit, a demon* (W. H. have the word only in one passage, Mat. viii. 31); *δαίμόνιον* is generally used.

δάκνω, *to bite*, *met.*, Gal. v. 15.*

δάκρυ, *vos*, or *δάκρυον*, *ου, τό*, *a tear*, Ac. xx. 19, 31; Heb. v. 7.

δακρύω, *σω, to weep*, Jn. xi. 35.*

δακτύλιος, *ου, δ* (*δάκτυλος*), *a ring*, Lu. xv. 22.*

δάκτυλος, *ου, δ*, *a finger*; *ἐν δακτύλῳ θεοῦ*, *met., by the power of God*, Lu. xi. 20, comp. Mat. xii. 28.

Δαλμανουθά, *ή*, *Dalmanutha*, a town or village near Magdala, Mar. viii. 10.*

Δαλματία, *as, ή*, *Dalmatia*, a

part of Illyricum near Macedonia, 2 Tim. iv. 10.*

δαμάζω, *σω, to subdue, tame*, Mar. v. 4; Ja. iii. 7, 8.*

δάμαλις, *ews, ή*, *a heifer*, Heb. ix. 13.*

Δάμαρις, *ιδος, ή*, *Damaris*, Ac. xvii. 34.*

Δαμασκηνός, *ή, δν*, *belonging to Damascus*, 2 Cor. xi. 32.*

Δαμασκός, *ου, ή*, *Damascus*, Ac. ix. 2, 3.

δανείζω, *to lend money*, Lu. vi. 34, 35; *mid., to borrow*, Mat. v. 42.*

δάνειον, *ου, τό*, *a loan, a debt*, Mat. xviii. 27.*

δανειστής, *ου, δ*, *a money-lender, a creditor*, Lu. vii. 41.*

Δανιήλ, *δ* (Heb.), *Daniel*, Mat. xxiv. 15; Mar. xiii. 14 (not W. H.)*

δαπανᾶν, *ῶ, ήσω*, *to spend*, Mar. v. 26; *trans., to bear expense for* (*ἐπί, dat.*), Ac. xxi. 24; (*ὑπέρ, gen.*), 2 Cor. xii. 15; *to consume in luxury, to waste*, Lu. xv. 14; Ja. iv. 3.*

δαπάνη, *ης, ή*, *expense, cost*, Lu. xiv. 28.*

δέ, *an adversative and distinctive particle, but, now, moreover, etc.* See Gr. § 404, ii, Wi. § 53, 7, Bu. 364 sq., and *μέν*.

δέησις, *ews, ή*, *supplication, prayer*, Ep. vi. 18; Ja. v. 16. *Syn.*: see *αἰτήμα*.

δεῖ, *impers.*, see Gr. § 101, Wi. § 58, 9b, Bu. 147, 164, *it is necessary, one must, it ought, it is right or proper*, with *inf.* (expressed or implied), as Mat. xvi. 21; Ac. iv. 10. Mar. xiii. 14.

δειγμα, *ατος, τό* (*δεικνυμι*), *an example, a specimen*, Ju. 7.*

δειγματίζω, *σω, to make an example or spectacle of* (as disgrace), Col. ii. 15; Mat. i. 19 (W. H.). (N. T.)*

δεικνυμι and **δεικνῶν** (see Gr. § 114, Bu. 45), (1) *to present to sight, to show, to teach* (acc. and dat.), Mat. iv. 18; 1 Cor. xii. 31; Rev. xvii. 1; (2) *to prove* (acc. and *ἐκ*), Ja. ii. 18, iii. 13; *to show by words* (*ὅτι*), Mat. xvi. 21 *inf.*, Ac. x. 28.

δειλία, *as, ή*, *timidity, cowardice*, 2 Tim. i. 7.* *Syn.*: *δειλία* is always used in a bad sense; *εὐλδρεία*, regularly in a good

- sense, *pious fear*; φόβος is general, denoting either bad or good.
- δειλιδω**, ὦ, *to be timid, fearful*, Jn. xiv. 27. (S.)*
- δειλός**, ἡ, *timid, cowardly*, Mat. viii. 26; Mar. iv. 40; Rev. xxi. 8.*
- δεῖνα**, ὁ, ἡ, τό, gen. δεινός, pron., *a certain person, such a one*, Mat. xxvi. 18.*
- δεινώς**, adv. (δεινός, *vehemently, vehemently, terribly*, Mat. viii. 6; Lu. xi. 53.*
- δειπνέω**, ὦ, *to take the δειπνον, to sup.*, Lu. xvii. 8, xxii. 20; 1 Cor. xi. 25; met., of familiar intercourse, Rev. iii. 20.*
- δειπνον**, ου, τό, *the chief or evening meal, supper* (see ἀριστον), Lu. xiv. 17, 24; Jn. xiii. 2, 4; κυριακὸν δειπνον, *the Lord's Supper*, 1 Cor. xi. 20.
- δαιοδαιμονία**, ας, ἡ, *religion*, in general, Ac. xxv. 19.*
- δαιο-δαμων**, ου (δελω, *to fear*), *devoutly disposed, addicted to worship*, Ac. xvii. 22. See Gr. § 323 c.* Syn.: see Trench, § xlvi.
- δεκα**, ολ, αλ, τό, ten; in Rev. ii. 10, *a ten days' tribulation*, i.e., brief.
- δεκα-δύο** (W. H. δώδεκα), *twelve*, Ac. xix. 7, xxiv. 11. (S.)*
- δεκα-πέντε**, *fifteen*, Jn. xi. 18; Ac. xxvii. 28, Gal. i. 18.*
- Δεκά-πολις**, εως, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippos, Pella, and Scythopolis, Mat. iv. 25; Mar. v. 20, vii. 31.*
- δεκα-τέσσαρες**, ων, ολ, αλ, -σαρα, τό, *fourteen*, Mat. i. 17; 2 Cor. xii. 2; Gal. ii. 1.*
- δεκάτη**, ης, ἡ, *a tenth part, a tithe*, Heb. vii. 2, 4, 8, 9.*
- δέκατος**, ὁ, ον, ordinal, *tenth*, Jn. i. 39; Rev. xxi. 20; τὸ δέκατον, Rev. xi. 13, *the tenth part*.*
- δεκατώ.** ὦ, *to receive tithe of*, acc., Heb. vii. 6; pass., *to pay tithe*, Heb. vii. 9. (S.)*
- δεκτός**, ἡ, ὅν (verbal adj. from δέχομαι), *accepted, acceptable*, Lu. iv. 19, 24; Ac. x. 35; 2 Cor. vi. 2; Phil. iv. 18. (S.)*
- δελείω** (δελεα, *a bait*), *to take* or *entice*, as with a bait, Ja. i. 14; 2 Pet. ii. 14, 18.*
- δένδρον**, ου, τό, *a tree*, Mat. vii. 17; Lu. xiii. 19.
- δεξιό-λαβος**, ου, ὁ, "holding in the right hand"; plur., *spear-men*, Ac. xxiii. 23. (N. T.)*
- δεξιός**, ὁ, ὅν, *the right*, opp. to ἀριστερός, *the left*; ἡ δεξιά, *the right hand*; τὰ δεξιά, *the right-hand side*; ἐκ δεξιῶν, *on the right* (see Gr. § 293, 1, Wi. § 19, 1 a); δεξιὰς διδόναι, *to give the right hand, i.e., to receive to friendship or fellowship*.
- δέομαι**, 1st aor. ἐδέσθην, *to have need of* (gen.), as mid. of δέω (see δέ); *to make request of* (gen.); *to beseech, pray*, abs., or with εἰ, ἵνα, or ὅπως, of purpose.
- δένω**, οντος, τό (particip. of δεῖ, as subst.), *the becoming or needful*; with ἐστί = δεῖ, 1 Pet. i. 6; Ac. xix. 36; plur., 1 Tim. v. 13.*
- δένω**, ους, τό (W. H.), *fear, awe*, Heb. xii. 28.*
- Δερβάτος**, ου, ὁ, *of Derbe*, Ac. xx. 4.*
- Δέρβη**, ης, ἡ, *Derbe*, a city of Lycaonia, Ac. xiv. 6, 20, xvi. 1.*
- δέρμα**, ατος, τό (δέρω), *an animal's skin*, Heb. xi. 37.*
- δερμάτινος**, η, ον, *made of skin, leathern*, Mat. iii. 4; Mar. i. 6.*
- δέρω**, 1st aor. ἔδωρα, 2d fut. pass. δαρήσομαι, *to scourge, to beat*, so as to flay off the skin; δέρα δέρων, 1 Cor. ix. 26, *beating air*.
- δεσμεύω**, σω, *to bind, put in chains* as a prisoner, Lu. viii. 29 (W. H.); Ac. xxii. 4; *to bind* as a bundle, Mat. xxiii. 4.*
- δεσμεύω**, ὦ, *to bind*, Lu. viii. 29 (Rec.)*
- δέσμη**, ης, ἡ, *a bundle*, Mat. xiii. 30.*
- δέσμιος**, ου, ὁ, *one bound, a prisoner*, Ac. xvi. 25, 27; Ep. iii. 1.
- δεσμός**, οῦ, ὁ (δέω), *a bond*, sing. only in Mar. vii. 35, ὁ δεσμός τῆς γλώσσης, and Lu. xiii. 16; plur., δεσμοί or (τά) δεσμά, *bonds or imprisonment*, Lu. viii. 29; Phil. i. 13.
- δεσμο-φύλαξ**, ακος, ὁ, *a jailer*, Ac. xvi. 23, 27, 36.*
- δεσμοτήριον**, ου, τό, *a prison*, Mat. xi. 2; Ac. v. 21, 23, xvi. 26.*
- δεσμώτης**, ου, ὁ, *a prisoner*, Ac. xxvii. 1, 42.
- δεσπότης**, ου, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. Syn.: δεσπότης indicates more absolute and unlimited authority than κύριος.
- δεῦρο**, adv., (1) of place, *here, hither*; used only as an imperative, *come hither*, as Mat. xix. 21; (2) of time, *hitherto*, only Ro. i. 13.
- δεῦτε**, adv., as if plur. of δεῦρο (or contr. from δεῦρ' ἔτε), *come, come hither*, as Mat. iv. 19, xi. 28.
- δευτεραῖος**, αλα, αἰων, *on the second day*, Ac. xxviii. 13. See Gr. § 319.*
- δευτερό-πρωτος**, ου, *the second-first*, Lu. vi. 1 (W. H. omit). See Gr. § 148, Wi. § 16, 4, and note. (N. T.)*
- δευτέρος**, α, ον, ordinal, *second* in number, as Mat. xxii. 26; in order, Mat. xxii. 39; τὸ δεύτερον or δεύτερον, adverbially, *the second time, again*, as 2 Cor. xiii. 2; so ἐκ δευτέρου, as Mar. xiv. 72; ἐν τῷ δευτέρῳ, Ac. vii. 13.
- δέχομαι**, 1st aor. ἐδέξαμην, dep., *to take, receive, accept, to receive kindly, to welcome*, persons, as Mar. vi. 11; things (a doctrine, the kingdom of heaven), as Mar. x. 15; 2 Cor. xi. 4.
- δέω**, *to want*. See δεῖ and δέομαι.
- δέω**, 1st aor., ἐδήσα; perf., ἐδέκα; pass., ἐδέμα; 1st aor. pass. inf., δεσθῆναι, *to bind together*, bundles, as Ac. x. 11; *to swathe* the dead bodies for burial, as Jn. xi. 44; *to bind* persons in bondage, as Mat. xxii. 13; Mar. vi. 17; 2 Tim. ii. 9; fig., Mat. xviii. 18; δεδεμένος τῷ πνεύματι, Ac. xx. 22, *bound in the spirit*, under an irresistible impulse.
- δη**, a particle indicating *certainly* or *reality*, and so augmenting the vivacity of a

clause or sentence; *truly, indeed, by all means, therefore.* Used with other particles, *δήποτε, δήπου*, which see.

δηλος, η, ον, *manifest, evident*, Mat. xxvi. 73; neut., sc. *ἐστὶ*, *it is evident*, with *ὅτι*, 1 Cor. xv. 27; Gal. iii. 11; 1 Tim. vi. 7 (W. H., R. V. omit).*

δηλώω, ὦ, *to manifest, to reveal, to bring to light, to imply or signify*, 1 Cor. i. 11, iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14.*

Δημάς, ἀ, ὁ, *Demas*, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.*

δημι-πγορεύω, ὦ, *to deliver a public oration*; with *πρὸς*, Ac. xii. 21.*

Δημήτριος, ου, ὁ, *Demetrius*. Two of the name are mentioned, Ac. xix. 24, 38; 3 Jn. 12.*

δημι-ουργός, οὔ, ὁ ("a public worker"), *an artisan, a builder*, Heb. xi. 10.* *Syn.*: *δημι-ουργός* emphasizes more the idea of *power*; *τεχνίτης*, that of *wisdom*.

δῆμος, ου, ὁ, *the people*, an organized multitude publicly convened, Ac. xii. 22, xvii. 5, xix. 30, 33.*

δημόσιος, α, ον, *belonging to the people, public*, Ac. v. 18; dat. fem., as adv., *δημοσίᾳ*, *publicly*, Ac. xvi. 37, xviii. 28, xx. 20.*

δηνάριον, ου, τὸ, properly a Latin word (see Gr. § 154 a), *denarius*, Mat. xviii. 28; Rev. vi. 6.

δή-ποτε, adv. with *ᾧ*, *whatsoever*, giving a generalizing force, Jn. v. 4 (W. H. omit).*

δή-που, adv., *indeed, perhaps, verily*, Heb. ii. 16.*

διά, prep. (cognate with *δύο*, two; *δῖς*, twice), *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*. See Gr. §§ 147 a, 299, Wi. § 47 i, Bu. 182, 183, 187.

διαβαίνω, *to pass through*, trans., Heb. xi. 29; or intrans., with *πρὸς* (person), Lu. xvi. 26; *ἐς* (place), Ac. xvi. 9.*

διαβάλλω, *to slander, accuse*, Lu. xvi. 1.*

δια-ββαίω, ὦ, in mid., *to affirm, assert strongly*, 1 Tim. i. 7; Tit. iii. 8.*

δια-βλέπω, *to see through, to see clearly*, Mat. vii. 5; Lu. vi. 42; Mar. viii. 25 (W. H.).*

διάβολος, ον (διαβάλλω), *prone to slander, slanderous*, 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; ὁ διάβολος, *the accuser, the devil*, equivalent to the Hebrew *Satan*, Mat. iv. 1, 5; 2 Tim. ii. 26.

δια-αγγέλλω, *to announce everywhere, publish abroad*, Lu. ix. 60; Ac. xxi. 26; Ro. ix. 17.*

διά-γε, or *διὰ γε* (W. H.), *yet on account of*, Lu. xi. 8.*

δια-γίνομαι, *to pass, elapse*, of time; in N. T. only 2d aor. part., gen. abs., *having elapsed*, Mar. xvi. 1; Ac. xxv. 13, xxvii. 9.*

δια-γινώσκω, *to distinguish, know accurately*, Ac. xxiii. 15; *to examine, decide*, Ac. xxiv. 22.*

δια-γνορίζω, *to publish abroad*, Lu. ii. 17 (W. H. γνορίζω).*

διά-γνουςις, εως, ἡ, *judicial examination, decision*, Ac. xxv. 21.*

δια-γογγύζω, *to murmur greatly*, Lu. xv. 2, xix. 7. (S).*

δια-γρηγορεύω, ὦ, *to remain awake or to be fully awake*, Lu. ix. 32. (N. T.).*

δι-άγω, *to lead or pass*, as time, life, 1 Tim. ii. 2 (βίον); Tit. iii. 3 (βίον omitted).*

δια-δέχομαι, *to succeed to*, Ac. vii. 45.*

διά-δημα, ατος, τὸ (δέω), *a diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.* *Syn.*: *διάδημα* always indicates the fillet, the symbol of royalty; *στέφανος* is the festal garland of victory.

δια-δίδωμι, *to distribute, divide*, Lu. xi. 22, xviii. 22; Jn. vi. 11; Ac. iv. 35; Rev. xvii. 13 (W. H. δίδωμι).*

διά-δοχος, ου, ὁ, ἡ, *a successor*, Ac. xxiv. 27.*

δια-ζώννυμι, *to gird*, Jn. xiii. 4, 5, xxi. 7.*

δια-θήκη, ης, ἡ (διατίθημι), (1) *a will or testament, a disposition*, as of property, Gal. iii. 15; Heb. ix. 16, 17; (2) *a compact or covenant* between God and man (see Gen. vi,

ix, xv, xvii; Exod. xxiv; Deut. v, xxviii). The two covenants mentioned, Gal. iv. 24; that of the O. T. is termed ἡ *πρωτὴ δ.*, Heb. ix. 15; that of the N. T., ἡ *καινὴ δ.*, Lu. xxii. 20. The O. T. itself (ἡ *παλαιὰ δ.*, 2 Cor. iii. 14) as containing the first, and the N. T. as containing the second, are each called *διαθήκη*.

δι-αίρεσις, εως, ἡ, *difference, distinction*, as the result of distribution, 1 Cor. xii. 4, 5, 6.*

δι-αίρω, ὦ, *to divide, distribute*, Lu. xv. 12; 1 Cor. xii. 11.*

δια-καθαρίζω, ἰω, *to cleanse thoroughly*, Mat. iii. 12; Lu. iii. 17 (W. H. διακαθαίρω). (N. T.).*

δια-κατ-ελέγχομαι, *to confute entirely*, Ac. xviii. 28. (N. T.).*

διακονέω, ὦ, *to serve or wait upon*, especially at table, Jn. xii. 26; Lu. iv. 39; *to supply wants, to administer or distribute alms*, etc. (dat., person; acc., thing; occasionally abs.), Mat. xxv. 44; Ro. xv. 25; specially, *to serve as a deacon*, 1 Tim. iii. 10, 13; of prophets and apostles who ministered the divine will, 1 Pet. i. 12; 2 Cor. iii. 3.

διακονία, ας, ἡ, *service, ministry*, in various senses, especially for Christ, 2 Cor. iii. 7; Ro. xi. 13; Ac. vi. 4; *relief*, Ac. xi. 29; *a serving*, Lu. x. 40, *the office of deacon*, Ro. xii. 7.

διάκονος, ου, ὁ, ἡ, *a servant*, viewed in relation to his work, specially at table, as Mat. xxiii. 11; Mar. x. 43; *one in God's service, a minister*, as Ro. xiii. 4, xv. 8; *one who serves in the church, deacon or deaconess*, Phil. i. 1; 1 Tim. iii. 8, 12; Ro. xvi. 1.

διακόσιοι, αι, α, card. num., *two hundred*, Mar. vi. 37; Jn. vi. 7.

δια-ακούω, *to hear thoroughly*, Ac. xxiii. 35.*

δια-κρίνω, *to discern, to distinguish, make a distinction*, as Ac. xv. 9; 1 Cor. xi. 29. Mid. (aor. pass.), (1) *to doubt, to*

- hesitate, as Mat. xxi. 21; Ja. i. 6; (2) to dispute with, Ac. xi. 2; Ju. 9.
- δια-κρισις, εως, ἡ, the act of distinction, discrimination, Ro. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.*
- δια-κωλύω, to hinder, Mat. iii. 14.*
- δια-λαλέω, ὦ, to converse together, Lu. vi. 11; to talk of, Lu. i. 65.*
- δια-λέγω, in mid., to reason, to discuss, to dispute, as Mar. ix. 34; Ac. xx. 7; Ju. 9.
- δια-λείπω, to leave off, to cease, Lu. vii. 45.*
- διά-λεκτος, ου, ἡ, speech, dialect, language, Ac. i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14.*
- δια-λλάσσω, to change, as the disposition; pass., to be reconciled to, Mat. v. 24.*
- δια-λογίζομαι, to reason, to deliberate, to debate, as Mar. ii. 6, 8, viii. 16, ix. 33.
- διαλογισμός, ου, ὁ, reflection, thought, as Lu. ii. 35; reasoning, opinion, as Ro. i. 21; hesitation, doubt, Lu. xxiv. 38; dispute, debate, as Phil. ii. 14; 1 Tim. ii. 8.
- δια-λύω, to disperse, to break up, Ac. v. 36.*
- δια-μαρτύρομαι, dep. mid., to testify, solemnly charge, as Ac. ii. 40; 1 Tim. v. 21; to testify to, solemnly affirm, Ac. viii. 25; Heb. ii. 6.
- δια-μάχομαι, dep. mid., to contend or dispute fiercely, Ac. xxiii. 9.*
- δια-μένω, to remain, continue, Lu. i. 22, xxii. 28; Gal. ii. 5; Heb. i. 11; 2 Pet. iii. 4.*
- δια-μερίζω, (1) to divide or separate into parts, as Mat. xxvii. 35, etc.; to distribute, as Lu. xxii. 17; (2) pass. with ἐντ, to be divided against, be at discord with; acc., Lu. xi. 17; dat., xii. 52.
- δια-μερισμός, ου, ὁ, dissension, Lu. xii. 51.*
- δια-νέμω, to disseminate, to spread abroad, Ac. iv. 17.*
- δια-νέω, to make signs, prob. by nodding, Lu. i. 22.*
- δια-νόημα, ατος, τό, a thought, Lu. xi. 17.*
- διά-νοια, as, ἡ, the mind, the intellect, or thinking faculty, as Mar. xii. 30; the understanding, 1 Jn. v. 20; the feelings, disposition, affections, as Col. i. 21; plur., the thoughts, as willful, depraved, Ep. ii. 3 (in Ep. i. 18, A. V., the eyes of your understanding (διανοίας), W. H. and R. V. read καρδίας, the eyes of your heart).
- δι-αν-οίγω, to open fully, i.e., the ears, Mar. vii. 34; the eyes, Lu. xxiv. 31; the heart, Ac. xvi. 14; the Scriptures, Lu. xxiv. 32.
- δια-νυκτερεύω, to pass the whole night, Lu. vi. 12.*
- δι-ανύω, to perform to the end, complete, Ac. xxi. 7.*
- δια-παντός, adv., always, continually (W. H. always read διὰ παντός).
- δια-παρά-τριβή, ἡς, ἡ, contention, incessant wrangling, 1 Tim. vi. 5 (W. H., Rec. has παραδιατριβή). (N. T.)*
- δια-περάω, ὦ, ἄνω, to cross over, as Mat. ix. 1.
- δια-πλέω, εἰσω, to sail across, Ac. xxvii. 5.*
- δια-πονέω, ὦ, mid., aor. pass., to grieve one's self, to be vexed, Ac. iv. 2, xvi. 18.*
- δια-πορεύομαι, pass., to go or pass through, as Lu. xiii. 22.
- δι-απορέω, ὦ, to be in great doubt or perplexity, Lu. ix. 7, xxiv. 4 (W. H. ἀπορέω); Ac. ii. 12, v. 24, x. 17.*
- δια-πραγματεύομαι, to gain by business or trading, Lu. xix. 15.*
- δια-πρίω (πρίω, to saw), in pass., to be sawn through; fig., to be greatly moved with anger, Ac. v. 33, vii. 54.*
- δι-ᾤπράζω, ὦ, to plunder, Mat. xii. 29; Mar. iii. 27.*
- δια-ρρήγνυμι and διαρρήσσω, ξω, to tear, as garments, in grief or indignation, Mat. xxvi. 65; Mar. xiv. 63; Ac. xiv. 14; to break asunder, as a net, Lu. v. 6; as bonds, Lu. viii. 29.*
- δια-σαφένω, ὦ, to make clear, to declare, Mat. xiii. 36 (W. H.), xviii. 31.
- δια-σεύω, to treat with violence, so as to extort anything, Lu. iii. 14.*
- δια-σκορπίζω, to scatter, to winnow, as Mat. xxv. 24; to disperse in conquest, as Lu. i. 51; to waste or squander, Lu. xv. 13, xvi. 1.
- δια-σπάω, 1st aor. pass. διασπάσθην, to break asunder, Mar. v. 4; to tear in pieces, Ac. xiii. 10.*
- δια-σπείρω, 2d aor. pass. διασπέρην, to scatter abroad, disperse, Ac. viii. 1, 4, xi. 19.*
- δια-σπορά, ἄς, ἡ, dispersion, state of being dispersed; used of the Jews as scattered among the Gentiles, Jn. vii. 35; Ja. i. 1; 1 Pet. i. 1. (Ap.)*
- δια-στέλλω, in mid., to give a command or injunction, Mar. viii. 15; Ac. xv. 24; foll. by ἔνα, Mat. xvi. 20 (W. H. mrg.); Mar. v. 43, vii. 36, ix. 9; pass. part., τὸ διαστελλόμενον, Heb. xii. 20, the command.*
- διά-στημα, ατος, τό, an interval of time, Ac. v. 7.*
- δια-στολή, ἡς, ἡ, distinction, difference, Ro. iii. 22, x. 12; 1 Cor. xiv. 7.*
- δια-στροφή, to seduce, turn away, Lu. xxiii. 2; Ac. xiii. 8; to pervert, oppose, Ac. xiii. 10; perf. part. pass., διαστραμμένος, perverse, corrupt, Mat. xvii. 17; Lu. ix. 41; Ac. xx. 30; Phil. ii. 15.*
- διασώζω, σω, to save, to convey safe through, Ac. xxiii. 24, xxvii. 43; 1 Pet. iii. 20; pass., to reach a place in safety, Ac. xxvii. 44, xxviii. 1, 4; to heal perfectly, Mat. xiv. 36; Lu. vii. 3.*
- δια-ταγή, ἡς, ἡ, a disposition, arrangement, ordinance, Ac. vii. 53; Ro. xiii. 2.*
- διά-ταγμα, ατος, τό, a mandate, a decree, Heb. xi. 23.*
- δια-τράσσω, to trouble greatly, to agitate, Lu. i. 29.*
- δια-τάσσω, to give orders to (dat.), arrange, prescribe, Mat. xi. 1; Lu. viii. 55; 1 Cor. xvi. 1; mid., to appoint, to ordain, as 1 Cor. vii. 17 (also with dat. person; acc., thing).
- δια-τελέω, ὦ, to continue, Ac. xxvii. 33.*
- δια-τηρέω, ὦ, to guard or keep with care, Lu. ii. 51; with εαυτὸν, etc., to guard one's self from, to abstain (ἐκ or ἀπό), Ac. xv. 29.*

δια-τί or **διὰ τί** (W. H.), *wherefore?*

δια-τίθεμι, only mid. in N. T., *to dispose*, as (1) *to assign*, Lu. xxii. 29; (2) with cog. acc., *διαθήκη*, *make a covenant* with (dat. or πρός, acc.), Ac. iii. 25; Heb. viii. 10, x. 16; *make a will*, Heb. ix. 16, 17. See *διαθήκη*.*

δια-τίβω, *to spend or pass* (χρόνον or ἡμέρας), as Ac. xiv. 3, 28; abs., *to slay*, as Jn. iii. 22.

δια-τροφή, ἡ, *food, nourishment*, 1 Tim. vi. 8.*

δια-υγάζω, *to shine through, to dawn*, 2 Pet. i. 19.*

δια-φανής, ἐς, *transparent*, Rev. xxi. 21 (W. H. *διανυγής* in same signif.).*

δια-φέρω, (1) *to carry through*, Mar. xi. 16; (2) *to spread abroad*, Ac. xiii. 49; (3) *to carry hither and thither*, Ac. xxvii. 27; (4) *to differ from* (gen.), 1 Cor. xv. 41; Gal. iv. 1; hence, (5) *to excel, surpass*, as Mat. vi. 26; (6) *impers., διαφέρεται*, with οὐδέν, *it makes no difference to* (dat.), *matters nothing to*, Gal. ii. 6.

δια-φεύγω, *to escape by flight*, Ac. xxvii. 42.*

δια-φημίζω, *to report, publish abroad*, Mat. ix. 31, xxviii. 15; Mar. i. 45.*

δια-φθείρω, *to corrupt*, 1 Tim. vi. 5; Rev. xi. 18; *to destroy utterly*, Lu. xii. 33; Rev. viii. 9, xi. 18; pass., *to decay, to perish*, 2 Cor. iv. 16; opp. *to ἀνακαινώνω*, *to renew*.*

δια-φθορά, ἡ, *decay, corruption, i.e., of the grave*, Ac. ii. 27, 31, xiii. 34-37 (from S.).*

διά-φορος, ον, (1) *diverse, of different kinds*, Ro. xii. 6; Heb. ix. 10; (2) *compar., more excellent than*, Heb. i. 4, viii. 6.*

δια-φυλάσσω, *to guard carefully, protect, defend*, Lu. iv. 10 (from S.).*

δια-χωρίζω, mid. N. T., *to lay hands on, put to death*, Ac. v. 30, xxvi. 21.*

δια-χλεύω, see *χλεύω*.

δια-χωρίζω, pass. N. T., *"to be separated," to depart from* (ἀπό), Lu. ix. 33.*

διδασκτικός, ὁ, *δν, apt in teach-*

ing, 1 Tim. iii. 2; 2 Tim. ii. 24.*

διδάσκω, ὁ, *δν, taught, instructed*, Jn. vi. 45; 1 Cor. ii. 13.*

διδασκαλία, ας, ἡ, *instruction, teaching*, as Ro. xii. 7; *the doctrine taught, precept, instruction*, as Mat. xv. 9, etc.

διδάσκαλος, ου, ὁ, *a teacher, especially of the Jewish law, master, doctor*, as Lu. ii. 46; often in voc. as a title of address to Christ, *Master, Teacher*.

διδάσκω, διδάξω, *to teach, to be a teacher*, abs., Ro. xii. 7; *to teach, with acc. of person, generally also acc. of thing; also with inf. or ὅτι*, Mat. v. 2; Ac. iv. 2.

διδάχη, ἡ, ἡ, *the act of teaching*, Ac. ii. 42; 2 Tim. iv. 2; *that which is taught, doctrine*, Mar. i. 27; Ac. xvii. 19; Rev. ii. 24; with obj. gen., perhaps in Heb. vi. 2, see Gr. § 260δ, note, Wi. § 30, 1 α.

δι-δραχμῶν, ου, τὸ (prop. adj., sc. νόμισμα, *coin*), *a double drachma, or silver half-shekel* (in S. often *the shekel*), Mat. xvii. 24. (S.)*

Διδυμός, ὁ, *or, double, or twin; a surname of Thomas the apostle*, Jn. xi. 16, xx. 24, xxi. 2.*

δίδωμι, *to give* (acc. and dat.); hence, in various connections, *to yield, deliver, supply, commit*, etc. When used in a general sense, the dat. of person may be omitted, as Mat. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc.; so Mat. xxv. 8; Lu. xx. 10. The purpose of a gift may be expressed by inf., as Mat. xiv. 16; Jn. iv. 7; Lu. i. 73.

δι-εγείρω, *to wake up thoroughly*, as Lu. viii. 24; *to excite*, Jn. vi. 18; fig., *to stir up, arouse*, 2 Pet. i. 13.

δι-ενθυμέομαι, οὔμαι (W. H.), *to reflect*, Ac. x. 19. (N. T.)*

δι-έξ-οδος, ου, ἡ, *a meeting-place of roads, a public spot in a city*, Mat. xxii. 9.*

δι-εμνηστεύω, οὔ, ὁ, *an interpreter*, 1 Cor. xiv. 28. (N. T.)*

δι-ερμηνεύω, *to interpret*, Lu. xxiv. 27; 1 Cor. xii. 30, xiv. 5, 13, 27; *to translate*, Ac. ix. 36.*

δι-έρχομαι, *to pass through*, acc. or διὰ (gen.), *destination expressed by els or ὅς; to pass over or travel*, abs., Ac. viii. 4; *to spread, as a report*, Lu. v. 15.

δι-ερωτώ, ὦ, *to find by inquiry*, Ac. x. 17.*

δι-ετής, ἐς (δὲς), *of two years*, Mat. ii. 16.*

διετία, ας, ἡ, *the space of two years*, Ac. xxiv. 27, xxviii. 30.*

δι-ηγέομαι, οὔμαι, *to relate in full, describe*, Mar. v. 16; Ac. viii. 33, ix. 27.

διήγησις, εως, ἡ, *a narrative*, Lu. i. 1.*

δι-ηνεκής, ἐς, *continuous; els τὸ διηνεκές, continually*, Heb. vii. 3, x. 1, 12, 14.*

δι-θάλασσος, ον (δὲς), *lying between two seas*, Ac. xxvii. 41.*

δι-ϊκνέομαι, οὔμαι, *to pass through, pierce*, Heb. iv. 12.*

δι-ίστημι, *to put apart, proceed*, Ac. xxvii. 28; 2 aor., intrans., Lu. xxii. 59, *one hour having intervened*; xxiv. 51, *he parted from them*.*

δι-ίσχυρίζομαι, *to affirm confidently*, Lu. xxii. 59; Ac. xii. 15.*

δικαιο-κρίσις, ας, ἡ, *just judgment*, Ro. ii. 5. (S.)*

δικαίος, α, ον, *just, right, up-right, righteous, impartial*; applied to things, to persons, to Christ, to God, Mat. i. 19; Heb. xi. 4; Ac. x. 22.

δικαιοσύνη, ἡ, ἡ, *righteousness, justice, rectitude*, Mat. iii. 15; Jn. xvi. 8, 10; Ro. v. 17, 21.

δικαίω, ὦ, *to show to be righteous*, 1 Tim. iii. 16; Ro. iii. 4; usually in N. T. in the declarative sense, *to hold guiltless, to justify, to pronounce or treat as righteous*, as Mat. xii. 37; 1 Cor. iv. 4.

δικαίωμα, ατος, τὸ, *a righteous statute, an ordinance*, Lu. i. 6; Ro. i. 32, ii. 26; Heb. ix. 1, 10; especially *a judicial decree, of acquittal* (opp. *κατάκριμα, condemnation*), Ro. v. 16; *of condemnation*,

- Rev. xv. 4; *a righteous act*, Ro. v. 18; Rev. xix. 8.*
- δικαίως**, adv., *justly*, 1 Pet. ii. 23; Lu. xxiii. 41; *properly*, 1 Cor. xv. 34; *uprightly*, 1 Th. ii. 10; Tit. ii. 12.*
- δικαιοσύνη**, εως, ἡ, *acquittal, justification*, Ro. iv. 25, v. 18.*
- δικαστής**, οὗ, ὁ, *a judge*, Lu. xii. 14 (W. H. κριτής); Ac. vii. 27, 35.*
- δικη**, ης, ἡ, *a judicial sentence*, Ac. xxv. 15 (W. H. καταδική); *τινι or υπέρ τινος δικήν, to suffer punishment*, 2 Th. i. 9; Ju. 7; *Justice, the name of a heathen deity*, Ac. xxviii. 4.*
- δικτυον**, ου, τό, *a fishing-net*, Jn. xxi. 6, 8, 11. *Syn.*: see ἀμφιβληστρον.
- δι-λόγος**, ον (δls), *double-tongued, deceitful*, 1 Tim. iii. 8. (N.T.)*
- διό**, conj. (διά and ὅ), *on which account, wherefore*.
- δι-οδεύω**, *to journey through*, Ac. xvii. 1; *to go about*, Lu. viii. 1.*
- Διονύσιος**, ου, ὁ, *Dionysius*, Ac. xvii. 34.*
- διό-περ**, conj., *for which very reason*, 1 Cor. viii. 13, x. 14, xiv. 13 (W. H. διό).*
- Διο-πετής**, ἐς, *fallen from Zeus, i.e. from heaven*, Ac. xix. 35.*
- δι-όρθωμα**, see κατόρθωμα.
- δι-όρθωσις**, εως, ἡ, *reformation*, Heb. ix. 10.*
- δι-ορύσσω**, ξω, *to dig through*, Mat. vi. 19, 20, xxiv. 43; Lu. xii. 39.*
- Διόσ-κουροι**, ων, οἱ (children of Zeus), *Castor and Pollux*, Ac. xxviii. 11.*
- δι-ότι**, conj. (= διὰ τοῦτο, ὅτι), *on this account, because, for*.
- Διο-τρεφής**, οὗς, ὁ, *Diotrephes*, 3 Jn. 9.*
- διπλός**, οὗς, ἡ, οὖν, *double, twofold*, 1 Tim. v. 17; Rev. xviii. 6; comp., διπλοῦτερος with gen., *twofold more than*, Mat. xxiii. 15.*
- διπλόω**, ᾧ, *to double*, Rev. xviii. 6.*
- δls**, adv., *twice*, Lu. xviii. 12. (Δls), obsolete nom. for Ζεύς, gen. Δίος, acc. Δία, *Zeus or Jupiter*, see Ζεύς.
- διστάζω**, σω (δls), *to waver, to doubt*, Mat. xiv. 31, xxviii. 17.*
- δι-στομος**, ον (δls), *two-edged*, Heb. iv. 12; Rev. i. 16, ii. 12.*
- δι-σχοῖαι**, αι, α, num., *two thousand*, Mar. v. 13.
- δι-σλίζω**, *to strain off, filter through*, Mat. xxiii. 24.*
- διχάζω**, σω, *to set at variance, divide*, Mat. x. 35.*
- διχο-στασία**, ας, ἡ, *division, dissension*, Ro. xvi. 17; 1 Cor. iii. 3 (not W. H.); Gal. v. 20.*
- διχο-τομέω**, ᾧ, ἥσω, *to cut in two, perhaps meaning to scourge severely*, Mat. xxiv. 51; Lu. xii. 46.*
- διψάω**, ᾧ, ἥσω, *to thirst for, to desire earnestly*, acc., Mat. v. 6; or abs., *to thirst*, Jn. iv. 15; 1 Cor. iv. 11.
- δίψος**, ους, τό, *thirst*, 2 Cor. xi. 27.*
- δι-ψυχος**, ον (δls), *double-minded*, Ja. i. 8, iv. 8.*
- διωγμός**, οὗ, ὁ, *persecution*, Mat. xiii. 21; Ro. viii. 35.
- διώκτης**, ου, ὁ, *a persecutor*, 1 Tim. i. 13. (N.T.)*
- διάκω**, ξω, *to pursue*, in various senses according to context; *to follow, follow after, press forward, to persecute*.
- δῆγμα**, ατος, τό (δοκέω), *a decree, edict, ordinance*, Lu. ii. 1; Ac. xvi. 4, xvii. 7; Ep. ii. 15; Col. ii. 14.*
- δογματίζω**, σω, *to impose an ordinance; mid., to submit to ordinances*, Col. ii. 20.*
- δοκέω**, ᾧ, δέξω, (1) *to think*, acc. and inf., Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *δοκεῖ*, impers., *it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac. xv. 22. *Syn.*: φαίνομαι means to appear on the outside; *δοκέω*, to appear to an individual to be true.
- δοκιμάζω**, σω, *to try, scrutinize, prove*, as 2 Cor. viii. 22; Lu. xii. 56; *to judge fit, approve*, as 1 Cor. xvi. 3. *Syn.*: δοκιμάζω means to test anything with the expectation of finding it good; *πειράζω*, either with no expectation, or of finding it bad.
- δοκιμασία**, ας, ἡ, *the act of proving*, Heb. iii. 9 (W. H.)*
- δοκιμή**, ἡς, ἡ, *a trial*, 2 Cor. viii. 2; *a proof*, 2 Cor. xiii. 3; *tried, approved character*, Ro. v. 4; 2 Cor. ix. 13. (N.T.)
- δοκίμιον**, ου, τό, *a test, trial*, 1 Pet. i. 7; Ja. i. 3.*
- δοκιμος**, ον (δέχομαι), *approved, acceptable*, as Ro. xiv. 18, xvi. 10.
- δοκός**, οὗ, ἡ, *a beam*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.*
- δόλιος**, ια, ιων, *deceitful*, 2 Cor. xi. 13.*
- δολιόω**, ᾧ, *to deceive*, impf., 3d pers. plur., ἐδολιόουν, an Alexandrian form from S., Ro. iii. 13. (S.)*
- δόλος**, ου, ὁ, *fraud, deceit, craft*, Mat. xxvi. 4; 2 Cor. xii. 16.
- δόλωω**, ᾧ, *to adulterate, corrupt*, 2 Cor. iv. 2.*
- δόμα**, ατος, τό (διδωμι), *a gift*, Mat. vii. 11; Lu. xi. 13; Ep. iv. 8; Phil. iv. 17.*
- δόξα**, ης, ἡ, from δοκέω, in two main significations: (1) *favorable recognition or estimation, honor, renown*, as Jn. v. 41, 44; 2 Cor. vi. 8; Lu. xvii. 18; and very frequently (2) *the appearance, the manifestation of that which calls forth praise*; so especially in the freq. phrase ἡ δόξα τοῦ θεοῦ, *glory, splendor*. Concrete plur. δόξαι, in 2 Pet. ii. 10; Ju. 8, *dignities, angelic powers*.
- δοξάζω**, σω, *to ascribe glory to, to honor, glorify*, Ro. xi. 13; 1 Cor. vi. 20.
- Δορκάς**, δδος, ἡ, *Dorcus*, Ac. i. 36, 39.*
- δόσις**, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, Ja. i. 17.*
- δότης**, ου, ὁ, *a giver*, 2 Cor. ix. 7. (S.)*
- δουλ-αγωγέω**, ᾧ, *to bring into subjection*, 1 Cor. ix. 27.*
- δουλεία**, ας, ἡ, *slavery, bondage*, Ro. viii. 15, 21; Heb. ii. 15.
- δουλεύω**, σω, (1) *to be a slave*, absolutely, Ep. vi. 7; Ro. ix. 12; (2) *to be subject to, to obey*, dat., Ro. vii. 6; Gal. iv. 8.
- δοῦλος**, η, ον, adj. only Ro. vi. 19; as subst. ἡ δοῦλη, *a female slave*, Lu. i. 38, 48; ὁ δοῦλος, *a slave, bondman*, the lowest word for this idea (opp. to ἐλεύθερος); *a servant* (opp. to κύριος, δεσπότης), so in the freq. phrases δοῦλος τοῦ θεοῦ, *δοῦλος Χριστοῦ*.
- δουλόω**, ᾧ, ὥσω, *to reduce to*

bondage (acc. and dat.), Ac. vii. 6; 1 Cor. ix. 19; pass., *to be held subject to, be in bondage*, 1 Cor. vii. 15.

δοχή, ἡς, ἡ (δέχομαι), *a receiving of guests, a banquet*, Lu. v. 29, xiv. 13.*

δράκων, ὄντος, ὁ, *a dragon or huge serpent*; symb. for Satan, Rev.

δράμω, obs., *to run*, see *τρέχω*.

δράσσομαι, dep., *to grasp, take*; acc., 1 Cor. iii. 19.*

δραχμή, ἡς, ἡ, *a drachma*, an Attic silver coin nearly equal to the Roman denarius, or worth about sixteen cents of our money, Lu. xv. 8, 9.*

δρέπανον, ον, τό, *a sickle or pruning-hook*, Mar. iv. 29; Rev. xiv. 14-19.*

δρόμος, ου, ὁ, *a running*; fig., *course, career*, Ac. xiii. 25, xx. 24; 2 Tim. iv. 7.*

Δρουσλλα, ἡς, ἡ, *Drusilla*, Ac. xxiv. 24.*

δύναμις, dep. (see Gr. § 109δ, 1), *to be able, abs., or with inf. (sometimes omitted) or acc.: to have a capacity for; to be strong*, as 1 Cor. iii. 2; *to have power to do, whether through ability, disposition, permission, or opportunity*.

δύναμις, εως, ἡ, (1) *power, might*, absolutely or as an attribute, Lu. i. 17; Ac. iii. 12; (2) *power over, expressed by εἰς or ἐπὶ (acc.), ability to do*; (3) *exercise of power, mighty work, miracle*, as Mat. xi. 20; (4) *forces*, as of an army, spoken of the heavenly hosts, as Mat. xxiv. 29; (5) *force*, as of a word, i.e., *significance*, 1 Cor. xiv. 11. *Syn.*: *τέρας* indicates a miracle as a wonderful portent or prodigy; *σημεῖον*, as a sign, authenticating the divine mission of the doer; *δύναμις*, as an exhibition of divine power.

δυναμῶω, ὦ, *to strengthen, confirm*, Col. i. 11; Heb. xi. 34 (W. H.). (S.)*

δυναστεύω, ου, ὁ, (1) *a potentate, prince*, Lu. i. 52; 1 Tim. vi. 15; (2) *one in authority*, Ac. viii. 27.*

δυνατός, ὦ, *to be powerful, have power*, 2 Cor. xiii. 3; (inf.),

Ro. xiv. 4 (W. H.); 2 Cor. ix. 8 (W. H.). (N. T.)*

δυνατός, ἡ, ὁ, *able, having power, mighty*, Lu. xiv. 31; 1 Cor. i. 26; ὁ *δυνατός*, *the Almighty*, Lu. i. 49; *δυνατόν*, *possible*, Ro. xii. 18; Gal. iv. 15.

δύνω or **δύω**, 2d aor. *ἔδυν*, *to sink*; *to set*, as the sun, Mar. i. 32; Lu. iv. 40.*

δύο, indecl. num., except dat. *δυσί*, *two*.

δυσ-, an inseparable prefix, implying *adverse, difficult, or grievous*.

δυσ-βάστακτος, ον, *hard to be borne*, Mat. xxiii. 4 (not W. H.); Lu. xi. 46. (S.)*

δυσ-εντερία, ας, ἡ (W. H. *ων*, τό), *dysentery*, Ac. xxviii. 8.*

δυσ-εμήνευτος, ον, *hard to explain*, Heb. v. 11.*

δυσ-κόλος, ον (lit., "difficult about food"), *difficult*, Mar. x. 24.*

δυσκόλως, adv., *with difficulty, hardly*, Mat. xix. 23; Mar. x. 23; Lu. xviii. 24.*

δυσμῆ, ἡς, ἡ (only plur., *δυσμαί*), *the setting of the sun, the west*, Rev. xxi. 13; Mat. viii. 11.

δυσ-νόητος, ον, *hard or difficult to be understood*, 2 Pet. iii. 16.*

δυσ-φημέω, ὦ, *to speak evil, defame*, 1 Cor. iv. 13 (W. H.).*

δυσ-φημία, ας, ἡ, *evil report, defamation*, 2 Cor. vi. 8.*

δώδεκα, indecl. num., *twelve*; ὁ *δώδεκα*, *the twelve, i.e., the Apostles*.

δωδέκατος, η, ον, ord. num., *twelfth*, Rev. xxi. 20.*

δωδεκά-φυλον, ον, τό, *the twelve tribes, Israel*, Ac. xxvi. 7.*

δῶμα, ατος, τό, *a house, a house-top*, Mat. xxiv. 17; Ac. x. 9.

δωρεά, ας, ἡ, *a gift*, Jn. iv. 10; Ro. v. 15; Ep. iv. 7.

δωρεάν, accus. of preced., as an adv., *freely*, as 2 Cor. xi. 7; *without cause, groundlessly*, Jn. xv. 25; Gal. ii. 21.

δωρῶμαι, οὔμαι, *to present, bestow*, Mar. xv. 45; pass., 2 Pet. i. 3, 4.*

δώρημα, ατος, τό, *a gift, bounty*, Ro. v. 16; Ja. i. 17.*

δῶρον, ον, τό, *a gift, present*, Ep. ii. 8; Rev. xi. 10.

Ε

Ε, ε, ἐφελον, *epsilon, e*, the fifth letter. As a numeral, *ε' = 5*; *ε = 5000*.

εα, interj., expressing surprise or indignation, *ha! ah!* Mar. i. 24 (W. H. omit); Lu. iv. 34.*

ἐάν or **ἐν**, conj. (for *εἰ ἐν*), *if*, usually construed with subjunctive verb. See Gr. § 383, Wi. § 41 b, 2, Bu. 221 sq. W. H. have the indic. fut. in Lu. xix. 40; Ac. viii. 31; pres. in 1 Th. iii. 8; 1 Jn. v. 15 (Rec. also). Sometimes equivalent to a particle of time, *when*, Jn. xii. 32; after the relative, with an indefinite force, *ὅς ἐάν*, *whosoever*, as Mat. v. 19, viii. 19; 1 Cor. xvi. 6; *ἐάν δὲ καί*, *and if also*; *ἐάν μή*, *except, unless*, Mat. v. 20; *but that*, Mar. iv. 22; *ἐάν περ*, *if indeed*, Heb. vi. 3.

ἐαυτοῦ, ἑς, οὗ, pron., reflex., 3d pers., *of one's self*; used also in 1st and 2d persons. See Gr. § 335, Wi. §§ 22, 5, 38, 6, Bu. 111 sq. Genitive often for possess. pron. *λέγειν* or *εἰπεῖν ἐν ἐαυτῷ*, *to say within one's self*; *γίνεσθαι* or *ἐρχεσθαι ἐν ἐαυτῷ*, *to come to one's self*; *πρὸς ἐαυτόν*, *to one's home*, Jn. xx. 10, or *privately*, as Lu. xviii. 11; *ἐν ἐαυτοῖς*, *among yourselves, i.e., one with another*; *καθ' ἐαυτόν*, *apart*; *παρ' ἐαυτόν*, *at home*.

εἰω, ὦ, *έάσω*; impf., *έτων*; 1st aor., *έλασα*, (1) *to permit*, inf., or acc. and inf., Mat. xxiv. 33; Lu. iv. 41; (2) *to leave*, Ac. xxvii. 40.

ἐβδμηκοντα, indecl. num., *seventy*; ὁ *ἐβδμηκοντα*, *the seventy disciples*, Lu. x. 1, 17.

ἐβδμηκοντάκις, num. adv., *seventy times*, Mat. xviii. 22. (S.)*

ἐβδομος, η, ον, ord. num., *seventh*, Jn. iv. 52; Heb. iv. 4.

Εβερ, ὁ, *Eber* or *Heber*, Lu. iii. 35.*

Εβραϊκός, ἡ, ὁν (from Heb.), *Hebrew*, Lu. xxiii. 38 (W. H. omit). (N. T.)*

Εβραῖος (W. H. 'Ε-'), *ala, a Jew* (from Heb.), also subst., ὁ, ἡ, *a Hebrew*; designating (1) any

Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from οἱ Ἕλληνιστάι, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)* *Syn.*: Ἑβραῖος denotes a Jew who spoke Aramaic or Hebrew, in distinction from Ἕλληνοιστής, a Greek-speaking Jew; Ἰουδαῖος, a Jew in distinction from other nations; Ἰσραηλίτης, one of the chosen people.

Ἑβραῖς (W. H. 'E-), (from Heb.), ἰδος, ἡ, *Hebrew, i.e., the Aramaic language*, vernacular in the time of Christ and the Apostles, Ac. xxi. 40, xxii. 2, xxvi. 14. See Gr. § 150, Wi. § 3a. (Ap.)*

Ἑβραϊστί (W. H. 'E-), (from Heb.), adv., *in the Hebrew language, i.e., in Aramaic*, Jn. v. 2; Rev. ix. 11. (Ap.)

ἐγγίζω, fut. att., ἐγγιῶ; pf., ἤγγικα, *to approach, to draw near, to be near, abs., or with dat. or els, or ἐν (acc.)*, Lu. xviii. 40; Ac. ix. 3; Mar. xi. 1.

ἐγ-γράφω (W. H. ἐγγ-), *to inscribe, engrave*, 2 Cor. iii. 2; Lu. x. 20 (W. H.).*

ἐγγυος, ου, δ, ἡ, *a surety*, Heb. vii. 22.*

ἐγγύς, adv., *near*; used of both place and time, with gen. or dat.

ἐγγύτερον, comp. of preceding, *nearer*, Ro. xiii. 11.*

ἐγείρω, ἐγερῶ, pass. perf., ἐγήγερμαι, *to arouse, to awaken*, Ac. xii. 7; *to raise up*, as a Savior, Ac. xiii. 23 (Rec.); *to erect*, as a building, Jn. ii. 19, 20; mid., *to rise up*, as from sleep, or from a recumbent posture, as at table, Jn. xi. 29, xiii. 4; applied to raising the dead, Jn. v. 21; used also of rising up against, as an adversary, or in judgment, Mat. xxiv. 7.

ἐγερσις, εως, ἡ, *a rousing up*; of the resurrection, Mat. xxvii. 53.*

ἐγκ-. In words beginning thus, W. H. generally write ἐνκ-.

ἐγ-κάθ-ετος, ου, δ, ἡ (ἐγκαθήμε), *a spy*, Lu. xx. 20.*

ἐγκαίνια, ἰω, τὰ, *a dedication*,

Jn. x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December. (S.)*

ἐγ-καινίζω, *to dedicate*, Heb. ix. 18, x. 20. (S.)*

ἐγ-κακίω, ὦ, and ἐνκακέω, *to grow weary, to faint* (W. H. in many passages for Rec. ἐκκακέω).

ἐγ-καλέω, ὦ, ἐσω, impf., ἐνεκάλουν, *to bring a charge against, accuse*, pers. dat., or κατὰ (gen.), crime in gen., Ac. xix. 38, 40; Ro. viii. 33.

ἐγ-κατα-λείπω, ψω, (1) *to desert, to abandon*, Mat. xxvii. 46; 2 Tim. iv. 10, 16; (2) *to leave remaining*, Ro. ix. 29.

ἐγ-κατο-οικέω, ὦ, *to dwell among* (ἐν), 2 Pet. ii. 8.*

ἐγ-καυχάομαι, *to boast in*, 2 Th. i. 4 (W. H.).*

ἐγ-κεντρίζω, *to insert, as a bud or graft, to graft in*; fig., Ro. xi. 17, 19, 23, 24.*

ἐγ-κλημα, ατος, τό, *a charge or accusation*, Ac. xxiii. 29, xxv. 16.*

ἐγ-κοιμῶμαι, ούμαι, *to gird on*, as an outer garment, the badge of slavery, 1 Pet. v. 5. (N. T.)*

ἐγ-κοπή, ἡς, ἡ (W. H. ἐνκ-), *a hindrance*, 1 Cor. ix. 12.*

ἐγ-κόπτω, ψω, *to impede, to hinder* (acc., or inf. with τοῦ), Ro. xv. 22; 1 Th. ii. 18.

ἐγκράτεια, ας, ἡ, *self-control, continence*, Ac. xxiv. 25; Gal. v. 23; 2 Pet. i. 6.*

ἐγκρατεύομαι, dep., *to be self-controlled, continent*, especially in sensual pleasures, 1 Cor. vii. 9, ix. 25.*

ἐγ-κρατής, ἐς, *self-controlled, continent*, Tit. i. 8.*

ἐγ-κρίνω, *to adjudge or reckon*, to a particular rank (acc. and dat.), 2 Cor. x. 12.*

ἐγ-κρύπτω, *to hide in, to mix with*, Mat. xiii. 33; Lu. xiii. 21 (W. H. κρύπτω).*

ἐγ-κυος, or, *pregnant*, Lu. ii. 5.*

ἐγ-χρίω, *to rub in, anoint*, Rev. iii. 18.*

ἐγώ, pers. pron., I; plur., ἡμεῖς, we. See Gr. § 53.

ἐδαφίω, fut. (attic), ἐῶ, *to throw to the ground, to raze*, Lu. xix. 44.*

ἐδαφος, ους, τό, *the base, the ground*, Ac. xxii. 7.*

ἐδραῖος, αλα, αἶον, *steadfast, firm*, 1 Cor. vii. 37, xv. 58; Col. i. 23.*

ἐδραῖωμα, ατος, τό, *a stay, support*, 1 Tim. iii. 15. (N. T.)*

Ἑζεκίας, ου, δ, *Hesekiah*, Mat. i. 9, 10.*

ἐθελό-θρησκεία, ας, ἡ, *voluntary, arbitrary worship*, Col. ii. 23. (N. T.)*

ἐθῶω, see θέλω.

ἐθίζω, *to accustom*; pass., perf. part., neut., τὸ ἐθισμένον, *the custom*, Lu. ii. 27.*

ἐθνάρχης, ου, δ, *a prefect, ethnarch*, 2 Cor. xi. 32.*

ἐθνικός, ἡ, βν, *of Gentile race, heathen*, as subst. δ ἐθνικός, *the pagan, the Gentile*, Mat. v. 47 (W. H.), vi. 7, xviii. 17; 3 Jn. 7 (W. H.).*

ἐθνικός, adv., *like the Gentiles*, Gal. ii. 14. (N. T.)*

ἔθνος, ους, τό, *a race, a nation*, Lu. xxii. 25; Ac. x. 35; τὰ ἔθνη, *the nations, the heathen world, the Gentiles*, Mat. iv. 15; Ro. iii. 29; by Paul, even *Gentile Christians*, Ro. xi. 13; Gal. ii. 12.

ἔθος, ους, τό, *a usage, custom*, Lu. i. 9; Ac. xxv. 16.

ἐθω, obs., pf. ἐθωθα in pres. signif., *to be accustomed*, Mat. xxvii. 15; Mar. x. 1; τὸ ἐθωθῶς ἀνθρώπου, *his custom*, Lu. iv. 16; Ac. xvii. 2.*

ἐλ, a conditional conjunction (see Gr. § 383), *if, since, though*. After verbs indicating emotion, *el* is equivalent to ὅτι, Mar. xv. 44. As an interrogative particle, *el* occurs in both indirect and direct questions, Mar. xv. 45; Ac. i. 6. In oaths and solemn assertions, it may be rendered by *that ... not*. *el μή* and *el μήτι*, *unless, except*; *el δὲ μή*, *but if not, otherwise*, Jn. xiv. 2; *el ἤ*, *if so be*; *el ἢ*, *if possibly*; *elτε ... elτε*, *whether ... or*.

εἶδον, see ὅραω, οἶδα.

εἶδος, ους, τό, *outward appearance, form*, Lu. iii. 22, ix. 29; Jn. v. 37; 2 Cor. v. 7; *species, kind*, 1 Th. v. 22.*

εἰδωλεῖον, ου, τό, *an idol-temple*, I Cor. viii. 10. (Ap.)*

εἰδωλό-θυτος, ορ, *sacrificed to idols*; used of meats, as Ac. xv. 29. (Ap.)

εἰδωλο-λατρεία, ας, ἡ, *idolatry*, I Cor. x. 14; Gal. v. 20; Col. iii. 5; I Pet. iv. 3. (N. T.)*

εἰδωλο-λάτρης, ου, ὁ, *an idolater*, I Cor. x. 7; Rev. xxi. 8. (N. T.)

εἰδωλον, ου, τό, *an idol, a false god worshipped in an image*, Ac. vii. 41; Ro. ii. 22.

εἰκῇ or εἰκῆ (W. H.), adv., *without purpose*, as Ro. xiii. 4; *in vain*, I Cor. xv. 2 (W. H. and R. V. omit in Mat. v. 22).

εἰκοσι, indecl. num., *twenty*.

εἰω, to give way, to yield, Gal. ii. 5.*

εἰωκα, obs., whence 2d perf. εἰοικα, to be like; with dat., Ja. i. 6, 23.*

εἰκών, βρος, ἡ, *an image, likeness*, Mar. xii. 16; I Cor. xi. 7. Syn.: see Trench, § xv.

εἰλικρινεία, ας, ἡ, *clearness, sincerity*, I Cor. v. 8; 2 Cor. i. 12, ii. 17.*

εἰλικρινής, ἐς (derivation doubtful), *sincere, pure*, Phil. i. 10; 2 Pet. iii. 1.*

εἰλίσσω (W. H. ἐλίσσω), to roll together, as a scroll, Rev. vi. 14.*

εἰμί (see Gr. § 110, Wi. § 14, 2, Bu. 49, 50), a verb of existence, (1) used as a predicate, to be, to exist, to happen, to come to pass; with an infin. following, ὅστις, it is convenient, proper, etc., as Heb. ix. 5; (2) as the copula of subject and predicate, simply to be, or in the sense of to be like, to represent, Jn. vi. 35; Mat. xxvi. 26; I Cor. x. 4. With participles, it is used to form the periphrastic tenses, as Lu. i. 22, iv. 16; Mat. xvi. 19, etc. With gen., as predicate, it marks quality, possession, participation, etc.; with dat., property, possession, destination, etc. The verb, when copula, is often omitted. Participle, ὢν, being; τὸ ὄν, that which is; οἱ ὄντες, τὰ ὄντα, persons or things that are.

εἶμι, to go, in some copies for

εἰμι, in Jn. vii. 34, 36 (not W. H.).*

εἰνεκα, ερ, see εἰνεκα, ερ.

εἰπερ, εἰπω, see under εἰ.

εἰπον (see Gr. § 103, 7, Wi. § 15, Bu. 57), (W. H. εἶπα), from obs. εἶπω, or εἶπω, to say; in reply, to answer; in narration, to tell; in authoritative directions, to bid or command, as Lu. vii. 7.

εἰρηνεύω, to have peace, to be at peace, Mar. ix. 50; Ro. xii. 18; 2 Cor. xiii. 11; I Th. v. 13.*

εἰρήνη, ης, ἡ, *peace*, the opposite of strife; *peace of mind*, arising from reconciliation with God. In N. T. (like the corresponding Heb. word in O. T.), εἰρήνη generally denotes a perfect well-being. Often employed in salutations, as in Hebrew.

εἰρηνικός, ῆ, ὁ, *peaceable*, Ja. iii. 17; *peaceful*, Heb. xii. 11.*

εἰρηνο-ποιέω, ὦ, to make peace, reconcile, Col. i. 20. (S.)*

εἰρηνο-ποιός, ὁ, *peace, loving peace*, Mat. v. 9.*

εἰς, prep. governing acc., into, to (the interior). See Gr. §§ 124, 298. In composition, it implies motion into or towards.

εἰς, μία, ἑν, a card. num., one; used distributively, as Mat. xx. 21; by way of emphasis, as Mar. ii. 7; and indefinitely, as Mat. viii. 19; Mar. xii. 42. As an ordinal, the first, Mat. xxviii. 1; Rev. ix. 12.

εἰσ-άγω, 2d aor. εἰσάγαγον, to lead in, bring in, Lu. xxii. 54; Ac. viii. 45.

εἰσ-ακούω, to listen to, to hear prayer, Mat. vi. 7; Lu. i. 13; Ac. x. 31; Heb. v. 7; to hear so as to obey (gen.), I Cor. xiv. 21.*

εἰσ-δέχομαι, ἐξομαι, to receive with favor (acc.), 2 Cor. vi. 17, from S.*

εἰσ-εμῖ, impf. εἰσέμειν, inf. εἰσέναι (εἰμι), to go in, to enter (with εἰς), Ac. iii. 3, xxi. 18, 26; Heb. ix. 6.*

εἰσ-έρχομαι, 2d aor. εἰσῆλθον, to come in, to enter (chiefly with εἰς), Ac. xxiii. 16, 33; εἰσέρχομαι καὶ ἐξέρχομαι, to come and go in and out,

spoken of daily life and intercourse, Ac. i. 21; fig., of entrance into any state or condition, Mat. xix. 17; Heb. iii. 11, 18.

εἰσ-καλέω, ὦ, only mid. in N. T., to call or invite in, Ac. x. 23.*

εἰσ-όδος, ου, ἡ, *an entrance, the act of entering*, Heb. x. 19; 2 Pet. i. 11.

εἰσ-πηδάω, ὦ, to spring in, Ac. xiv. 14 (W. H. ἐκπ-), xvi. 29.*

εἰσ-πορεύομαι, dep., to go in, to enter; spoken of persons, as Mar. i. 21; of things, as Mat. xv. 17; εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out in daily duties, Ac. ix. 28.

εἰσ-πράττω, 2d aor. εἰσέδραμον, to run in, Ac. xii. 14.*

εἰσ-φέρειν (see Gr. § 103, 6, Wi. § 15, Bu. 68), to lead into (with εἰς), e.g., temptation, as Lu. xi. 4; to bring in, Ac. xvii. 20; I Tim. vi. 7.

εἶτα, adv., then, afterwards.

εἴτε, conj., see εἰ.

ἐκ, or, before a vowel, ἐξ, a prep. gov. gen., from, out of (the interior), used of place, time, and source. See Gr. § 293, Wi. § 47b, Bu. 326 sq. In composition, ἐκ implies egress, removal, origin, publicity, unfolding, or is of intensive force.

ἐκαστος, η, ον, each, every one (with partitive gen.); εἰς ἑκάστος, every one.

ἐκάστοτε, adv., at every time, always, 2 Pet. i. 15.*

ἐκατόν, card. num., a hundred, Mat. xiii. 8, xviii. 12.

ἐκατοντα-ετής, ες, a hundred years old, Ro. iv. 9.*

ἐκατονταπλάσιον, ορ, acc. ora, a hundredfold, Mat. xix. 29 (not W. H.); Mar. x. 30; Lu. viii. 8.*

ἐκατοντάρης, ου, ὁ, captain over a hundred men, a centurion, Ac. x. 1, 22, xxiv. 23.

ἐκατονταρχος, ου, ὁ = preceding, Mat. viii. 5, 8, 13. In many passages a variant for preceding.

ἐκ-βαίνω, 2d aor. ἐξέβην, to go out, Heb. xi. 15 (W. H.).*

ἐκ-βάλλω, βαλῶ, to cast out, Jn. vi. 37; to drive out, Mat. xxi. 12; to expel, Gal. iv. 30; to send away, dismiss, reject,

- Mar. i. 43; Lu. vi. 22; to extract, draw out, Lu. vi. 42; Mat. xii. 35.
- ἐκ-βάσσω, εως, ἡ, a way of escape, 1 Cor. x. 13; end, issue, Heb. xiii. 7.*
- ἐκ-βαλῆ, ἡς, ἡ, a throwing out, Ac. xxvii. 18.*
- ἐκ-γαμίζω (W. H. γαμίζω), to give in marriage, Mat. xxiv. 38 (Rec.); 1 Cor. vii. 38 (Rec.). (N. T.)
- ἐκ-γαμίσκω = preceding, Lu. xx. 34, 35 (Rec.). (N. T.)*
- ἐκ-γονος, ον, sprung from; neut. plur., descendants, 1 Tim. v. 4.*
- ἐκ-δαπανῶ, ὦ, to spend entirely; pass. reflex., to expend one's energies for (ὀψέρ), 2 Cor. xii. 15.*
- ἐκ-δέχομαι, to expect (ἐως), to wait for (acc. or ἐως), Ja. v. 7; Heb. x. 13.
- ἐκ-δηλος, ον, conspicuous, manifest, 2 Tim. iii. 9.*
- ἐκ-δημέω, ὦ, to go abroad, to be absent, 2 Cor. v. 6, 8, 9.*
- ἐκ-δίδωμι, N. T. mid., to let out for one's advantage, Mat. xxi. 33, 41; Mar. xii. 1; Lu. xx. 9.*
- ἐκ-διηγέομαι, οὔμαι, dep. mid., to narrate at length, to declare, Ac. xiii. 41, xv. 3.*
- ἐκ-δικέω, ὦ, to do justice to, defend, avenge a person (acc. and ἀπὸ), Lu. xviii. 3, 5; Ro. xii. 19; to demand requital for, avenge a deed (acc.), 2 Cor. x. 6; Rev. vi. 10, xix. 2.*
- ἐκ-δίκησις, εως, ἡ, an avenging, vindication, punishment, Ac. vii. 24; Ro. xii. 19; 1 Pet. ii. 14.
- ἐκ-δικος, ου, ὁ, ἡ, an avenger, one who adjudges a culprit (dat.) to punishment for (ᾠπὲρ) a crime, Ro. xiii. 4; 1 Th. iv. 6.*
- ἐκ-διώκω, ὧξω, to persecute, to expel by persecuting, Lu. xi. 49 (not W. H.); 1 Th. ii. 15.*
- ἐκ-δοτός, ον, delivered up, Ac. ii. 23.*
- ἐκ-δοχή, ἡς, ἡ, a waiting for, expectation, Heb. x. 27.*
- ἐκ-δύω, to unclothe, to strip off (two accs.), Mat. xxvii. 31; 2 Cor. v. 4.
- ἐκεῖ, adv., there, thither.
- ἐκεῖθεν, adv., from that place, thence.
- ἐκείνος, η, ο, pron., demonstr., that, that one there; used antithetically, Mar. xvi. 20; and by way of emphasis, Mat. xxii. 23. See Gr. §§ 338, 340, Wi. §§ 18, 4, 23, 1, Bu. 104, 120.
- ἐκείσε, adv., thither, Ac. xxi. 3; in const. præg., Ac. xxii. 5.*
- ἐκ-ζητέω, ὦ, to seek out with diligence, Heb. xii. 17; 1 Pet. i. 10; to seek after God, Ac. xv. 17; Ro. iii. 11; Heb. xi. 6; to require, judicially, Lu. xi. 50, 51. (S.)*
- ἐκ-ζήτησις, εως, ἡ, a subject of inquiry, 1 Tim. i. 4 (W. H.)*
- ἐκ-θαμβέω, ὦ, N. T. pass., to be amazed, greatly astonished, Mar. ix. 15, xiv. 33, xvi. 5, 6.*
- ἐκ-θαμβος, ον, greatly astonished, amazed, Ac. iii. 11.*
- ἐκ-θαυμάζω, to wonder greatly, Mar. xii. 17 (W. H.)*
- ἐκ-θερός, ον, cast out, exposed to perish, Ac. vii. 19.*
- ἐκ-καθαίρω, 1st aor. ἐξέκαθαρά, to cleanse thoroughly, 1 Cor. v. 7; 2 Tim. ii. 4.*
- ἐκ-καίω, N. T. pass., to burn vehemently, as with lust, Ro. i. 27.*
- ἐκ-κακέω, ὦ, to faint, to despond through fear (Rec., for which W. H. have ἐγκ- and ἐκ-).
- ἐκ-κέντρω, ὦ, to pierce through, to transfix, Jn. xix. 37; Rev. i. 7.*
- ἐκ-κλάω, to break off, Ro. xi. 17, 19, 20 (W. H.)*
- ἐκ-κλείω, σω, to shut out, Gal. iv. 17; to exclude, Ro. iii. 27.*
- ἐκκλησία, ας, ἡ (ἐκκαλέω), an assembly, Ac. xix. 32, 39, 41; usually legally, sometimes tumultuously gathered. Espec. in N. T., an assembly of Christian believers, a church in one place, Ac. xi. 26; often plural, as Ac. xv. 41; the whole body of believers on earth, 1 Cor. xii. 28; Ep. i. 22; or in heaven, Heb. xii. 23. Syn.: see Trench, § 1.
- ἐκ-κλινω, to turn away from (ἀπὸ), Ro. iii. 12, xvi. 17; 1 Pet. iii. 11.*
- ἐκ-κολυμβῶ, ὦ, to swim out, Ac. xxvii. 42.*
- ἐκ-κομίζω, to carry out for burial, Lu. vii. 12.*
- ἐκ-κόπτω, κόψω, to cut off, Mat. iii. 10, v. 30; 2 Cor. xi. 12 (in 1 Pet. iii. 7, W. H. read ἐνκόπτω, to hinder).
- ἐκ-κρέμαμαι (mid. of ἐκκρεμάννυμι), to hang upon, of earnest attention, Lu. xix. 48.*
- ἐκ-λαλέω, ὦ, to speak out, to disclose, Ac. xxiii. 22.*
- ἐκ-λάμπω, to shine forth, Mat. xiii. 43.*
- ἐκ-λανθάνω, in mid., to forget entirely, Heb. xii. 5.*
- ἐκ-λέγω, mid. in N. T., 1st aor. ἐξελεξάμην, to choose out for one's self, to elect, Lu. x. 42; Ac. vi. 5, xiii. 17; 1 Cor. i. 27, 28.
- ἐκ-λείπω, 2d aor. ἐξέλιπον, to fail, to cease, to die, Lu. xvi. 9, xxii. 32, xxiii. 45 (W. H.); Heb. i. 12.*
- ἐκλεκτός, ἡ, ὁν, (1) chosen, elect, Lu. xviii. 7, xxiii. 35; 1 Tim. v. 21; Ro. viii. 33; Rev. xvii. 14; (2) choice, select, 2 Jn. i. 13; 1 Pet. ii. 4.
- ἐκλογή, ἡς, ἡ, a choice, selection, Ro. ix. 11; 1 Th. i. 4; Ac. ix. 15 (a vessel of choice, i.e., a chosen vessel); concr., the chosen ones, Ro. xi. 7.
- ἐκ-λύω, in pass., to become weary in body, or despondent in mind, Mar. viii. 3; Gal. vi. 9; Heb. xii. 5.
- ἐκ-μάσσω, ξω, to wipe, to wipe off, Lu. vii. 38, 44; Jn. xi. 2, xii. 3, xiii. 5.*
- ἐκ-μυκτηρίζω, to deride, scoff at (acc.), Lu. xvi. 14, xxiii. 35. (S.)*
- ἐκνέω (lit., swim out), or ἐκνεύω (lit., turn by a side motion), to withdraw, Jn. v. 13.*
- ἐκ-νήφω, to return to soberness of mind, 1 Cor. xv. 34.*
- ἐκούσιος, ον (ἐκὼν), voluntary, spontaneous, Philem. 14.*
- ἐκουσῶς, adv., voluntarily, of one's own accord, Heb. x. 26; 1 Pet. v. 2.*
- ἐκ-παλαι, adv., from of old, 2 Pet. ii. 3, iii. 5.*
- ἐκ-πειράζω, σω, to put to the test, to make trial of, to tempt, Mat. iv. 7; Lu. iv. 12, x. 25; 1 Cor. x. 9. (S.)*

ἐκ-πέμπω, to send forth, Ac. xiii. 4, xvii. 10.*
 ἐκ-περισσῶς, adv., exceedingly, Mar. xiv. 31 (W. H.). (N. T.)*
 ἐκ-περᾶννυμι, 1st aor. ἐξερέτασα, to stretch forth, Ro. x. 21.*
 ἐκ-πηδάω, ᾧ, 1st aor. ἐξεπήδησα (W. H.), to spring forth, Ac. xiv. 14.*
 ἐκ-πίπτω, to fall from (ἐκ), Ac. xii. 7; abs., to fall, Ja. i. 11; of a ship driven from its course, Ac. xxvii. 17; of love, to fail, 1 Cor. xiii. 8; of moral lapse, Gal. v. 4.
 ἐκ-πλέω, εὐσω, to sail away, Ac. xv. 39, xviii. 18, xx. 6.*
 ἐκ-πληρῶω, ᾧ, to fill entirely, fulfill, Ac. xiii. 32.*
 ἐκ-πληρῶσι, εὐς, ἡ, fulfillment, Ac. xxi. 26.*
 ἐκ-πλήσσω, 2d aor. pass. ἐξεπλάγη, to strike with astonishment, Mat. xiii. 54; Ac. xiii. 12.
 ἐκ-πνέω, εὐσω, to breathe out, to expire, Mar. xv. 37, 39; Lu. xxiii. 46.*
 ἐκ-πορεύομαι, dep., to go out (ἀπό, ἐκ, παρά, and εἰς, ἐκ, πρὸς); to proceed from, as from the heart; or as a river from its source, etc.
 ἐκ-πορεύω, to be given up to fornication, Ju. 7. (S.)*
 ἐκ-πτύω, to reject, to loathe, Gal. iv. 14.*
 ἐκ-ρίζω, ᾧ, to root out, root up, Mat. xiii. 29, xv. 13; Lu. xvii. 6; Ju. 12.*
 ἐκ-στασις, εὐς, ἡ, trance, Ac. x. 10; amazement, Mar. v. 42.
 ἐκ-στρέφω, perf. pass. ἐξέστραμμαί, to change for the worse, to corrupt, Tit. iii. 11.*
 ἐκ-ταράσσω, ξω, to agitate greatly, Ac. xvi. 20.*
 ἐκ-τείνω, νῶ, 1st aor. ἐξτείνω, to stretch out the hand, as Lu. v. 13; to cast out, as anchors, Ac. xxvii. 30.
 ἐκ-τελέω, ᾧ, εὐσω, to complete, Lu. xiv. 29, 30.*
 ἐκτενεία, ας, ἡ, intentness, Ac. xxvi. 7.*
 ἐκ-τενής, ἐς, intensè, fervent, intent, 1 Pet. iv. 8; Ac. xii. 5 (W. H. -ῶς); ἐκτενέστερον, comp. as adv., more earnestly, Lu. xxii. 44 (W. H. omit).
 ἐκτενῶς, adv., intently, earnest-

ly, 1 Pet. i. 22; Ac. xii. 5 (W. H.).*
 ἐκ-τίθημι (see Gr. § 107, Wi. § 14, 1 b, Bu. 45 sq.), (1) to put out, expose an infant, Ac. vii. 21; (2) to expound, Ac. xi. 4, xviii. 26, xxviii. 23.*
 ἐκ-τινάσσω, ξω, to shake off, Mat. x. 14; Mar. vi. 11; Ac. xiii. 51; to shake out, Ac. xviii. 6.*
 ἔκτος, η, ον, ord. num., sixth.
 ἐκτός, adv., generally as prep., with gen., without, besides, except, 1 Cor. vi. 18; Ac. xxvi. 22; ἐκτός ἐλ μὴ, except, 1 Cor. xiv. 5; τὸ ἐκτός, the outside, Mat. xxiii. 26.
 ἐκ-τρέπω, pass. in mid. sense, to turn from, to forsake, 1 Tim. i. 6, v. 15, vi. 20; 2 Tim. iv. 4; Heb. xii. 13.*
 ἐκ-τρέφω, to nourish, Ep. v. 29; to bring up, Ep. vi. 4.*
 ἐκ-τρομέω, ατος, τό, an abortive birth, an abortion, 1 Cor. xv. 8.*
 ἐκ-φέρω, ἐξοίω, to bring forth, carry out; espec. to burial, Ac. v. 6, 9; to produce, of the earth, Heb. vi. 8.
 ἐκ-φεύγω, to flee out (abs., or with ἐκ), Ac. xvi. 27, xix. 16; to escape, 1 Th. v. 3; Ro. ii. 3.
 ἐκ-φοβέω, ᾧ, to terrify greatly, 2 Cor. x. 9.*
 ἐκ-φοβός, ον, greatly terrified, Mar. ix. 6; Heb. xii. 21.*
 ἐκ-φύω, 2d aor. pass. ἐξέφύην, to put forth, as a tree its leaves, Mat. xxiv. 32; Mar. xiii. 28.*
 ἐκ-χέω, also ἐκχύνω; fut. ἐκχεῶ, 1st aor. ἐξέχεα (see Gr. § 96 c, Wi. § 13, 3 a, Bu. 68), to pour out, as Rev. xvi. 1-17; money, Jn. ii. 15; to shed blood, Lu. xi. 50; fig., to shed a-broad, love, Ro. v. 5; pass., to be wholly given up to, Ju. ii. 11.
 ἐκ-χωρέω, ᾧ, to depart from, Lu. xxi. 21.*
 ἐκ-ψύχω, to expire, Ac. v. 5, 10, xii. 23.*
 ἐκῶν, οἰα, ὄν, voluntary, willing; used adverbially, Ro. viii. 20; 1 Cor. ix. 17.*
 ἑλαία, ας, ἡ, an olive tree, Ro. xi. 17, 24; its fruit, the olive, Ja. iii. 12; τὸ ὄρος τῶν ἑλαιῶν, the Mount of Olives, Mar. xi. 1.

ἑλαιον, ον, τό, olive oil, Mat. xxv. 3; Rev. vi. 6.
 ἑλαιὸν, ὄνος, ὁ, an olive orchard, i.e., the Mount of Olives, Ac. i. 12. (S.)*
 Ἑλαμίτης, ον, ὁ, an Elamite, i.e., inhabitant of the province of Elymais, Ac. ii. 9.*
 ἑλάσσων or -ττων, ον, compar. of ἐλαχὺς for μικρός, less; in excellence, Jn. ii. 10; in age, Ro. ix. 12; in rank, Heb. vii. 7; ἑλάττων, as adv., less, 1 Tim. v. 9.*
 ἑλαττονέω, ᾧ, to have less, to lack, 2 Cor. viii. 15.*
 ἑλαττώω, ᾧ, to make less or inferior, Heb. ii. 7, 9; pass., to decrease, Jn. iii. 30.*
 ἑλαύνω, perf. part. ἐληλακώς, to drive, Lu. viii. 29; Ja. iii. 4; 2 Pet. ii. 17; to drive a ship, to row, Mar. vi. 48; Jn. vi. 19.*
 ἑλαφρία, ας, ἡ, levity, inconstancy, 2 Cor. i. 17.*
 ἑλαφρός, ὁ, ὁν, light, as a burden, Mat. xi. 30; 2 Cor. iv. 17.*
 ἐλαχίστος, η, ον (superl. of ἐλαχὺς for μικρός), smallest, least, in size, amount, or importance, Ja. iii. 4; Lu. xvi. 10; 1 Cor. vi. 2.
 ἐλαχιστότερος, α, ον, a double comparison, less than the least, Ep. iii. 8. (N. T.)*
 ἑλάω, see ἑλαύνω.
 Ἑλεάζαρ, ὁ, Eleazar, Mat. i. 15.*
 ἑλέω (W. H., Rec. ἐλέω), Ra. ix. 16; Ju. 22, 23.*
 ἐλεγμός, οἰ, ὁ, reproof, 2 Tim. iii. 16 (W. H.). (S.)*
 ἑλεγξίς, εὐς, ἡ, refutation, rebuke, 2 Pet. ii. 16. (S.)*
 ἑλεγχος, ον, ὁ, evident demonstration, proof, Heb. xi. 1; 2 Tim. iii. 16 (not W. H.).*
 ἐλέγξω, ξω, to convict, refute, reprove, 1 Cor. xiv. 24; Jn. iii. 20; 1 Tim. v. 20.
 ἐλεῦνός, ἡ, ὄν, pitiable, miserable, 1 Cor. xv. 19; Rev. iii. 17.*
 ἐλεῶ, ᾧ, to have mercy on, succor (acc.), Mat. ix. 27; Lu. xvi. 24; pass., to obtain mercy, Mat. v. 7.
 ἐλεημοσύνη, ης, ἡ, mercy, pity; in N. T., alms, sometimes plur., Mat. vi. 4; Lu. xi. 41; Ac. ix. 36.

ἰσχυρῶν, *ov*, full of pity, merciful, Mat. v. 7; Heb. ii. 17.*

ἔλεος, *ous*, τό (and *ou*, *δ*, see Gr. § 32a, Wi. § 9, note 2, Bu. 22), mercy, pity, especially on account of misery, Tit. iii. 5; Mat. ix. 13.

λευθερία, *as, ἡ*, liberty, freedom, from the Mosaic yoke, as 1 Cor. x. 29; Gal. ii. 4; from evil, as Ja. ii. 12; Ro. viii. 21; license, 2 Pet. ii. 19.

λευθέρος, *a, ov*, free, as opposed to the condition of a slave; delivered from obligation (often with *ἐκ*, ἀπό); at liberty to (*inf.*); once with dat. of reference, Ro. vi. 20.

λευθερώ, *ω*, to set free (generally with acc. and ἀπό); with modal dative, Gal. v. 1.

λευσίς, *eus*, ἡ (ἔρχομαι), a coming, an advent, Ac. vii. 52.*

λεφάντινος, *η, ov*, made of ivory, Rev. xviii. 12.*

ἑλιακίμ, *δ* (Heb.), Eliakim, Mat. i. 13; Lu. iii. 30.*

ῥολίον, *ας*, τό, a roll, Jn. xix. 39 (W. H. for Rec. *μύμα*).*

ἑλίζερ, *δ* (Heb.), Eliezer, Lu. iii. 29.*

ἑλιούδ, *δ* (Heb.), Eliud, Mat. i. 14, 15.*

ἑλισάβετ, ἡ (Heb. Elisheba), Elisabeth, Lu. i. 5, etc.

ἑλισαῖος, *ου, δ*, Elisha, Lu. iv. 27.*

ῥόλλω, *ἔω*, as εἰλίσσω, to roll up, Heb. i. 12; Rev. vi. 14 (W. H.).*

ἑλκος, *ου, τό*, a wound, an ulcer, a sore, Lu. xvi. 21; Rev. xvi. 2, 11.*

ἑλκών, *ω*, to make a sore; pass., to be full of sores, Lu. xvi. 20.*

ἑλκύω, *ω*, to drag, Ac. xvi. 19; to draw, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.* Syn.: *σῶρω* always means to drag by force; ἑλκύω only sometimes involves force, often not.

ἄκω (old form of foregoing), impf. *ἐλκον*, Ja. ii. 6; Ac. xxi. 30.*

ἑλλάς, *δοσι, ἡ*, Hellas, Greece, = Ἀχαΐα, Ac. xx. 2.*

ἑλλην, *νος, ὁ*, a Greek, as distinguished (1) from *βάρβαρος*, barbarian, Ro. i. 14, and (2)

from Ἰουδαῖος, Jew, as Jn. vii. 35. Used for Greek proselytes to Judaism, Jn. xii. 20; Ac. xvii. 4.

ἑλληνικός, *η, ὁν*, Grecian, Lu. xxiii. 38 (W. H. omit); Rev. ix. 11.*

ἑλληνίς, *ιδος, ἡ*, a Greek or Gentile woman, Mar. vii. 26; Ac. xvii. 12.*

ἑλληνιστής, *ος, ὁ* (ἑλληνίζω, to Hellenize, or adopt Greek manners and language), a Hellenist, Grecian Jew (R. V.); a Jew by parentage and religion, but born in a Gentile country and speaking Greek, Ac. vi. 1, ix. 29, xi. 20.*

ἑλληνιστί, *adv.*, in the Greek language, Jn. xix. 20; Ac. xxi. 37.*

ἐλ-λογέω (ἐν; W. H. *-άω*), to charge to, to put to one's account, Ro. v. 13; Philem. 18. (N. T.).*

ἑλμοδάμ (W. H. *-μα*), *δ*, Elmodam, Lu. iii. 28.*

ἐλπίζω, *att. fut. ἐλπιῶ*, 1st aor. *ἤλπισα*, to expect (acc. or inf., or *δτι*); to hope for (acc.); to trust in (*ἐπ*ί, dat.; ἐν, once dat. only); to direct hope towards (els, *ἐπ*ί, acc.).

ἐλπίς, *ιδος, ἡ*, expectation, hope; especially of the Christian hope. Met., (1) the author, as 1 Tim. i. 1; (2) the object of hope, as Tit. ii. 13 (in Ro. viii. 20 W. H. read *ἐφ' ἐλ-πιδι*).

ἑλῡμας, *α, δ* (from Aram.), Elymas, Ac. xiii. 8.*

ἐλωί (prob. Aram. = Heb. *הל*), my God! Mar. xv. 34; Mat. xxvii. 46 (W. H.); see *הל*. (N. T.).*

ἐμαυτοῦ, *ης, οὔ*, of myself, a reflexive pron., found only in the gen., dat., and acc. cases; ἀπ' ἐμαυτοῦ, from myself, Jn. v. 30.

ἐμ-βαίνω, 2d aor. *ἐνέβην*, part. *ἐμβάς*, to go upon, into (els), always of entering a ship except Jn. v. 4 (W. H. omit).

ἐμ-βάλλω, to cast into, Lu. xii. 5.*

ἐμ-βάπτω, to dip into, Mat. xxvi. 23; Mar. xiv. 20; Jn. xiii. 26 (W. H. *βάπτω*).*

ἐμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.*

ἐμ-βιβάζω, to cause to enter, to put on board, Ac. xxvii. 6.*

ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (acc., dat., or els), Mar. viii. 25; Mat. xix. 26; Ac. xxii. 11.

ἐμ-βριμάομαι, *ωμαι*, dep., to snort, to be very angry, Mar. xiv. 5; Jn. xi. 33, 38; to charge sternly (dat.), Mat. ix. 30; Mar. i. 43.*

ἐμέω, *ω*, 1st aor. inf. *ἐμέσαι*, to vomit forth, Rev. iii. 16.*

ἐμ-μαίνομαι, to rage against (dat.), Ac. xxvi. 11.*

Ἐμμανουήλ, *δ* (Heb. God with us), Immanuel, a name of Christ, Mat. i. 23. (S.).*

Ἐμμαυσός, ἡ, Emmaus, a village a short distance from Jerusalem, Lu. xxiv. 13.*

ἐμ-μένω, to remain or persevere in (dat. or ἐν), Ac. xxviii. 30 (W. H.); Gal. iii. 10.

Ἐμμόρ, *δ*, Emmor, or Hamor, Ac. vii. 16.*

ἐμός, *η, ὁν*, mine, denoting possession, power over, authorship, right, etc. See Gr. § 336, Wi. § 22, 7, Bu. 115 sq.

ἐμπαιγμονή, *ης, ἡ*, mockery, 2 Pet. iii. 3 (W. H.). (N. T.).*

ἐμπαιγμός, *ος, ὁ*, a mocking, scoffing, Heb. xi. 36. (S.).*

ἐμ-παίζω, *ἔω*, to mock (abs. or dat.), Mar. x. 34, xv. 20; to delude, Mat. ii. 16.

ἐμπαίκτης, *ος, ὁ*, a mocker, 2 Pet. iii. 13; Ju. 18. (S.).*

ἐμ-περιπατέω, *ω*, ἡσω, to walk about in (ἐν), 2 Cor. vi. 16. (S.).*

ἐμ-πέπλημι and *-πλάω*, *ἐμπλήσω*, *ἐνέπλησα*, part. pres. *ἐμ-πιπλῶν*, to fill up, to satisfy, as with food, etc. (gen.), Lu. i. 53; Ro. xv. 24.

ἐμ-πίπτω, to fall into or among (els), Lu. x. 36; fig., to incur, as condemnation or punishment, 1 Tim. iii. 6; Heb. x. 31.

ἐμ-πλέκω, 2d aor. pass. *ἐνεπλέκην*, to entangle, involve in, 2 Tim. ii. 4; 2 Pet. ii. 20 (dat. of thing).*

ἐμ-πλοκή, *ης, ἡ*, a plaiting, braiding, of hair, 1 Pet. iii. 3.*

ἐμ-πνέω (W. H. *ἐνπ*-), to breathe in, inhale (gen.), Ac. ix. 1.*

εμ-πορεύομαι, dep., *to go about*; hence, *to trade, to traffic*, abs., Ja. iv. 13; *to use for gain* (acc.), 2 Pet. ii. 3.*
εμ-πορία, as, ἡ, *trade, merchandise*, Mat. xxii. 5.*
εμ-πόριον, ου, τό, *emporium, a place for trading*, Jn. ii. 16.*
εμ-πορος, ου, ὁ, *a traveler, merchant, trader*, Mat. xiii. 45; Rev. xviii. 3, 11, 15, 23.*
εμ-πρήθω, σω, *to set on fire, to burn*, Mat. xxii. 7.*
εμ-προσθεν, adv., *before* (εμ-προσθεν καὶ ὀπισθεν, *in front and behind*, Rev. iv. 6); as prep. (gen.), *before*, in presence of, Mat. x. 32; *before*, in rank, Jn. i. 15, 30.
εμ-πτύω, σω, *to spit upon* (dat. or els), Mat. xxvii. 30; Mar. x. 34.
εμ-φανής, ἐς, *manifest* (dat.), Ac. x. 40; Ro. x. 20.*
εμφανίζω, ὡ, *to make manifest* (acc. and dat.), Jn. xiv. 22; Heb. ix. 24; *to disclose, make known* (δτι, or prepp. πρὸς, περί, etc.), Heb. xi. 14; Ac. xxv. 15.
εμ-φοβος, ον, *terrified, afraid*, Ac. x. 4, xxiv. 25.
εμ-φυσάω, ὦ, *to breathe upon*, acc., Jn. xx. 22.*
εμ-φυτός, ον, *implanted*, Ja. i. 21.*
εν, prep. gov. dat., *in*, generally as being or resting in; *within*, among. See Gr. § 295, Wi. § 48a, Bu. 328 sq. **εν** in composition has the force of *in, upon, into*. It is changed before γ, κ, ξ, and χ, into ἐγ-; before β, π, φ, ψ, and μ, into ἐμ-; and before λ, into ἐλ- (but W. H. prefer the unassimilated forms). The ν is, however, restored before the augment in verbs.
εν-αγκαλίζομαι, *to take into the arms*, Mar. ix. 36, x. 16.*
εν-άλιος, ον (ἄλις), *marine, plur., marine animals*, Ja. iii. 7.*
εν-αντι, adv., as prep. with gen., *in the presence of, before*, Lu. i. 8; Ac. viii. 21 (W. H.). (S.)*
εν-αντίος, α, ον, *over against, contrary*, of the wind, as Ac. xxvii. 4; *adverse, hostile*, as Ac. xxvi. 9; ἐξ ἐναντίας, *over against*, Mar. xv. 39. Neut., ἐναντίον, adv. as prep. with

gen., *in the presence of*, as Lu. xx. 26; Ac. vii. 10.
εν-άρχομαι, *to begin*, Gal. iii. 3; Phil. i. 6.*
ἐνατος, see ἐννατος.
εν-δεής, ἐς, *in want, destitute*, Ac. iv. 34.*
εν-δειγμα, ατος, τό, *proof, token*, 2 Th. i. 5.*
εν-δελικνυμι, N. T. mid., *to show, to manifest*, Ro. ix. 22; 2 Tim. iv. 14.
ενδεΐξis, εως, ἡ, *a proof, manifestation*, Ro. iii. 25, 26; 2 Cor. viii. 24; *a sign, token*, Phil. i. 28.*
εν-δεκα, ολ, αλ, τό, *eleven*; ολ ἐνδεκα, *the eleven, i.e., apostles*, Mat. xxviii. 16; Ac. i. 26.
εν-δέκατος, η, ον, *eleventh*, Mat. xx. 6, 9; Rev. xxi. 20.*
εν-δέχομαι, dep., *to allow*; only impersonally, οὐκ ἐνδέχεται, *it is not admissible or possible*, Lu. xiii. 33.*
εν-δημῶ, ὦ, *to be at home*, 2 Cor. v. 6, 8, 9.*
εν-διδύσκω, *to put on, clothe*, Mar. xv. 17 (W. H.); mid., *to clothe one's self with* (acc.), Lu. viii. 27 (not W. H.), xvi. 19; Mar. xv. 17 (W. H.); see ἐνδύω. (S.)*
εν-δικος, ον, *righteous, just*, Ro. iii. 8; Heb. ii. 2.*
εν-δόμησις, εως, ἡ, *the material of a building, a structure*, Rev. xxi. 18.*
εν-δοξάζω, σω, N. T. pass., *to be glorified in*, 2 Th. i. 10, 12. (S.)*
εν-δοξος, ον, *highly esteemed*, 1 Cor. iv. 10; *splendid, glorious*, Lu. xiii. 17; of external appearance, *splendid*, Lu. vii. 25; fig., *free from sin*, Ep. v. 27.*
ενδυμα, ατος, τό, *a garment, raiment*, Mat. iii. 4, xxviii. 3. (S.)*
εν-δυναμῶ, ὦ, *to strengthen*, Phil. iv. 13; 1 Tim. i. 12; pass., *to acquire strength, be strengthened*, Ac. ix. 22; Ro. iv. 20. (S.)*
εν-δύνω (2 Tim. iii. 6) and ἐνδύω, *to clothe or to invest with* (two accs.); mid., *to enter, insinuate one's self into* (2 Tim. iii. 6), *to put on, clothe one's self with* (acc.); often fig., *to invest with*.

εν-δυσis, εως, ἡ, *a putting on of clothing*, 1 Pet. iii. 3.*
εν-έδρα, as, ἡ, *an ambush*, Ac. xxiii. 16 (W. H.), xxv. 3.*
εν-εδρεύω, *to lie in ambush for* (acc.), Lu. xi. 54; Ac. xxiii. 21.*
εν-ελλῶ, ὦ, 1st aor. ἐνέλησα, *to roll up, wrap in* (acc. and dat.), Mar. xv. 46.*
εν-εμι, *to be in*, Lu. xi. 41, τὰ ἐνὸντα, *such things as are in* (the platter, ver. 39), *or the things within your power*. For ἐνεστι, impers., see ἐνι.*
ἐνεκα or ἐνεκεν, sometimes ἐνεκεν, prep. with gen., *because of, by reason of, on account of*; οὐ ἐνεκεν, *because*, Lu. iv. 18; τίλος ἐνεκεν, *for what cause?* Ac. xix. 32.
εν-έργεια, as, ἡ, *working, efficiency*, Ep. i. 19, 20, iv. 16; 2 Th. ii. 9.
εν-εργῶ, ὦ, *to be operative, to work*, as Gal. ii. 8; trans., *to accomplish*, as 1 Cor. xii. 11; mid., *to work, to display activity*, 2 Cor. i. 6; 1 Th. ii. 13; part., ἐνεργουμένη, Ja. v. 16 (see R. V.).
εν-εργημα, ατος, τό, *working, effect*; plur., 1 Cor. xii. 6, 10.*
εν-εργής, ἐς, *active, effectual*, 1 Cor. xvi. 9; Heb. iv. 12; Philem. 6.*
εν-εστώs, perf. participle of ἐνίστημι.
εν-ευ-λογῶ, ὦ, *to bless, to confer benefits on*, Ac. iii. 25 (W. H. εὐλ-); Gal. iii. 8. (S.)*
εν-έχω, (1) *to hold in, entangle, only in pass. (dat.)*, Gal. v. 1; (2) *to set one's self against* (dat.), Mar. vi. 19; Lu. xi. 53.*
ἐνθά-δε, adv., *here*, Lu. xxiv. 41; Ac. xvii. 6; *hither*, Jn. iv. 15; Ac. xxv. 17.
εν-θυμέομαι, οὔμαι, dep. pass., *to revolve in mind, to think upon*, Mat. i. 20, ix. 4; Ac. x. 19 (W. H. διεν-).*
εν-θύμησις, εως, ἡ, *thought, reflection*, Mat. ix. 4, xii. 25; Ac. xvii. 29; Heb. iv. 12.*
ενι, perhaps contracted from ἐνεστι, impers., *there is in, is present*, 1 Cor. vi. 5 (W. H.); Gal. iii. 28; Col. iii. 11; Ja. i. 17.*
ἐνιαυτός, οὔ, ὁ, *a year*, Ac. xi. 26; Ja. iv. 13.

ἐν-ίστημι, *to place in*; in pf., plpf., and 2d aor., *to be at hand, to threaten*, 2 Th. ii. 2; 2 Tim. iii. 1; perf. part. **ἐνεστηκώς**, sync. **ἐνεστώς**, *impending, or present*, 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9; τὰ ἐνεστῶτα, *present things*, opp. to τὰ μέλλοντα, *things to come*, Ro. viii. 38; 1 Cor. iii. 22.*

ἐν-ισχύω, *to invigorate, to strengthen*, Lu. xxii. 43 (W. H. omit); Ac. ix. 19 (see W. H.).*

ἐννατος, η, ον (W. H. **ἐνατος**), *ninth*, Lu. xxiii. 44; Rev. xxi. 20.

ἐννέα, οί, αἱ, τὰ, *nine*, Lu. xvii. 17.*

ἐννενηκοντα-ἐννέα (W. H. as two words), *ninety-nine*, Mat. xviii. 12, 13; Lu. xv. 4, 7. (N. T.).*

ἐννεός, ὁ, ὄν (W. H. **ἐνεός**), *dumb, speechless*, as with amazement, Ac. ix. 7.*

ἐν-νεύω, *to signify by a nod or sign* (dat.), Lu. i. 62.*

ἐν-νοία, ας, ἡ (νοῦς), *way of thinking, purpose*, Heb. iv. 12; 1 Pet. iv. 1.*

ἐν-νομος, ον, *bound by the law, 1 Cor. ix. 21; lawful, regular*, Ac. xix. 39.*

ἐν-νυχος, ον (νύξ), *in the night*, neut. as adv., Mar. i. 35 (W. H. **ἐννυχχα**).*

ἐν-οικέω, ὦ, ἦσω, *to dwell in* (ἐν), Ro. viii. 11; Col. iii. 16.

ἐνότης, ητος, ἡ (εἰς), *unity, unanimity*, Ep. iv. 3, 13.*

ἐν-οχλέω, ὦ, *to disturb, to occasion tumult*, Heb. xii. 15; Lu. vi. 18 (W. H.).*

ἐν-οχος, ον, *guilty of* (gen. of the crime, or of that which is violated), 1 Cor. xi. 27; Mar. iii. 29; *liable to* (dat. of court, gen. of punishment, eis of the place of punishment), Mat. v. 21, 22; Mar. xiv. 64.

ἐν-ταλμα, ατος, τὸ, *a precept*, Mat. xv. 9; Mar. vii. 7; Col. ii. 22. (S.).*

ἐν-ταφιάζω, *to prepare for burial*, as by washing, swathing, adorning, anointing the body, Mat. xxvi. 12; Jn. xix. 40.*

ἐνταφιασμός, οῦ, ὁ, *preparation*

of a body for burial, Mar. xiv. 8; Jn. xii. 7. (N. T.).*

ἐν-τάλλω, in N. T. only mid. and pass.; fut. mid., **ἐντελοῦμαι**; perf., **ἐντέταλμαι**, *to command, to enjoin* (dat. of pers., or πρὸς with acc.), Ac. i. 2; Heb. ix. 20.

ἐντεῦθεν, adv., *hence; from this place or cause*; repeated Jn. xix. 18, *on this side and that*.

ἐν-τευξίς, εως, ἡ, *prayer, intercession*, 1 Tim. ii. 1, iv. 5.* Syn.: see αἰτήμα.

ἐν-τιμος, ον, *held in honor; precious, highly esteemed*, Lu. vii. 2, xiv. 8; Phil. ii. 29; 1 Pet. ii. 4, 6.*

ἐντολή, ἥς, ἡ, *a command or prohibition: of God's commands*, 1 Cor. vii. 19; *Christ's precepts or teachings*, 1 Cor. xiv. 37; 1 Tim. vi. 14; *traditions of the Rabbis*, Tit. i. 14; αἱ ἐντολαί, *the commandments, i.e., the ten*.

ἐν-τόπιος, ον, ὁ (prop. adj.), *a resident*, Ac. xxi. 12.*

ἐντός, adv. as prep., with gen., *within*, Lu. xvii. 21; τὸ ἐντός, *the inside*, Mat. xxiii. 26.*

ἐν-τρέπω, ψω, 2d fut. pass., **ἐντραπήσομαι**; 2d aor. pass., **ἐντραπήην**; *to put to shame*, as 1 Cor. iv. 14; Tit. ii. 8; mid., *to reverence*, as Mat. xxi. 37.

ἐν-τρέφω, *to nourish in* (dat.); pass., fig., *to be educated in*, 1 Tim. iv. 6.*

ἐν-τρομος, ον, *trembling through fear*, Ac. vii. 32, xvi. 29; Heb. xii. 21.*

ἐν-τροπή, ἥς, η, *shame*, 1 Cor. vi. 5, xv. 34.* Syn.: see αἰδώς.

ἐν-τροφάω, ὦ, *to live luxuriously, to revel* (with ἐν), 2 Pet. ii. 13.*

ἐν-τυγχάνω, *to meet with, to address*, Ac. xxv. 24; with ὑπέρ (gen.), *to intercede for*, Ro. viii. 27, 34; Heb. vii. 25; with κατὰ (gen.), *to plead against*, Ro. xi. 2.*

ἐν-τυλίσσω, ξω, *to wrap in, to wrap up*, Mat. xxvii. 59; Lu. xxiii. 53; Jn. xx. 7.*

ἐν-τυπώω, ὦ, *to engrave*, 2 Cor. iii. 7.*

ἐν-υβρίζω, σω, *to treat contemptuously*, Heb. x. 29.*

ἐν-υπνιάζομαι, dep. pass., *to*

dream (cognate acc.), Ac. ii. 17; *to conceive impure thoughts*, Ju. 8.*

ἐν-ὕπνιον, ον, τὸ, *a dream*, Ac. ii. 17.*

ἐνώπιον (neut. of ἐνώπιος, from ἐν ὧπλ, *in view*), as prep., with gen., *before, in sight or presence of*, Lu. i. 17; Rev. iii. 9; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, Ro. xiv. 22; used in adjuration, 1 Tim. v. 21; χάρις ἐνώπιον τοῦ θεοῦ (Ac. vii. 4), *favor with God*.

Ἐνός, ὁ, *Enos*, Lu. iii. 38.*

ἐν-ὠτίζομαι, dep. mid. (ἐν ὠτίοις, *in the ears*), *to listen to*, Ac. ii. 14. (S.).*

Ἐνώχ, ὁ, *Enoch*, Lu. iii. 37; Ju. 14.*

ἐξ, prep., see ἐκ.

ἐξ, οί, αἱ, τὰ, card. num., *six*.

ἐξ-αγγέλλω, *to declare abroad, celebrate*, 1 Pet. ii. 9.*

ἐξ-αγοράζω, *to redeem*, Gal. iii. 13 (ἐκ), iv. 5; τὸν καιρὸν, *to buy up, redeem the opportunity from being lost*, Ep. v. 16; Col. iv. 5.*

ἐξ-άγω, 2d aor. ἐξήγαγον, *to lead out* (with ἐξω, ἐκ, eis).

ἐξ-αίρω, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take out, pluck out*, Mat. v. 29, xviii. 9; mid., *to rescue, deliver*, Ac. vii. 10, 34, xii. 11, xxiii. 27, xxvi. 17; Gal. i. 4.*

ἐξ-αίρω (see Gr. § 92), *to lift up; to remove*, 1 Cor. v. 2 (W. H. αἶρω), 13.*

ἐξ-αίτέω, ὦ, N. T., mid., *to demand of; to ask for*, Lu. xxii. 31.*

ἐξ-αίφνης (W. H. ἐξέφ, except in Ac. xxii. 6), adv., *suddenly, unexpectedly*, Mar. xiii. 36.

ἐξ-ακολουθεῖω, ὦ, *to follow after, to imitate*, 2 Pet. i. 16, ii. 2, 15.*

ἑκατόσιοι, αἱ, α, *six hundred*, Rev. xiii. 18, xiv. 20.*

ἐξ-αλείφω, *to wipe out, obliterate*, Rev. iii. 5; Col. ii. 14; Ac. iii. 19; *to wipe away* (ἀπὸ or ἐκ), Rev. vii. 17, xxi. 4.*

ἐξ-άλλομαι, *to leap up*, Ac. iii. 8.*

ἐξ-ανάστασις, εως, ἡ, *a resurrection*, Phil. iii. 11 (followed by ἐκ, W. H.).*

ἐξ-ανα-τάλλω, *to spring up*, as plants or corn, Mat. xiii. 5; Mar. iv. 5.*

ἐξ-αν-ίστημι, (1) trans., *to raise*

υρ offspring, Mar. xii. 19; Lu. xx. 28; (2) 2d aor. intrans., to rise up, Ac. xv. 5.*

ἐ-απατάω, ὦ, to deceive thoroughly, Ro. vii. 11; 2 Th. ii. 3.

ἐ-άπναια, adv. (= ἐξαφνης), suddenly, Mar. ix. 8. (S.)*

ἐ-απορόμαι, οὔμαι, dep., to be utterly without resource, to be in despair, 2 Cor. i. 8, iv. 8.*

ἐ-απο-στέλλω, to send forth, send away, Ac. vii. 12, xi. 12, xvii. 14.

ἐ-αριζέω, (1) to completely furnish (πρός, acc.), 2 Tim. iii. 17; (2) to complete, Ac. xxi. 5.*

ἐ-αστράπτω, to shine, as lighting, of raiment, Lu. ix. 29. (S.)*

ἐ-αυτής, adv. (sc. ὥρας), from that very time, instantly, as Mar. vi. 25; Ac. x. 33.

ἐ-εγείρω, to raise up, Ro. ix. 17; 1 Cor. vi. 14.*

ἐ-εμ (εμ), see Gr. § III, Bu. 50), to go out, Ac. xiii. 42, xvii. 15, xx. 7, xxvii. 43.*

ἐ-εμ (εμ), see ἐξοστ.

ἐ-ελέγγω, to convict, to rebuke sternly, to punish, Ju. 15 (W. H. ἐλέγγω).*

ἐ-έλκω, to draw out from the right way, Ja. i. 14.*

ἐ-έραια, ατος, τό, vomit, 2 Pet. ii. 22.*

ἐρευνάω (W. H. -pav-), ὦ, to search diligently, 1 Pet. i. 10.*

ἐ-έρχομαι (see Gr. § 103, 2, Wi. p. 33, § 15, Bu. 58), to go or to come out of (with gen. or ἐκ, ἀπό, ἐξω, παρά); to go away, to depart, to issue or to spring from; to go forth; of a rumor, to be divulged or spread abroad; to emanate, as thoughts from the heart, healing power from the Savior; to go out, i.e., vanish, as expiring hope, Ac. xvi. 19.

ἐ-εστ, part. neut. ἐξόν (impers. from ἐξομ), it is lawful, as Mat. xiv. 4; it is becoming, as Ac. xvi. 21; it is possible, as Mat. xx. 15. The part. is used in the same sense, with or without subst. verb, Mat. xii. 4; 2 Cor. xii. 4 (dat. and inf.).

ἐ-ετράω, to search out, to examine strictly, Mat. ii. 8, x. 11; Jn. xxi. 12.*

ἐ-ηγόμαι, οὔμαι, dep. mid., to narrate fully, as Lu. xxiv. 35; to declare, as a teacher, as Jn. i. 18.

ἐ-ήκοντα, οί, αί, τό, sixty.

ἐ-ήης, adv. (ἐξω), next in order, only in the phrase τῇ ἐξῆς (sc. ἡμέρᾳ), on the next day (ἡμέρᾳ is expressed, Lu. ix. 37).

ἐ-ηχάω, ὦ, N. T. only in pass., to be sounded forth, promulgated widely, 1 Th. i. 8.*

ἐ-εῖς, εως, ἡ (ἐξω), habit, use, Heb. v. 14.*

ἐ-ίστημι, -ιστάω and -ισάνω (see Gr. § 107, Wi. § 14, 1, Bu. 44 sq.), to displace; (1) trans., to astonish, Lu. xxiv. 22; Ac. viii. 9, 11; (2) 2d aor., perf. and mid., intrans., to be astonished, Mat. xii. 23; to be insane, 2 Cor. v. 13.

ἐ-ισχύω, to be perfectly able, Ep. iii. 18.*

ἐ-όδος, ου, ἡ, an exit, departure, Heb. xi. 22; departure, as from life, Lu. ix. 31; 2 Pet. i. 15.*

ἐ-ολοθρεύω, to destroy utterly, Ac. iii. 23. (S.)*

ἐ-ομολογέω, ὦ, to confess fully, to make acknowledgment of, as of sins, etc.; in mid., to acknowledge benefits conferred, to praise (with dat.). Once, to promise, Lu. xxii. 6. (S.)

ἐ-ορκέω, to adjure, put to oath, Mat. xxvi. 63.*

ἐ-ορκιστής, οὗ, ὁ, an exorcist, one who expels demons by conjuration, Ac. xix. 13.*

ἐ-ορύσσω, ξω, to dig out, Gal. iv. 15; to dig through, Mar. ii. 4.*

ἐ-ουδενέω=ἐξουθενέω, ὦ (οὐδελ), Mar. ix. 12 (W. H.).*

ἐ-ουθενέω, ὦ = preceding, Mar. ix. 12 (Rec.).*

ἐξουθενέω, ὦ, to make of no account, to despise utterly, Lu. xviii. 9; Gal. iv. 14; perf. pass. part. ἐξουθενημένος, contemned, despised, 1 Cor. i. 28, vi. 4. (S.)

ἐ-ουσία, ας, ἡ (ἐξοστ), (1) power, ability, as Jn. xix. 11; (2) liberty, license, privilege, right, as Ro. ix. 21; (3) commission, authority, as Mat. xxi. 23; (4) αἱ ἐξουσίαι, the powers, i.e., rulers, magis-

trates, Lu. xii. 11; angels, good and bad, Ep. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, a sign of the authority of a husband over his wife, i.e., the veil.

ἐ-ουσιάζω, to exercise authority over (gen.), Lu. xxii. 25; 1 Cor. vii. 4; pass., to be under the power of (δυνά), 1 Cor. vi. 12.*

ἐ-οχή, ἡς, ἡ, eminence, distinction; only in the phrase κατ' ἐξοχὴν, by way of distinction, Ac. xxv. 23 (Gr. § 300β, 5).*

ἐ-πνιέω, σω, to wake from sleep, Jn. xi. 11. (S.)*

ἐ-πνιος, ου, roused out of sleep, Ac. xvi. 27.*

ἐ-ξω, adv., abs., or as prep. with gen., without, outside; οἱ ἐξω, those without, as Mar. iv. 11; 1 Cor. v. 12, 13. Used often after verbs of motion compounded with ἐκ.

ἐξωθεν, adv. of place, from without; τὸ ἐξωθεν, the outside, as Lu. xi. 39; οἱ ἐξωθεν, those from without, as 1 Tim. iii. 7; as prep. gen., Mar. vii. 15; Rev. xi. 2.

ἐ-ώθω, ὦ, to drive out, expel, Ac. xvi. 45; to propel, as a vessel, Ac. xxvii. 39 (not W. H. text).*

ἐξώτερος, α, ου (comp. of ἐξω), outer, in the phrase "outer darkness," Mat. viii. 12, xxii. 13, xxv. 30. (S.)*

ἐοικα, see ελκω.

ἐορτάζω, to keep or celebrate a feast, 1 Cor. v. 8.*

ἐορτή, ἡς, ἡ, a feast, a festival; used of Jewish feasts, especially of the Passover, as Lu. ii. 41, xxii. 1.

ἐπ-αγγελία, ας, ἡ, (1) a promise, as 2 Cor. i. 20; Ac. xxiii. 21, generally plur.; the promises, specially, e.g., to Abraham, or those of the Gospel, as 2 Tim. i. 1; (2) met., the thing promised, as Ac. ii. 33; Heb. xi. 13, 33, 39.

ἐπ-αγγέλλω, mid. in N. T., except pass., Gal. iii. 19, (1) to promise, with dat., or acc. and dat., or inf., once cognate acc., 1 Jn. ii. 25; (2) to make profession or avowal of (acc.), 1 Tim. ii. 10, vi. 21.

ἐπ-ἀγγελμα, ατος, τό, *a promise*, 2 Pet. i. 4, iii. 13.*
 ἐπ-άγω, to bring upon, Ac. v. 28; 2 Pet. ii. 1, 5.*
 ἐπ-αγωνίζομαι, to contend earnestly for (dat.), Ju. 3.*
 ἐπ-αθροίζω, pass., to gather together, Lu. xi. 29.*
 Ἐπ-αίβερος, ου, ὁ, *Epaenetus*, Ro. xvi. 5.*
 ἐπ-αίνω, ὦ, ἔσω, 1st aor. ἐπῆνερα, to commend, to praise, Lu. xvi. 8; Ro. xv. 11; 1 Cor. xi. 2, 17, 22.*
 ἔπ-αινος, ου, ὁ, *commendation*, praise, Ro. ii. 29; Ep. i. 6, 12, 14; Phil. i. 11.
 ἐπ-αίρω (see Gr. § 92), to raise up, as hoisting a sail, Ac. xxvii. 40; to lift up, as the eyes, the hands in prayer, the head in courage, the heel against, or in opposition; pass., to be lifted up 2 Cor. xi. 20, of the ascension of Christ, Ac. i. 9.
 ἐπ-αισχύνομαι, to be ashamed, abs., 2 Tim. i. 12; to be ashamed of (acc. or ἐπὶ, dat.), Mar. viii. 38; Ro. vi. 21.
 ἐπ-αίτω, ὦ, to beg, to ask alms, Lu. xvi. 3, xviii. 35 (W. H.).*
 ἐπ-ακολουθεῖν, ὦ, to follow after (dat.); fig., 1 Tim. v. 10, 24; 1 Pet. ii. 21; Mar. xvi. 20 (see W. H.).*
 ἐπ-ακούω, to hearken to favorably (gen. pers.), 2 Cor. vi. 2.*
 ἐπ-ακροάομαι, ὦμαι, to hear, listen to (gen. pers.), Ac. xvi. 25.*
 ἐπ-άν, conj. (ἐπεὶ ἄν), after, when (subj.), Mat. ii. 8; Lu. xi. 22, 34.*
 ἐπ-ἀναγκες, adv., necessarily (with art.), Ac. xv. 28.*
 ἐπ-αν-άγω, trans., to put a vessel out to sea, Lu. v. 3, 4; intrans., to return, Mat. xxi. 18.*
 ἐπ-ανα-μνήσκω, to remind one again (acc.), Ro. xv. 15.*
 ἐπ-ανα-παύομαι, to rest upon (ἐπὶ, acc.), Lu. x. 6; to rely, to trust in (dat.), Ro. ii. 17. (S).*
 ἐπ-αν-έρχομαι, to come back again, Lu. x. 35, xix. 15.*
 ἐπ-αν-ίστημι, N. T. mid., to rise up against (ἐπὶ, acc.), Mat. x. 21; Mar. xiii. 12.*
 ἐπ-αν-όρθωσις, εως, ἡ, *correc-*

tion, reformation, 2 Tim. iii. 16.*
 ἐπ-άνω, adv., also used as prep. gen., above, upon; more than, in price or number; superior to, in authority.
 ἐπ-ἀρατος, ου, accursed, Jn. vii. 49 (W. H.).*
 ἐπ-αρκέω, ὦ, ἔσω, to aid, to relieve (dat.), 1 Tim. v. 10, 16.*
 ἐπ-αρχία, as, ἡ, a province, a region subject to a prefect, Ac. xxiii. 34, xxv. 1.*
 ἔπ-αυλις, εως, ἡ, a dwelling, Ac. i. 20.*
 ἐπ-αύριον, adv., on the morrow, τῇ ἐπαύριον (ἡμέρᾳ), on the next day, Mar. xi. 12. (S).
 ἐπ-αυρόφωρ = ἐπ' αὐτοφώρ.
 Ἐπαφρόδης, ᾧ, ὁ, *Ephrafras* of Colossæ, Col. i. 7, iv. 12; Phil. 23.*
 ἐπ-αφρίζω, to foam up or out (acc.), Ju. 13.*
 Ἐπαφρόδιτος, ου, ὁ, *Ephroditus*, a Macedonian, Phil. ii. 25, iv. 18.*
 ἐπ-εγείρω, to raise up, to excite against (ἐπὶ, acc., or κατὰ, gen.), Ac. xiii. 50, xiv. 2.*
 ἐπει, conj., (1) of time, after, only Lu. vii. 1 (W. H. ἐπειδὴ); (2) of reason, since, because, seeing that, Lu. i. 34; Jn. xiii. 29.
 ἐπει-δὴ, conj., since, inasmuch as, Lu. xi. 6; Phil. ii. 26; of time, after that, only Lu. vii. 1 (W. H.).
 ἐπει-δὴ-περ, conj., since verily, forasmuch as, Lu. i. 1.*
 ἐπ-εἶδον, see ἐφωράω.
 ἐπ-εμῖ (ἐμῖ, Gr. § 111, Bu. 50), to come after, to follow; only in part., ἐπιών, οὖσα, ὄν, following, Ac. vii. 26, xxiii. 11; τῇ ἐπιούσῃ (sc. ἡμέρᾳ), on the following day, Ac. xvi. 11, xx. 15, xxi. 18.*
 ἐπει-περ, conj., since indeed, Ro. iii. 30 (W. H. ἐπερ).
 ἐπ-εω-αγωγῇ, ἡς, ἡ, a bringing in besides, Heb. vii. 19.*
 ἐπ-εωρα, adv., thereupon, thereafter; marking succession of time, as Gal. i. 18; also of order, as 1 Cor. xv. 46; 1 Th. iv. 17.
 ἐπ-ἐκείνα (sc. μέρη), adv. with gen., beyond, Ac. vii. 43.*
 ἐπ-εκ-τείνω, in mid., to stretch forward to (dat.), Phil. iii. 14.*

ἐπενδύτης, ου, ὁ, *an upper garment*, Jn. xxi. 7.*
 ἐπ-εν-δύω, in mid., to put on over, as an upper garment, 2 Cor. v. 2, 4.*
 ἐπ-έρχομαι, to come on, approach, overtake, impend, Ep. ii. 7; Ac. viii. 24; to attack, Lu. xi. 22; τὰ ἐπερχόμενα, the things that are coming on (dat.), Lu. xxi. 26.
 ἐπ-ερωτάω, ὦ, (1) to interrogate, to question (two accs., or acc. and περὶ, gen., or with ἐλ, tis, etc.), Mat. xii. 10; Lu. ii. 46; Ac. xxiii. 34; to inquire after God, Ro. x. 20; (2) to demand of (acc. and inf.), Mat. xvi. 1.
 ἐπ-ερωτήμα, ατος, τό, probably inquiry, or earnest desire, 1 Pet. iii. 21; see R. V.*
 ἐπ-έχω, (1) to apply (the mind) to (dat.), give attention to, Lu. xiv. 7; Ac. iii. 5; 1 Tim. iv. 16; (2) to hold out, to exhibit, Phil. ii. 16; (3) to delay, tarry, Ac. xix. 22.*
 ἐπιηρείω, to insult, to treat abusively, Mat. v. 44 (not W. H.); Lu. vi. 28; to accuse falsely (acc. of charge), 1 Pet. iii. 16.*
 ἐπὶ, a preposition governing gen., dat., or acc.; general signification, upon. For its various applications, see Gr. § 305, Wi. §§ 478, 48c, 491, 52, 4, 7), Bu. 336 acc. ἐπὶ, in composition, signifies motion upon, towards, or against; rest on, over, or at; addition, succession, repetition, renewal; and it is often intensive.
 ἐπ-βαίνω, to go upon a ship, to mount a horse or ass, to come to or into a country (ἐπὶ, acc., els, or simple dat.), Mat. xxi. 5; Ac. xx. 18, xxi. 2, 4 (W. H.), 6 (W. H. ἐμβ), xxv. 1, xxvii. 2.*
 ἐπ-βάλλω, (1) trans., to cast upon, as Mar. xi. 7; to put on, as a patch on a garment, Lu. v. 36; to lay upon, Lu. xx. 19; Jn. vii. 30; (2) intrans., to rush upon, Mar. iv. 37; to fix the mind steadfastly on (dat.), Mar. xiv. 72; (3) part., ἐπιβάλλων, falling to his share, Lu. xv. 12.
 ἐπ-βαρύνω, ὦ, to burden; fig., 2

Cor. ii. 5; 1 Th. ii. 9; 2 Th. iii. 8.*

ἐπι-βιβάζω, *to cause to mount, to place upon*, Lu. x. 34, xix. 35; Ac. xxiii. 24.*

ἐπι-βλέπω, *to look upon with favor (with ἐπὶ)*, Lu. i. 48, ix. 38; Ja. ii. 3.*

ἐπι-βλημα, *αρος, τό, a patch on a garment*, Mat. ix. 16; Mar. ii. 21; Lu. v. 36.*

ἐπι-βοάω, *ω, to cry out*, Ac. xxv. 24 (W. H. βοάω).*

ἐπι-βουλῇ, *ἡς, ἡ, a design against, a plot*, Ac. ix. 24, xx. 3, 19 (plur.), xxiii. 30.*

ἐπι-γαμβρεύω, *to marry a deceased brother's wife (acc.)*, Mat. xxii. 24. (S).*

ἐπι-γαιος, *ov, earthly, belonging to the earth*, 2 Cor. v. 1; Phil. ii. 10; *τὰ ἐπὶ γαῖα, earthly things*, Phil. iii. 19.

ἐπι-γίνομαι, *to arise, spring up, as a wind*, Ac. xxviii. 13.*

ἐπι-γινώσκω, (1) *to know clearly, understand, discern*; (2) *to acknowledge*; (3) *to recognize*; (4) *to learn (δρι), become acquainted with (acc.)*.

ἐπι-γινώσκω, *ews, ἡ, accurate knowledge*, Ro. x. 2; Ep. i. 17; Heb. x. 26. Syn.: see γινώσκω.

ἐπι-γράφῃ, *ἡς, ἡ, an inscription, a title*, as Lu. xx. 24, xxiii. 38.

ἐπι-γράφω, *ψω, to inscribe, write upon*, as Mar. xv. 26; Rev. xxi. 12.

ἐπι-δείκνυμι (see Gr. § 114, Bu. 45), (1) *to show, exhibit*, Mat. xxiv. 1; Lu. xvii. 14; (2) *to demonstrate, prove by argument*, Ac. xviii. 28; Heb. vi. 17.

ἐπι-δέχομαι, *to receive hospitably*, 3 Jn. 10; *to accept, admit*, 3 Jn. 9.*

ἐπι-δημέω, *ω, to sojourn, as foreigners in a country*, Ac. ii. 10, xvii. 21.*

ἐπι-δια-τάσσομαι, *to ordain besides*, Gal. iii. 15. (N.T.).*

ἐπι-δίδωμι, *to deliver, to give up (acc. and dat.)*, as Mat. vii. 9; Ac. xv. 30; *to give way to the wind*, Ac. xxvii. 15.

ἐπι-δι-ορθόω, *to set in order besides*, Tit. i. 5.*

ἐπι-δύω, *to set, as the sun*, Ep. iv. 26.*

ἐπιείκεια, *as, ἡ, clemency, gen-*

leness, Ac. xxiv. 4; 2 Cor. x. 1.*

ἐπι-εκής, *ἐς, gentle, mild*, Phil. iv. 5; 1 Tim. iii. 3; Tit. iii. 2; Ja. iii. 17; 1 Pet. ii. 18.*

ἐπι-ζητέω, *ω, to seek for, search for*, Ac. xii. 19; *to desire*, Mat. vi. 32; Ac. xiii. 7; *to demand*, Mat. xii. 39, xvi. 4.

ἐπι-θανάτιος, *ov, condemned to death*, 1 Cor. iv. 9.*

ἐπι-θεσις, *ews, ἡ, a laying on of hands*, Ac. viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.*

ἐπι-θυμέω, *ω, to long for, to covet, to lust after*, Ja. iv. 2; Ro. vii. 7; Ac. xx. 33. (On Lu. xxii. 15, see Gr. § 280b, Wi. § 54, 3, Bu. 184.)

ἐπι-θυμητής, *οῦ, ὁ, an eager desirer of*, 1 Cor. x. 6.*

ἐπι-θυμία, *as, ἡ, desire, eagerness for*, 1 Th. ii. 17; generally in a bad sense, *inordinate desire, lust, cupidity*, Ja. i. 14, 15; 2 Pet. ii. 10.

ἐπι-καθίζω, *to sit upon*, Mat. xxi. 7.*

ἐπι-καλέω, *ω, ἐσω, to call upon, to call by name, to invoke in prayer*, Ac. vii. 59 (abs.); Ro. x. 12, 14 (acc.); mid.; *to appeal to (acc.)*, Ac. xxv. 11; pass., *to be called or summoned*, Lu. xxii. 3; Ac. xv. 17.

ἐπι-κάλυμμα, *αρος, τό, a covering, a cloak, a pretext*, 1 Pet. ii. 16.*

ἐπι-καλύπτω, *to cover over, of sins, i.e., to pardon*, Ro. iv. 7 (from S.).*

ἐπι-κατ'άρτος, *ov, accursed, doomed to punishment or destruction*, Jn. vii. 49 (W. H. ἐπάρατος); Gal. iii. 10, 13 (from S.).*

ἐπι-καίμαι, *to lie upon (dat.)*, Jn. xi. 38, xxi. 9; *so to press upon, as the multitude upon Christ*, Lu. v. 1; *as a tempest on a ship*, Ac. xxvii. 20; fig., *to be laid on, as necessity*, 1 Cor. ix. 16; *to be laid or imposed upon, as by a law*, Heb. ix. 10; *to be urgent with entreaties*, Lu. xxiii. 23.*

Ἐπικούρειος, *ov, ὁ, an Epicurean, a follower of Epicurus*, Ac. xvii. 18.*

ἐπι-κουρία, *as, ἡ (κοῦρος, help), help, aid*, Ac. xxvi. 22.*

ἐπι-κρίνω, *to decree, to give sentence (acc. and inf.)*, Lu. xxiii. 24.*

ἐπι-λαμβάνω, *N. T. mid., to take hold of (gen.)*, in kindness, as Lu. ix. 47; Ac. ix. 27; Heb. ii. 16; *to seize, as a prisoner*, Ac. xxi. 30, 33; met., *to lay hold of, so as to possess*, 1 Tim. vi. 12, 19.

ἐπι-λανθάνομαι, *dep., to forget, neglect (inf., gen. or acc.)*, Mat. xvi. 5; Heb. vi. 10; part. perf. pass., *ἐπιλησμένως, forgotten*, Lu. xii. 6.

ἐπι-λέγω, *in pass., to be named*, Jn. v. 2; mid., *to choose*, Ac. xv. 40.*

ἐπι-λείπω, *λείψω, not to suffice, to fail*, Heb. xi. 32.*

ἐπι-λείχω, *to lick over*, Lu. xvi. 21 (W. H.). (N.T.).*

ἐπι-λησμονή, *ἡς, ἡ, forgetfulness*, Ja. i. 25; see Gr. § 257. (Ap).*

ἐπι-λοιπος, *ov, remaining over*, 1 Pet. iv. 2.*

ἐπι-λύσις, *ews, ἡ, an unloosing, interpretation*, 2 Pet. i. 20. (See ἴδιος).*

ἐπι-λύω, *to explain, interpret*, Mar. iv. 34; *to decide, as a debated question*, Ac. xix. 39.*

ἐπι-μαρτυρέω, *ω, to testify earnestly*, 1 Pet. v. 12.*

ἐπι-μελέα, *as, ἡ, care, attention*, Ac. xxvii. 3.*

ἐπι-μελομαι and *έομαι, οὔμαι*, fut. ἥσομαι, *to take care of (gen.)*, Lu. x. 34, 35; 1 Tim. iii. 5.*

ἐπι-μελῶς, *adv., carefully, diligently*, Lu. xv. 8.*

ἐπι-μένω, *μενῶ, (1) to remain, continue*, 1 Cor. xvi. 8; Gal. i. 18; (2) met., *to be constant, to persevere (dat.)*, Ro. vi. 1; 1 Tim. iv. 16.

ἐπι-νεύω, *to nod to, to assent*, Ac. xviii. 20.*

ἐπι-νοία, *as, ἡ, thought, purpose*, Ac. viii. 22.*

ἐπι-ορκέω, *ω, ἥσω, to swear falsely*, Mat. v. 33.*

ἐπι-ορκος, *ov, perjured*, 1 Tim. i. 10.*

ἐπιούσιος, *ov, probably from ἐπιούσα (ἔπειτα), for the morrow, i.e., necessary or sufficient*, Mat. vi. 11; Lu. xi. 3. (N.T.).*

ἐπι-πίπτω, to fall upon (ἐπὶ, acc.), rush upon, Mar. iii. 10 (dat.); fig., to come upon (dat., or ἐπὶ, acc. or dat.), as an emotion, etc., Lu. i. 12; Ac. viii. 16.

ἐπι-πλήσσω, to rebuke, to chide, 1 Tim. v. 1.*

ἐπι-ποθέω, ὦ, to desire earnestly, to long for or after (inf. or acc.), as 2 Cor. v. 2; to lust, abs., Ja. iv. 5.

ἐπι-πόθησις, εως, ἡ, longing, 2 Cor. vii. 7, 11. (N. T.)*

ἐπι-πόθητος, ov, longed for, Phil. iv. 1. (N. T.)*

ἐπι-ποθία, as, ἡ, like ἐπιπόθησις, longing, Ro. xv. 23. (N. T.)*

ἐπι-πορεύομαι, dep., mid., to journey to (πρός), Lu. viii. 4.*

ἐπι-πράπτω, to sew to, or upon, Mar. ii. 21 (ἐπὶ, dat.). (N. T.)*

ἐπι-πρίπτω, to cast, or throw upon, Lu. xix. 35; of care cast upon God, 1 Pet. v. 7 (ἐπὶ, acc.).*

ἐπι-σημος, ov, remarkable, distinguished, in either a bad or good sense, Mat. xxvii. 16; Ro. xvi. 7.*

ἐπι-σιτισμός, οὖ, ὁ, food, provisions, Lu. ix. 12.*

ἐπι-σκεπτομαι, σκέψομαι, dep., to look upon, to visit, as Ac. vii. 23; Mat. xxv. 36, 43; of God, Ac. xv. 14; to look out, to select, Ac. vi. 3.

ἐπι-σκευδίζομαι, see ἀποσκ.

ἐπι-σκηνώ, ὦ, to fix a tent upon, to dwell, or remain on (ἐπὶ, acc.), 2 Cor. xii. 9.*

ἐπι-σκιάω, άσω, to overshadow (acc. or dat.), Mat. xvii. 5; Mar. ix. 7; Lu. i. 35, ix. 34; Ac. v. 15.*

ἐπι-σκοπεῖν, ὦ, to act as ἐπίσκοπος, to oversee, to care for, 1 Pet. v. 2 (W. H. omit); μή, lest, Heb. xii. 15.*

ἐπι-σκοπή, ἡ, (1) visitation for kind and gracious purposes, Lu. xix. 44; 1 Pet. ii. 12; (2) office, charge, Ac. i. 20 (from S.); (3) the office of a bishop, 1 Tim. iii. 1. (S.)*

ἐπί-σκοπος, ov, ὁ, (1) one who inspects, or superintends, of Christ, 1 Pet. ii. 25; (2) an overseer of a church, bishop, Ac. xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.*

ἐπι-σπᾶν, ὦ, to become uncircumcised, 1 Cor. vii. 18.*

ἐπι-σπείρω, to sow in addition, Mat. xiii. 25 (W. H.)*

ἐπι-σπᾶμαι, dep., to know well, to understand (acc.), to know, with ὄν, ὡς, etc.

ἐπι-σπᾶσις, εως, ἡ (W. H.), approach, onset, Ac. xxiv. 12; 2 Cor. xi. 28.*

ἐπι-στάτης, ov, ὁ, superintendant, master; only in Lu., in voc., ἐπιστάτα, addressed to Jesus, Master, v. 5, viii. 24, 45, ix. 33, 49, xvii. 13.*

ἐπι-στέλλω, to send by letter to, to write, Ac. xv. 20, xxi. 25 (W. H. ἀποστ.); Heb. xiii. 22.*

ἐπι-στέμων, ov, skillful, experienced, Ja. iii. 13.*

ἐπι-στηρίζω, to establish besides, confirm, Ac. xiv. 22, xv. 32, 41, xviii. 23 (not W. H.)*

ἐπι-στολή, ἡς, ἡ, an epistle, a letter, Ac. xv. 30; 2 Cor. x. 10.

ἐπι-στομίζω, to stop the mouth of, Tit. i. 11.*

ἐπι-στροφή, ψω, (1) trans., to cause to turn (acc. and ἐπὶ), as to God, or to the worship of God, Ac. ix. 35; (2) intrans., to return, to turn back, either to good or evil, Ac. xxvi. 18; 2 Pet. ii. 21; to return upon, as a refused salutation, Mat. x. 13 (ἐπὶ, els, πρὸς).

ἐπι-στροφή, ἡς, ἡ, a turning, conversion, Ac. xv. 3.*

ἐπι-συν-άγω, άξω, to gather together, into one place, as Mat. xxiii. 37.

ἐπι-συν-αγωγή, ἡς, ἡ, a gathering together, in one place, 2 Th. ii. 1; Heb. x. 25. (Ap.)*

ἐπι-συν-τρέχω, to run together besides, Mar. ix. 25. (N. T.)*

ἐπι-σπ-σπᾶσις, εως, ἡ (W. H. ἐπὶ-σπᾶσις), (1) a seditious course, Ac. xxiv. 12; (2) a troublesome throng, 2 Cor. xi. 28. (S.)*

ἐπι-σφαλῆ, ἐς, likely to fall, dangerous, Ac. xxvii. 9.*

ἐπι-σπᾶν, ὦ, to be more urgent, Lu. xxiii. 5.*

ἐπι-σπᾶν, εἰσω, to heap up, to obtain a multitude of, 2 Tim. iv. 3.*

ἐπι-ταγή, ἡς, ἡ, a command, an

injunction, 2 Cor. viii. 8; Tit. ii. 15.

ἐπι-τάσσω, ξω, to command (abs.), Lu. xiv. 22; enjoin upon (dat. of pers., thing in acc. or inf.), Mar. ix. 25.

ἐπι-τελέω, ὦ, εἰσω, to bring to an end, to perform, as a service, Heb. ix. 6; mid., to come to an end, to leave off, Gal. iii. 3; pass., of sufferings, to be imposed upon, 1 Pet. v. 9.

ἐπιτήδευος, α, ov, fit, needful, Ja. ii. 16.*

ἐπι-τίθημι, θῆσω, to put, place, or lay upon (with acc. and dat., or ἐπὶ, acc. or gen.), as the hands (to heal), as stripes, etc.; of gifts, to load with, Ac. xxviii. 10; mid., to rush upon in hostility, to oppose, Ac. xviii. 10.

ἐπι-τιμᾶν, ὦ, to rebuke (dat.), Lu. xvii. 3; to admonish (tra), Mat. xii. 16.

ἐπι-τιμια, as, ἡ, punishment, 2 Cor. ii. 6.*

ἐπι-τρέπω, to allow, permit, Mat. viii. 21; Heb. vi. 3.

ἐπι-τροπή, ἡς, ἡ, commission, full power, Ac. xxvi. 12.*

ἐπι-τροπος, ov, ὁ, one who is intrusted with; (1) a steward, Mat. xx. 8; Lu. viii. 3; (2) a tutor, Gal. iv. 2.*

ἐπι-τυγχάνω, to attain, acquire, (gen. or acc.), Ro. xi. 7; Heb. vi. 15, xi. 33; Ja. iv. 2.*

ἐπι-φάνω, 1st aor. inf. ἐπιφάνει, 2d aor. pass. ἐπεφάνην, (1) to appear, as stars, Ac. xxvii. 20; (2) to shine upon (dat.), Lu. i. 79; (3) met., to be clearly known, Tit. ii. 11, iii. 4.*

ἐπιφάνεια, as, ἡ, appearance, the advent of Christ, past and future, 1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8; Tit. ii. 13; manifestation, 2 Th. ii. 8.* Syn.: see ἀποκάλυψις.

ἐπιφανής, ἐς, glorious, illustrious, Ac. ii. 20.*

ἐπι-φάω, or -φάσκω, fut. σω, to shine upon, give light to (dat.), Ep. v. 14. (S.)*

ἐπι-φῶν (see Gr. § 103, 6), to bring to (ἐπὶ, acc.), Ac. xix. 12 (not W. H.); to superadd, Phil. i. 16; to bring upon, inflict, as punishment, Ro. iii. 5; to bring against, as an ac-

cusation, Ac. xxv. 18 (not W. H.); Ju. 9.*
ἐπι-φώνεω, *ō*, to cry out, to shout, Lu. xxiii. 21; Ac. xii. 22, xxi. 34, xxii. 24 (W. H.).*
ἐπι-φύσσω, *ō*, to grow light, to dawn, Mat. xxviii. 1; Lu. xxiii. 54.*
ἐπι-χειρῶ, *ō*, to take in hand, undertake, Lu. i. 1; Ac. ix. 29, xix. 13.*
ἐπι-χέω, *ō*, to pour upon, Lu. x. 34.*
ἐπι-χορηγέω, *ō*, to supply, 2 Pet. i. 5; 2 Cor. ix. 10; Gal. iii. 5; pass., to be furnished or supplied, Col. ii. 19; 2 Pet. i. 11.*
ἐπι-χορηγία, *as, ἡ*, a supply, Phil. i. 19; Ep. iv. 16. (N. T.)*
ἐπι-χρίω, *ō*, to spread on, anoint (*ἐπι*, acc.), Jn. ix. 6 (not W. H.), 11.*
ἐπι-οικοδομέω, *ō*, to build upon (*ἐπι*, acc. or dat.), fig., 1 Cor. iii. 10-14; Ep. ii. 20; to build up, edify, Ac. xx. 32 (not W. H.); Col. ii. 7; Ju. 20.*
ἐπι-οκέλλω, *ō*, to force forward, to run (a ship) aground, Ac. xxvii. 41 (*ἐπι*κέλλω, W. H.).*
ἐπι-ονομάζω, *ō*, to name, or call by a name of honor, pass. only, Ro. ii. 17.*
ἐπι-οπτρεύω, *ō*, to look upon, view attentively, 1 Pet. ii. 12, iii. 2.*
ἐπι-όπτῃς, *ov, ὁ*, an eye-witness, 2 Pet. i. 16.*
ἔπος, *ous, τό*, a word; *ὡς ἔπος εἰπεῖν*, so to speak, Heb. vii. 9.*
ἐπι-οὐράνιος, *ov*, heavenly, celestial, of God, Mat. xviii. 35 (W. H. οὐράνιος); of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40; so of kingdom, country, etc.; neut. plur., *τὰ ἐπουράνια*, heavenly things, or places, Jn. iii. 12; Ep. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5, ix. 23.
ἐπτὰ, *ol, al, τό*, card. num., seven, Lu. ii. 36; Ac. vi. 3; often symbol. in Revelation; *ol ἐπτά*, the seven deacons, Ac. xxi. 8.
ἐπτὰκις, num. adv., seven times, Mat. xviii. 21, 22; Lu. xvii. 4.*
ἐπτακίω-χόλιοι, *ai, a*, card. num., seven thousand, Ro. xi. 4.*

ἐρα, see *ἐραον*.
Ἐραστός, *ov, ὁ*, Erastus, (1) Ac. xix. 22; (2) Ro. xvi. 23. Which is meant in 2 Tim. iv. 20 is uncertain.*
ἐργάζομαι, *ομαι, dep.*, perf. in pass. sense, *ἐργαζομαι*; (1) abs., to work, to trade, Lu. xiii. 14; Mat. xxv. 16; (2) to perform, do, Col. iii. 23; Jn. vi. 28; (3) to practice, as virtues, to commit, as sin, Ac. x. 35; Ja. ii. 9; (4) to acquire by labor, Jn. vi. 27.
ἐργασία, *as, ἡ*, (1) a working, performing, Ep. iv. 9; (2) effort, diligent labor, Lu. xii. 58; (3) work, gain by work, Ac. xvi. 16, 19; Ac. xix. 24; (4) occupation, business, Ac. xix. 25.*
ἐργάτης, *ov, ὁ*, a worker, laborer, Mat. ix. 37; applied to workers in the church, 2 Tim. ii. 15; a doer, of iniquity, Lu. xiii. 27.
ἔργον, *ov, τό*, work, employment, Mat. xiii. 34; Jn. xvii. 4; 1 Cor. xv. 58; anything accomplished, Ac. vii. 41; Heb. i. 10; an act, deed, in various senses, Jn. ix. 3; Rev. ii. 6; Ja. ii. 14; 1 Pet. i. 17.
ἐρεθίζω, *ō*, to stimulate, to provoke, 2 Cor. ix. 2; Col. iii. 21.*
ἐρεθίζω, *ō*, to stick fast, Ac. xxvii. 41.*
ἐρεθίζομαι, *ομαι*, to utter, Mat. xiii. 35.*
ἐρευνάω, *ō*, *ἥσω* (W. H. ἐπαυράω), to search diligently, Jn. v. 39; Ro. viii. 27; Rev. ii. 23.
ἐρέω, obsolete, see *φημι* and *ἐλεον*.
ἐρημία, *as, ἡ*, a solitude, a wilderness, Mat. xv. 33; Mar. viii. 4; Heb. xi. 38; 2 Cor. xi. 26.*
ἐρημος, *ov*, deserted, desolate, waste, Ac. i. 20; Gal. iv. 27; used in the fem., as a sub., for a wilderness, Lu. i. 80. *ἐρημος τῆς Ἰουδαίας*, the wilderness of Judaea, the tract west of the Dead Sea, Mat. iii. 1; *ἡ ἐρημος*, the wilderness in which the Israelites wandered, Ac. vii. 30, 36, 38.
ἐρημώω, *ō*, to make desolate, Mat. xii. 25; Lu. xi. 17; to

reduce to naught, Rev. xvii. 16, xviii. 17, 19.*
ἐρημωσία, *ews, ἡ*, desolation, Mat. xxiv. 15; Lu. xxi. 20; Mar. xiii. 14. (S.)*
ἐρίω, *low (ἐρις)*, to contend, dispute, Mat. xii. 19.*
ἐριθία, *as, ἡ* (W. H. ἐρίθια), self-seeking, a partisan and factious spirit, Ro. ii. 8; Phil. i. 16, ii. 3; Ja. iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.*
ἐριον, *ov, τό*, wool, Heb. ix. 19; Rev. i. 14.*
ἐρις, *idos, ἡ*, contention, strife, Ro. i. 29; Gal. v. 20.
ἐρίφιον, *ov, τό*, and *ἐριφος*, *ov, ὁ*, a goat, kid, Mat. xxv. 32, 33; Lu. xv. 29.*
Ἑρμᾶς, *δ, ὁ*, Doric for Ἑρμῆς, Hermes, Ro. xvi. 14.*
ἐρμηνεία, *as, ἡ*, interpretation 1 Cor. xii. 10, xiv. 26.*
ἐρμηνεύω, *ō*, to interpret, translate, Jn. i. 38 (not W. H.), 42, ix. 7; Heb. vii. 2.*
Ἑρμῆς, *od, ὁ*, (1) the Greek deity Hermes (in Latin, Mercury), Ac. xiv. 12; (2) Hermes, Ro. xvi. 14.*
Ἑρμογένης, *ous, ὁ*, Hermogenes, 2 Tim. i. 15.*
ἐρπετόν, *ov, τό*, a creeping creature, a reptile, Ac. x. 12, xi. 6; Ro. i. 23; Ja. iii. 7.
ἐρυθρός, *δ, ὁ*, red; *ἡ ἐρυθρὰ θάλασσα*, the Red Sea, Ac. vii. 36; Heb. xi. 29.*
ἐρχομαι, *ἐλθεῖν* (see Gr. § 103, 2, Wi. § 15, Bu. 58), to come, to go, of persons or of things; *ὁ ἐρχόμενος*, the coming one, i.e., the Messiah, Mat. xi. 3; Heb. x. 37; Rev. i. 4, 8, iv. 8; to come, after, before, to, against, etc., as determined by the preposition which follows; to come forth, as from the grave, 1 Cor. xv. 35; to come back, as the prodigal, Lu. xv. 30.
ἐρωτάω, *ō*, *ἥσω*, to question, to come, to go, of persons or of things; *ὁ ἐρωτῶν*, the one who asks, Lu. vii. 36; Phil. iv. 3. Syn.: see *αἰτέω*.
ἐσθῆς, *ἡ*, *ἡ ἐσθῆς*, 1st aor. *ἐσθήναι*, clothing, raiment, Lu. xxiii. 11; Ac. xii. 21.
ἐσθῆς, *ews, ἡ*, clothing, Lu. xxiv. 4 (*ἐσθῆς*, W. H.).*
ἐσθίω, 2d aor., *ἐφαγον* (see Gr. § 103, 3, Wi. § 15, Bu. 58).

to eat, to partake of food, used abs. or with acc. of food, or *ék*, a word like some being understood; with *μετά*, gen., to eat with; with dat. (as Ro. xiv. 6), to eat to the honor of; met., to devour, to consume, as rust does, Ja. v. 3; or fire, Heb. x. 27.

ἔσθω (W. H.) = *esthō*, Mar. i. 6; Lu. xxii. 30.

ἔσλι (W. H. -*eli*), *ḥ, Esli*, Lu. iii. 25.*

ἐκ-σπινον, *ov, τὸ*, a mirror (of polished metal), Ja. i. 23; 1 Cor. xiii. 12.*

ἔσπερα, *as, ἡ* (prop. adj. with *ὥρα*), evening, Lu. xxiv. 29; Ac. iv. 3, xxviii. 23.*

ἔσρῳμ, *δ, Esrom*, Mat. i. 3; Lu. iii. 33.*

ἔσχατος, *η, or, (1) the last, remotest*, in situation, dignity, or time, *τὸ ἔσχατον, τὰ ἔσχατα*, as subst., the extremity, last state; (2) used predicatively as an adverb, Mar. xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) the end of what is spoken of, e.g., the feast, Jn. vii. 37; the world, Jn. vi. 39, 40; (4) spec. of the Christian dispensation as the last, or latter (days), Heb. i. 2; (5) the last (day), i.e., the day of judgment; (6) the phrase *ὁ πρῶτος καὶ ὁ ἔσχατος*, Rev. i. 11, 17, ii. 8, the first and the last, describes the eternity of God.

ἔσχατως, *adv., extremely, ἐσχάτως ἔχει*, is at the last extremity, Mar. v. 23.*

ἔσω, *adv. of place, within*, abs., Mat. xxvi. 58; with gen., Mar. xv. 16; with an article preceded, the inner, Ro. vii. 22; *οἱ ἔσω*, those within the Christian fold, opp. to *οἱ ἔξω*, 1 Cor. v. 12.

ἔσωθεν, *adv. of place, from within, within*, Lu. xi. 7; Rev. iv. 8; *τὸ ἔσωθεν*, the interior, i.e., the mind or soul, Lu. xi. 39.

ἔσώτιστος, *α, or* (comp. of *ἔσω*), inner, Ac. xvi. 24; Heb. vi. 19.*

ἑταῖρος, *ov, ὁ*, a companion, comrade, Mat. xi. 16 (*ἑτερος*, W. H.); *ἑταῖρε*, voc., friend, Mat. xx. 13, xxii. 12, xxvi. 50.*

ἑτερό-γλωσσος, *ov, ὁ*, one of another tongue or language, 1 Cor. xiv. 21.*

ἑτερο-διδασκαλίῳ, *ῶ*, to teach a different doctrine, 1 Tim. i. 3, vi. 3. (N. T.)*

ἑτερο-ἵγυλος, *ῶ*, to be unequally yoked, fig., 2 Cor. vi. 14. (N. T.)*

ἑτερος, *α, or, other, another*; indefinitely, any other; definitely, the other; diverse, different from. Syn.: see ἄλλος.

ἑτέρως, *adv., otherwise, differently*, Phil. iii. 15.*

ἔτι, *adv., yet, still, even*, Lu. i. 15; also, Heb. xi. 36; implying accession or addition, besides.

ἑτοιμάζω, *ᾶω*, to prepare, make ready, Lu. xii. 47; Rev. xix. 7.

ἑτοιμασία, *as, ἡ*, preparation, readiness, Ep. vi. 15.*

ἑτοιμος, *η, or, and -ος, or, prepared, ready*, of things or persons, Mat. xxii. 4, 8; Lu. xii. 40; *ἐν ἑτοιμῳ ἔχειν*, to be in readiness, 2 Cor. x. 6.

ἑτοίμως, *adv., readily, in readiness*, usually with *ἔχω*, Ac. xxi. 13; 2 Cor. xii. 14; 1 Pet. iv. 5.*

ἔτος, *ovs, τὸ*, a year, Lu. iv. 25; *κάτ' ἔτος*, yearly, Lu. ii. 41.

εὖ, *adv. (old neuter from εὖν)*, well, Ep. vi. 3; *εὖ ποιεῖν* (acc.), Mar. xiv. 7, to do good to; *εὖ πράσσειν*, to fare well, to prosper, Ac. xv. 29; used in commendation, well! well done! Mat. xxv. 21, 23; Lu. xix. 17.*

Ἔβα, *as, ἡ*, Eve, 2 Cor. xi. 3; 1 Tim. ii. 13.*

εὐ-αγγελίζω, *σω, εὐηγγέλισα, εὐηγγέλισμαι*, (1) act., to bring glad tidings to (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., to announce, to publish (acc. of message), to announce the gospel (abs.), to preach to, evangelize (acc. pers.); pass., to be announced, to have glad tidings announced to one. See Mat. xi. 5; Heb. iv. 2.

εὐαγγέλιον, *ov, τὸ*, good tidings, the gospel, Mar. i. 15; Ac. xv. 7; Ep. i. 13.

εὐαγγελιστής, *οὔ, ὁ*, a messenger of good tidings, an evangelist, Ac. xxi. 8; Ep. iv. 11; 2 Tim. iv. 5. (N. T.)*

εὐ-αρεστίῳ, *ῶ*, to be well-pleasing to (dat.), Heb. xi. 5, 6; pass., to be pleased with, Heb. xiii. 16.*

εὐ-άρεστος, *ov*, acceptable, well-pleasing, Ro. xii. 12. (Ap.) εὐαρίεστος, *adv., acceptably*, Heb. xii. 28.*

Εὐβουλος, *ov, ὁ*, Eubulus, 2 Tim. iv. 21.*

εὖ-γε, *well done!* Lu. xix. 17 (W. H.)*

εὐγενής, *ἐς*, well-born, noble, noble-minded, Lu. xix. 12; Ac. xvii. 11; 1 Cor. i. 26.*

εὐδία, *as, ἡ* (from *εὖ* and *Ζεὺς*, gen. Διός), fair weather, Mat. xvi. 2.*

εὐ-δοκέω, *ῶ, ἡσω, εὐδόκησα* and *ᾠδοκέησα*, to think it good, decide, Lu. xii. 32; 1 Th. iii. 1; to be well pleased with, Mat. xvii. 5; 2 Pet. i. 17.

εὐδοκία, *as, ἡ*, pleasure, goodwill, Phil. ii. 13; 2 Th. i. 11; Mat. xi. 26.

εὐεργεσία, *as, ἡ*, a good deed to (gen.), a benefit, Ac. iv. 9; 1 Tim. vi. 2.*

εὐεργετέω, *ῶ*, to do good, to bestow benefits, Ac. x. 38.*

εὐ-εργέτης, *ov, ὁ*, a benefactor, Lu. xxii. 25.*

εὐ-θερος, *ov, well-placed, fit, useful*, Lu. ix. 62, xiv. 35; Heb. vi. 7.*

εὐθέως, *adv., immediately, soon*, Mat. iv. 20; Gal. i. 16; 3 Jn. 14.

εὐθυ-δρομέω, *ῶ*, to run in a straight course, Ac. xvi. 11, xxi. 1.*

εὐ-θυμέω, *ῶ*, to be cheerful, Ac. xxvii. 22, 25; Ja. v. 13.*

εὐ-θυμος, *ov*, cheerful, having good courage, Ac. xxiv. 10 (Rec.), xxvii. 36.*

εὐθύμως, *cheerfully*, Ac. xxiv. 10 (W. H.)*

εὐθύνω, *to make straight*, Jn. i. 23; to guide, to steer, as a ship, Ja. iii. 4.*

εὐθεῖς, *εἰα, ὅ*, straight; met., right, true; also adv., of time, straight, i.e., immediately, forthwith, as εὐθέως (W. H. often εὐθεῖς for Rec. εὐθέως).

εὐθιγής, *τητος, ἡ*, rectitude, uprightness, Heb. i. 8 (from S.)*

εὐ-καιρία, *ῶ*, to have leisure or opportunity, Mar. vi. 31; Ac. xvii. 21; 1 Cor. xvi. 12.*

εὐκαιρία, ας, ἡ, *convenient time, opportunity*, Mat. xxvi. 16; Lu. xxii. 6.*

εὐ-καιρος, ον, *well-timed, opportune*, Mar. vi. 21; Heb. iv. 16.*

εὐκαιρως, adv., *opportunistically*, Mar. xiv. 11; opposed to ἀκαιρως, 2 Tim. iv. 2.*

εὐ-κοπος, ον, *easy*, neut. comp. only, εὐκοπώτερον, *easier*, as Mat. ix. 5. (N. T.)

εὐ-λάβεια, ας, ἡ, *reverence, fear of God, piety*, Heb. v. 7, xii. 28.* Syn.: see δειλία.

εὐ-λαβέσθαι, οὔμαι, dep. pass., *to fear*, Ac. xxiii. 10 (W. H. φοβέω); with μή, *to take precaution*, Heb. xi. 7.*

εὐ-λαβής, ἐς, *cautious, God-fearing, religious*, Lu. ii. 25; Ac. ii. 5, viii. 2, xxii. 12 (W. H.).* Syn.: see δεισιδαιμων.

εὐ-λογέω, ὦ, ἡσω, *to praise, i.e., God*, Lu. i. 64; *to invoke blessings on, i.e., men*, Ro. xii. 14; *to bless or to ask blessing on, i.e., food*, Lu. ix. 16; *so of the Lord's Supper*, Mat. xxvi. 26; 1 Cor. x. 16; *used of what God does, to bless, to cause to prosper*, Ac. iii. 26; hence, perf. pass. part. εὐλογημένος, *blessed, favored of God*, Mat. xxv. 34.

εὐλογητός, ὄν (verbal adj. from preced.), *worthy of praise, of blessing*, used only of God, Mar. xiv. 61; Lu. i. 68; Ro. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; Ep. i. 3; 1 Pet. i. 3. (S.)*

εὐ-λογία, ας, ἡ, *adulation, flattery*, Ro. xvi. 18; *blessing, praise, to God*, Rev. vii. 12; *an invocation of blessings, benediction*, Heb. xii. 17; *blessing, benefit*, 2 Cor. ix. 5; 1 Pet. iii. 9.

εὐ-μετά-δοτος, ον, *ready to give, liberal*, 1 Tim. vi. 18. (N. T.)*

Εὐνίκη, ἡς, ἡ, *Eunice*, 2 Tim. i. 5.*

εὐ-νοέω, ὦ, *to be well disposed to*, Mat. v. 25.*

εὐ-νοία, ας, ἡ, *good-will*, 1 Cor. vii. 3 (not W. H.); Ep. vi. 7.*

εὐνουχίζω, σω, *εὐνουχίσθην, to emasculate, make a eunuch*, pass., Mat. xix. 12.*

εὐνοῦχος, ον, ὁ, *a eunuch*, Mat. xix. 12; Ac. viii. 27-39.*

Εὐδοία, ας, ἡ, *Eudodia*, Phil. iv. 2.*

εὐ-δόω, ὦ, in N. T. pass. only, *to be led in a good way, to prosper*, Ro. i. 10; 1 Cor. xvi. 2; 3 Jn. 2.*

εὐ-πάρεδος, ον, see εὐπρόσδεος. (N. T.)

εὐ-πειθής, ἐς, *easily obeying, compliant*, Ja. iii. 17.*

εὐ-περί-στατος, ον, *skillfully surrounding, i.e., besetting*, Heb. xii. 1.*

εὐ-ποίητα, ας, ἡ, *well-doing, beneficence*, Heb. xiii. 16.*

εὐ-πορέω, ὦ, mid., *to have means, to be prosperous*, Ac. xi. 29.*

εὐ-πορία, ας, ἡ, *wealth*, Ac. xix. 25.*

εὐ-πρέπεια, ας, ἡ, *beauty, gracefulness*, Ja. i. 11.*

εὐ-πρόσ-δεκτος, ον, *acceptable*, Ro. xv. 16, 31; 2 Cor. vi. 2 viii. 12; 1 Pet. ii. 5.*

εὐ-πρόσ-εδρος, ον, *assiduous, constantly attending on*, 1 Cor. vii. 35 (εὐπάρεδος, W. H.). (N. T.)*

εὐ-προσωπείω, ὦ, *to make a fair appearance*, Gal. vi. 12. (N. T.)*

εὐρ-ακῶλων, ὠνος, ὁ, *the Euraquilo, a N.E. wind*, Ac. xxvii. 14 (W. H.). (N. T.)*

εὐρίσκω, εὐρήσω, εὐρήκα, εἶρον, εὐρέτην, (1) *to find, to discover*, Lu. ii. 45; (2) *to ascertain, to find by computation, or by examination, as a judge*, Ac. xiii. 28; (3) *to obtain*, Heb. ix. 12; (4) *to contrive, find out how*, Lu. xix. 48.

εὐρο-κλύδων, ὠνος, ὁ (from εἶρος, the S.E. wind, and κλύδων, wave), *Euroclydon, a stormy wind, a hurricane*, Ac. xxvii. 14. (N. T.)*

εὐρύ-χωρος, ον, *broad, spacious*, Mat. vii. 13.*

εὐσεβία, ας, ἡ, *piety, godliness*, Ac. iii. 12; 2 Tim. iii. 5.

εὐσεβέω, ὦ, *to show piety, to worship*, Ac. xvii. 23; 1 Tim. v. 4.*

εὐ-σεβής, ἐς, *religious, pious*, Ac. x. 2, 7, xxii. 12 (W. H. εὐλαβής); 2 Pet. ii. 9.* Syn.: see δεισιδαιμων.

εὐσεβῶς, adv., *piously, religiously*, 2 Tim. iii. 12; Tit. ii. 12.*

εὐ-σημος, ον, *distinct, intelligible*, 1 Cor. xiv. 9.*

εὐ-σπλαγχνος, ον, *full of pity*,

tender-hearted, Ep. iv. 32; 1 Pet. iii. 8.*

εὐ-σχημόνως, adv., *in a seemly manner, decently*, Ro. xiii. 13; 1 Cor. xiv. 40; 1 Th. iv. 12.*

εὐ-σχημοσύνη, ἡς, ἡ, *decorum, becomingness*, 1 Cor. ii. 23.*

εὐ-σχήμων, ον, *reputable, decorous*, Mar. xv. 43; Ac. xiii. 50, xvii. 12; τὸ εὐσχημόν, *seemliness*, 1 Cor. vii. 35, xii. 24.*

εὐ-τόνως, adv., *vehemently, forcibly*, Lu. xiii. 10; Ac. xviii. 28.*

εὐ-τραπέλεια, ας, ἡ, *low jesting, ribaldry*, Ep. v. 4.*

Εὐτυχος, ον, ὁ, *Eutychus*, Ac. xx. 9.*

εὐ-φημία, ας, ἡ, *commendation, good report*, 2 Cor. vi. 8.*

εὐ-φημος, ον, *sounding well, spoken in a kindly spirit*, Phil. iv. 8.*

εὐ-φορέω, ὦ, *to bear plentifully*, Lu. xii. 16.*

εὐ-φραίνω, νῶ, *εὐφράνθην and ἡφράνθην, act., to make glad*, 2 Cor. ii. 2; pass., *to be glad, to rejoice*, Lu. xii. 19; Ac. ii. 26; Rev. xviii. 20.

Εὐφράτης, ον, ὁ, *the Euphrates*, Rev. ix. 14, xvi. 12.*

εὐφροσύνη, ἡς, ἡ, *joy, gladness*, Ac. ii. 28, xiv. 17.*

εὐ-χαριστέω, ὦ, *to thank, give thanks*, Ac. xxvii. 35; Ro. i. 8.

εὐχαριστία, ας, ἡ, *gratitude, thanksgiving*, as 2 Cor. ix. 11, 12. Syn.: see αἴτημα.

εὐ-χάριστος, ον, *thankful, grateful*, Col. iii. 15.*

εὐχή, ἡς, ἡ, (1) *prayer*, Ja. v. 15; (2) *a vow*, Ac. xviii. 18, xxi. 23.* Syn.: see αἴτημα.

εὐχομαι, *to pray*, Ac. xxvi. 29; 2 Cor. xiii. 7; Ja. v. 16 (*for with ὑπέρ or περί, gen.*); *to wish*, Ac. xxvii. 29; Ro. ix. 3; 2 Cor. xiii. 9; 3 Jn. 2.*

εὐ-χρηστος, ον, *useful*, 2 Tim. ii. 21, iv. 11; Phil. ii. 11.*

εὐ-φύνη, ὦ, *to be in good spirits, to be cheerful*, Phil. ii. 19.*

εὐ-ώδεια, ας, ἡ, *fragrance, good odor*, 2 Cor. ii. 15; Ep. v. 2; Phil. iv. 18.*

εὐώνυμος, ον, *left, hand*, Ac. xxi. 3; foot, Rev. x. 2; ἐξ εὐωνύμων (neut. plur.), *on the left*, Mat. xx. 21, 23.

ἐφ'άλλομαι, *to leap upon*, ἐπλ., acc., Ac. xix. 16.*

ἐφ'άπαξ, adv., *once for all*, Ro. vi. 10; Heb. vii. 27, ix. 12, x. 10; *at once*, 1 Cor. xv. 6.*

Ἐφεσῖνος, η, ον, *Ephesian, i.e., church*, Rev. ii. 1 (not W. H.).*

Ἐφεσίος, α, ον, *Ephesian, belonging to Ephesus*, Ac. xix. 28, 34, 35, xxi. 29.*

Ἐφεσος, ον, ἡ, *Ephesus*, Ac. xviii. 19, 21, 24.

ἐφευρήτης, οὐ, ὁ, *an inventor, contriver*, Ro. i. 30.*

ἐφημερία, ας, ἡ, *a course, a division of priests for interchange of service*, Lu. i. 3, 8. (S.)*

ἐφημέριος, ον, *daily*, Ja. ii. 15.*

ἐφικνέσθαι, dep., 2d aor. inf. ἐφικέσθαι, *to come to, reach*, ἀχρι or εἰς, 2 Cor. x. 13, 14.*

ἐφίστημι, 2d aor. ἐπέστην; perf. part. ἐφέστης; always intrans. or mid. in N. T., (1) *to stand by*, Lu. ii. 38; Ac. xii. 7; (2) *to be urgent*, 2 Tim. iv. 2; (3) *to befall one, as evil*, Lu. xxi. 34; (4) *to be at hand, to impend*, 2 Tim. iv. 6.

ἐφνιδιος, see αλφνιδιος.

ἐφ'οράω, ὦ, 2d aor. ἐφείδον, *to look upon*, Lu. i. 25; Ac. iv. 29.*

Ἐφραῖμ, ὁ, *Ephraim, a city*, Jn. xi. 54.*

ἐφραδά, an Aramaic verb, imperative, *be thou opened*, Mar. vii. 34. (N. T.)*

ἐχθές, see χθές.

ἐχθρα, ας, ἡ, *enmity*, Gal. v. 20; Ep. ii. 15, 16.

ἐχθρός, ὁ, ὄν, *hated*, Ro. xi. 28; *hostile*, 1 Cor. xv. 25; used as subst., *an enemy*, Mat. x. 36; ὁ ἐχθρός, Lu. x. 19, *the enemy, i.e., Satan*.

ἐχιδνα, ης, ἡ, *a viper*, lit., Ac. xxviii. 3; fig., as Mat. iii. 7.

ἐχω, ἔχω, impf. εἶχον, 2d aor. ἔσχον, perf. ἔσχקה; (1) *to have or possess, in general, physically or mentally, temporarily or permanently*; μὴ εἶχειν, *to lack, to be poor*, Lu. viii. 6; 1 Cor. xi. 22; (2) *to be able*, Mar. xiv. 8; Heb. vi. 13; 2 Pet. i. 15; (3) with adverbs, or adverbial phrases, elliptically, "to have

(one's self) in any manner," *to be, as κακῶς εἶχειν, to be ill; ἐσχάτως εἶχειν, to be at the last extremity*; (4) *to hold*, 1 Tim. iii. 9; 2 Tim. i. 13; *to esteem*, Mat. xiv. 5; Phil. ii. 29; (5) mid., εἶχομαι, *to be near or next to*, Mar. i. 38; used of time, Ac. xxi. 26, *the day coming, the next day*; τὰ ἐχόμενα σωτηρίας, *things joined to or pertaining to salvation*, Heb. vi. 9.

ἕως, conj. and adv., (1) of time, *till, until*, used also as prep. with gen. ἕως οὗ, or ἕως θού, *until when*, Lu. xiii. 8; (2) of place, *up to, or as far as*, also with gen., sometimes with εἰς or πρὸς (acc.), Mat. xxvi. 58; Lu. xxiv. 50; Ac. xxvi. 11; (3) spoken of a limit or term to anything, *up to the point of*, Mat. xxvi. 38; Lu. xxii. 51; Ro. ii. 12; (4) with particles, ἕως ἄρτι, *ἕως τοῦ νῦν, until now*; ἕως ὧδε, *to this place*; ἕως πότε; *how long?*; ἕως ἐπ'αύριον, *until seven times*; ἕως ἄνω, *up to the brim*, etc.

Z

Ζ, ζ, ζήτα, *zeta, z*, the sixth letter, orig. of a mixed or compound sound, as if δς, now generally pronounced *z* or *ts*. As a numeral, ζ' = 7; ζ' = 7000.

Ζαβουλών, ὁ (Heb.), *Zebulon*, Mat. iv. 13, 15; Rev. vii. 8.*

Ζαχαῖος, ον, ὁ, *Zacchæus*, Lu. xix. 2, 5, 8.*

Ζαρά, ὁ (Heb.), *Zara or Zerah*, Mat. i. 3.*

Ζαχαρίας, ον, ὁ, *Zacharias or Zachariah*, (1) *the father of John the Baptist*, Lu. i.; (2) *the son of Barachiah, slain in the temple*, Mat. xxiii. 35; Lu. xi. 51 (in 2 Chron. xxiv. 20 *the son of Jehoiada*).*

ζῶω, ὦ, ζῆς, ζῆ, inf. ζῆν (W. H. ζῆν), fut. ζήσω or -ομαι, 1st aor. ζήσῃα, *to live*, as (1) *to be alive*; part. ὁ ζῶν, *the Living One*, a description of God, as Mat. xvi. 16; (2) *to receive or regain life*, Jn. iv. 50; Mar. xvi. 11; (3) *to spend life in any way*, Gal. ii. 14; 2 Tim. iii. 12; (4) *to live, in*

the highest sense, *to possess spiritual and eternal life*, Lu. x. 28; Heb. x. 38; (5) *met.*, as of water, *living or fresh*, opposed to stagnant, as Jn. iv. 10.

Ζεβεδαῖος, ον, ὁ, *Zebedee*, Mat. iv. 21, x. 2.

ζεστός, ἡ, ὄν (ζέω), *boiling, hot*, fig., Rev. iii. 15, 16.*

ζεύγος, ον, τό, (1) *a yoke* (ζεύγνυμι, *to join*), Lu. xiv. 19; (2) *a pair*, Lu. ii. 24.*

ζευκτηρία, ας, ἡ, *a band, a fastening*, Ac. xxvii. 40. (N. T.)*

Ζεύς, Διός, acc. Δία, *Zeus* (Lat. *Jupiter*), the chief of the heathen deities, Ac. xiv. 12, 13.*

ζέω, part. ζέων, *to boil*; fig., *to be fervent*, Ac. xviii. 25; Re xii. 11.*

ζηλεύω, *to be zealous*, Rev. iii. 19 (W. H.).*

ζήλος, ον, ὁ, (1) *fervor, zeal*, Jn. ii. 17; (2) *rivalry, jealousy*, Ac. v. 17, xiii. 45; *fierceness*, Heb. x. 27.

ζηλόω, ὦ, ὥσω, (1) *to have zeal for, to desire earnestly* (acc.), 1 Cor. xii. 31; 2 Cor. xii. 2; Gal. iv. 17; (2) *to be envious or jealous*, Ac. vii. 9; 1 Cor. xiii. 4; Ja. iv. 2.

ζηλωτής, οὐ, ὁ, (1) *one very zealous for* (gen.), Ac. xxi. 20; (2) *a Zealot*, one of a class of Jews very zealous for the Mosaic law, only Lu. vi. 15; Ac. i. 13. See Κανανίτης.

ζημία, ας, ἡ, *damage, loss*, Ac. xxvii. 10, 21; Phil. iii. 7, 8.*

ζημιόω, ὦ, pass., *to be damaged, to suffer loss of* (acc.), Mat. xvi. 26; Phil. iii. 8.

Ζηνῶς, ἄ, ὁ, *Zenas*, Tit. iii. 13.*

ζητέω, ὦ, ἥω, (1) *to seek*, absolutely, as Mat. vii. 7; (2) *to seek for* (acc.), Mat. vi. 33; Jn. v. 30; (3) *to desire, to wish for*, Mat. xii. 46; Col. iii. 1; *to inquire into*, Lu. xii. 29; Jn. xvi. 19.

ζήτημα, ατος, τό, *a question, dispute* (gen., or neut. gen.); Ac. xv. 2, xviii. 15, xxiii. 29, xxv. 19, xxvi. 3.*

ζήτησις, εως, ἡ, *question, debate, controversy*, Jn. iii. 25; Ac. xxv. 20.

ζιζάνιον, ον, τό (perh. Syriac), *zizanium, darnel*, a kind of

bastard wheat, Mat. xiii. 25-40. (N. T.)*

Ζοροβάβελ, ὁ (Heb.), *Zerubabel*, Mat. i. 12, 13; Lu. iii. 27.*

ζόφος, ου, ὁ, *darkness, thick gloom*, 2 Pet. ii. 4, 17; Ju. 6, 13; Heb. xii. 18 (W. H.)*

ζυγός, οὐ, ὁ, *a yoke*, (1) met., of servitude, 1 Tim. vi. 1; (2) fig., of any imposition by authority, Mat. xi. 29, 30; Ac. xv. 10; Gal. v. 1; (3) *a balance, pair of scales*, Rev. vi. 5.*

ζυγή, ης, ἡ, *leaven*, Mat. xvi. 6; fig., *corruptness*, 1 Cor. v. 6, 7, 8.

ζυμός, ὦ, *to ferment, to leaven*, Mat. xiii. 33; Lu. xiii. 21; 1 Cor. v. 6; Gal. v. 9.*

ζωγρέω, ὦ (ζῶς, ἀγρέω), *to take alive, to catch, capture*, Lu. v. 10; 2 Tim. ii. 26.*

ζωή, ης, ἡ (ζῶω), *life*, literal, spiritual, eternal; *ζωή αἰώνιος, eternal life*, used of Christ, as the source of life, Jn. v. 26. *Syn.*: see *βίος*.

ζώνη, ης, ἡ, *a girdle*, Ac. xxi. 11; used as *a purse*, Mar. vi. 8.

ζώννυμι or **-νύω**, see Gr. § 114, Bu. 45, *to gird*, Jn. xxi. 18; Ac. xii. 8 (W. H.)*

ζωο-γονέω, ὦ, ἥσω, *to preserve alive*, Lu. xvii. 33; Ac. vii. 19; *to give life to*, 1 Tim. vi. 13 (W. H.)*

ζῶων, ου, τὸ, *a living creature, animal*, Heb. xiii. 11; 2 Pet. ii. 12.

ζωο-ποιέω, ὦ, ἥσω, *to make alive, to give life to*, Jn. v. 21, vi. 63; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; Ro. iv. 17, viii. 11; 1 Pet. iii. 18.*

H

Η, η, *ēta*, *e*, the seventh letter. As a numeral, *η' = 8*; *η = 8000*.

ἢ, a particle, disjunctive, *or*; interrogative, *whether* (see Gr. § 405, Wi. § 57, 1 b, Bu. 249); or comparative, *than* (see Gr. § 320, Wi. § 35, 1, 2, Bu. 360). With other particles, *ἀλλ' ἢ, except*; *ἢ καί, or else*; *ἢπερ, than at all*, Jn. xii. 43; *ἢτοι . . . ἢ, whether*

. . . *or* (excluding any other alternative), Ro. vi. 16.

ἦ, affirmative particle with *μήν, surely*, Heb. vi. 14 (W. H. el.)*

ἡγεμονεύω, *to be governor, as proconsul*, Lu. ii. 2; *procurator*, Lu. iii. 1.*

ἡγεμονία, ας, ἡ, *rule*, as of an emperor, Lu. iii. 1.*

ἡγεμών, βρος, ὁ, *governor*, as the head of a district, Mat. x. 18; especially the procurator of Judæa, as Pilate, Felix, Festus, Lu. xx. 20; *a chief town*, Mat. ii. 6.

ἡγέομαι, οὔμαι, dep. mid., (1) *to be leader*, in N. T. only part., ὁ ἡγούμενος, *the leader or chief* (gen.), as Ac. xiv. 12; Heb. xiii. 7, 17, 24; (2) *to consider, reckon, count*, as Phil. iii. 7, 8.

ἡδέως, adv. (ἡδύς, *sweet*), *gladly*, Mar. vi. 20, xii. 37; 2 Cor. xi. 19.*

ἡδῶν, adv. of time, *now, already*, as Mat. iii. 10; of the immediate future, Ro. i. 10.

ἡδιστα, adv., *most gladly*, 2 Cor. xii. 9, 15.*

ἡδονή, ης, ἡ, *pleasure, i.e., sensual, lust, strong desire*, Lu. xviii. 14; Tit. iii. 3; Ja. iv. 3; 2 Pet. ii. 13; *lust*, Ja. iv. 1.*

ἡδύ-οσμον, ου, τὸ (ἡδύς, *δσμή*), *mint*, Mat. xxiii. 23; Lu. xi. 42.*

ἡθος, ους, τὸ, as *ἔθος, manner, custom*; plur. *ἥθη, morals*, 1 Cor. xv. 33.*

ἡκω, ξω (perf. *ἦκα*, only Mar. viii. 3), *to have come, to be present* (see Gr. § 361 d, note, Wi. § 40, 4 b, Bu. 203).

Ἡλἱ, ὁ (Heb.), *Heli*, Lu. iii. 23.*

ἡλί (W. H. *ἑλωί*), (Heb.), *my God*, Mat. xxvii. 46 (from Ps. xxii. 2). (N. T.)*

Ἡλἱας, ου, ὁ, *Elias, i.e., Elijah*, Mat. xi. 14, xvi. 14.

ἡλικία, ας, ἡ, (1) *age, adult age*, ἡλικίαν ἔχει, *he is of age*, Jn. ix. 21; so, prob., Mat. vi. 27 (R. V. mrg.); (2) *stature, size*, Lu. xix. 3.

ἡλίκος, η, ου, *how great, how small*, Col. ii. 1; Ja. iii. 5.*

ἡλιος, ου, ὁ, *the sun, the light of the sun*, Mat. v. 45; Ac. xiii. 11.

ἡλος, ου, ὁ, *a nail*, Jn. xx. 25.*

ἡμέα, gen. *ἡμῶν*, dat. *ἡμῖν*, acc. *ἡμᾶς*, plur. of *ἐγώ*.

ἡμέρα, ας, ἡ, *a day, i.e., from sunrise to sunset*, Lu. xviii. 7; Ac. ix. 24; *a day of twenty-four hours*, Mat. vi. 34; fig. in various senses.

ἡμέτερος, α, ου, *our, our own*, Ac. ii. 11, xxvi. 5.

ἡμιθανής, ἐς, *half dead*, Lu. x. 30.*

ἡμιςτος, εια, υ, gen., *ἡμιστος, half*; in neut. only, *half of*, (gen.) plur. (*ἡμισῶν*, W. H. *ἡμισία*), Lu. xix. 8; sing., Mar. vi. 23; Rev. xi. 9, 11, xii. 14.*

ἡμιώριον, ου, τὸ, *a half-hour*, Rev. viii. 1.*

ἡνίκα, adv., *when, whenever*, 2 Cor. iii. 15, 16.*

ἦπερ, see *ἦ*.

ἥπιος, α, ου, *placid, gentle*, 1 Th. ii. 7 (W. H. *ἡπιωτος*); 2 Tim. ii. 24.*

Ἡρ, ὁ (Heb.), *Er*, Lu. iii. 28.*

ἡρεμος, ου, *quiet, tranquil*, 1 Tim. ii. 2.*

Ἡρώδης (W. H. *-ῶς*), ου, ὁ, *Herod*. Four of the name are mentioned: (1) *Herod the Great*, Mat. ii. 1; (2) *Herod Antipas*, or *H. the tetrarch*, Mat. xiv. 1, 3, 6; Lu. xxiii.; (3) *H. Agrippa*, Ac. xii.; (4) *H. Agrippa* the younger, called only *Agrippa*, Ac. xxv.

Ἡρωδιανοί (W. H. *-ων*), ὧν, οἱ, *Herodians*, partisans of Herod Antipas, Mat. xxii. 16; Mar. iii. 6, xii. 13.*

Ἡρωδιάς (W. H. *-ας*), ἄδος, ἡ, *Herodias*, Mat. xiv. 3, 6.

Ἡρωδίων (W. H. *-ων*), ὧτος, ὁ, *Herodion*, Ro. xvi. 11.*

Ἡσαίας, ου, ὁ, *Isaias, i.e., Isaiah*, Mat. iii. 3, iv. 14.

Ἡσαῦ, ὁ, *Esau*, Ro. ix. 13; Heb. xi. 20, xii. 16.*

ἡσυχάζω, σω, (1) *to rest from work*, Lu. xxiii. 56; (2) *to cease from altercation, to be silent*, Lu. xiv. 4; Ac. xi. 18, xxi. 4; (3) *to live quietly*, 1 Th. iv. 11.*

ἡσυχία, ας, ἡ, (1) *silence*, Ac. xxii. 2; 1 Tim. ii. 11; (2) *tranquillity, quietness*, 2 Th. iii. 12.*

ἡσύχιος, α, ου, *quiet, tranquil*, 1 Tim. ii. 2; 1 Pet. iii. 4.*

ἦτοι, see *ἦ*.

ἡττάσθαι, pass., (1) *to be made inferior* (abs.), 2 Cor. xii. 13; (2) *to be overcome by* (dat.), 2 Pet. ii. 19, 20.*

ἡττημα, ατος, τό, *inferiority, diminution*, Ro. xi. 12; *loss*, 1 Cor. vi. 7. (S.)* *Syn.*: see ἀγνόημα.

ἡττων or ἡσων (W. H.), *ov*, compar. of κακός, *inferior*, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., *the worse*, 1 Cor. xi. 17.*

ἡχέω, ὦ, *to sound*, as the sea, Lu. xxi. 25 (not W. H.); as brass, 1 Cor. xiii. 1.*

ἡχος, *ov*, ὁ, and *ovs*, τό, *sound, noise*, Lu. xxi. 25 (W. H.); Heb. xii. 19; Ac. ii. 2; *rumor, report*, Lu. iv. 37.*

Θ

Θ, θ, θήτα, *theta*, *th*, the eighth letter. As a numeral, θ' = 9; θ = 9000.

Θαδδαῖος, *ov*, ὁ, *Thaddaeus*, a surname of the apostle Jude (also called *Lebbaeus*), Mat. x. 3; Mar. iii. 18.*

θάλασσα, *ης*, ἡ, (1) *the sea*, Ro. ix. 27; (2) *sea*, as the Mediterranean, the Red Sea, Ac. vii. 36, x. 6, 32; (3) *Hebraistically*, for the lake Genesareth, Mat. viii. 24.

θάλλω, *to cherish, nourish*, Ep. v. 29; 1 Th. ii. 7.*

Θάμαρ, ἡ, *Tamar*, Mat. i. 3.*

θαμβέω, ὦ, *to be astonished, amazed*, Ac. ix. 6 (W. H. omit); so pass., Mar. i. 27, x. 32; with ἐπὶ (dat.), Mar. x. 24.*

θάμβος, *ovs*, τό, *amazement*, Lu. iv. 36, v. 9; Ac. iii. 10.*

θανάσιμος, *ov*, *deadly, mortal*, Mar. xvi. 18.*

θανατη-φόρος, *ov*, *death-bringing*, Ja. iii. 8.*

θάνατος, *ov*, ὁ, *death*, lit. or fig., Jn. xi. 4; 2 Cor. iii. 7; Ro. i. 32; *the cause of death*, Ro. vii. 13.

θανάτω, ὦ, ὥσω, *to put to death*, pass., *to be in danger of death*, Ro. viii. 36; fig., *to destroy, subdue*, as evil passions, Ro. viii. 13; pass., *to become dead* (to dat.), Ro. vii. 4.

θάπτω, ψω, 2d aor. ἔταφον, *to bury*, Mat. viii. 21, 22.

Θάρα, ὁ, *Terah*, Lu. iii. 34.*

θαρρῶ, ὦ, ἤσω, *to be of good courage, to have confidence*, eis or ἐν, 2 Cor. v. 6, 8, x. 1. In imperative, forms from θαρσέω are used, θάρσει, θαρσεῖτε, *take courage*.

θάρσος, *ovs*, τό, *courage*, Ac. xxviii. 15.*

θαῦμα, ατος, τό, *a wonder*, 2 Cor. xi. 14 (W. H.); *wonder, amazement*, Rev. xvii. 6.*

θαυμάζω, σω, or σομαι, *to wonder*, abs., with διὰ, acc., ἐπὶ, dat., περὶ, gen., or ὅτι, ei; *to wonder at, admire*, acc.; pass., *to be admired or honored*.

θαυμάσιος, α, *ov*, *wonderful*, Mat. xxi. 15.*

θαυμαστός, ἡ, *ov*, *wonderful, marvelous*, Mat. xxi. 42; Mar. xii. 11; Jn. ix. 30; 2 Cor. xi. 14 (Rec.); 1 Pet. ii. 9; Rev. xv. 1, 3.*

θεά, ἄς, ἡ, *a goddess*, Ac. xix. 27, and Rec. in 35, 37.*

θεάομαι, ὠμαι, dep., 1st aor. ἐθεασάμην, pass. ἐθεάθην, *to behold, to contemplate, to visit*, Mat. xi. 7; Ro. xv. 24.

θεατρῆζω, *to make a spectacle of, expose to contempt*, Heb. x. 33. (N. T.)*

θεάτρον, *ov*, τό, (1) *a place for public shows, a theatre*, Ac. xix. 29, 31; (2) *a spectacle*, 1 Cor. iv. 9.*

θειον, *ov*, τό, *sulphur* (from the following, *a divine incense*), Rev. ix. 17, 18.

θεῖος, ελα, εἰον, *divine*, 2 Pet. i. 3, 4; τὸ θεῖον, *the deity*, Ac. xvii. 29.*

θειότης, *της*, *deity, divine nature*, Ro. i. 20.* *Syn.*: θεϊότης is deity, abstractly; θεότης, personally.

θειόδης, *es*, *sulphurous*, Rev. ix. 17. (N. T.)*

θέλημα, ατος, τό, *will*, Lu. xii. 47; Ep. i. 9; plur., *commands*, Ac. xiii. 22; *desire*, Ep. ii. 3.

θέλησις, *ews*, ἡ, *a willing, will*, Heb. ii. 4. (S.)*

θέλω, impf. ἤθελον, 1st aor. ἠθέλησα (ἠθέλω is not found in N. T.), *to wish, delight in, prefer, to will*, in the sense of assent, determination, or requirement.

θεμελιος, *ov*, *belonging to a foundation*; hence, masc. (sc. λίθος), *a foundation*, or θεμέλιον (Lu.), in the same

sense, 2 Tim. ii. 9; Lu. vi. 49; fig., for the elements of doctrine or life, 1 Cor. iii. 10, 12; Heb. vi. 1.

θεμελιώω, ὦ, ὥσω, *to lay a foundation, to found*, Heb. i. 10; fig., *to make stable*, Col. i. 23.

θεο-διδάκτος, *ov*, *taught of God*, 1 Th. iv. 9. (N. T.)*

θεο-λόγος, *ov*, ὁ, *one who treats of divine things*, of the apostle John in the title to Rev. (W. H. omit).*

θεο-μαχέω, ὦ, *to fight against God*, Ac. xxiii. 9 (W. H. omit).*

θεο-μάχος, *ov*, ὁ, *a fighter against God*, Ac. v. 39.*

θεό-πνευστος, *ov* (πνέω), *God-breathed, inspired by God*, 2 Tim. iii. 16.*

θεός, *ov*, ὁ, *voc. once θεέ*, Mat. xxvii. 46; (1) *a god*, generically, Ac. vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; Jn. x. 34 (quoted from S.); (2) *God*; ὁ θεός, *the revealed God*, Jn. i. 1; Ac. xvii. 24, etc.; (3) applied to Christ, Jn. i. 1, xx. 28.

θεο-σέβεια, *ας*, ἡ, *fear of God, piety*, 1 Tim. ii. 10.*

θεο-σεβής, *es*, *God-worshipping, pious*, Jn. ix. 31.* *Syn.*: see δεισιδαιμων.

θεο-στυγής, *es*, *hateful to God*, Ro. i. 30.*

θεότης, *της*, *deity, Godhead*, Col. ii. 9.* *Syn.*: see θεϊότης.

θεό-φιλος, *ov*, ὁ, *Theophilus*, Lu. i. 3; Ac. i. 1.*

θεραπεία, *ας*, ἡ, (1) *service*; hence (abs. for concrete), *servants, household*, Lu. xii. 42; Mat. xxiv. 45 (not W. H.); (2) *medical service, healing*, Lu. ix. 11; Rev. xxii. 2.*

θεραπεύω, εἶσω, (1) *to serve, minister to*, only Ac. xvii. 25; (2) *to heal*, acc. of pers., and ἀπό or acc. of disease, Mat. xii. 10; Mar. vi. 5.

θεράπων, *ovros*, ὁ, *a servant, an attendant*, Heb. iii. 5.*

θερίζω, ἴσω, *to reap or gather*, as grain, lit. or fig., Mat. vi. 26; Jn. iv. 37, 38.

θερισμός, *ov*, ὁ, *harvest*, lit. or fig., Jn. iv. 35; Lu. x. 2.

θεριστής, *ov*, ὁ, *a reaper*, Mat. xiii. 30, 39.*

θερμάλινω, αῶω, only mid. in N. T., *to warm one's self*, Mar.

xiv. 54, 67; Jn. xviii. 18, 25; Ja. ii. 16.*
ἔσση, ης, ἡ, *heat*, Ac. xxviii. 3.*
ἔσση, ους, τό, *summer*, Mat. xxiv. 32; Mar. xiii. 28; Lu. xxi. 30.*
Θεσσαλονικεύς, εως, ὁ, *a Thessalonian*, Ac. xx. 4.
Θεσσαλονίκη, ης, ἡ, *Thessalonica*, Ac. xvii. 1, 11, 13.
Θευδάς, ἀ, ὁ, *Theudas*, Ac. v. 36.*
θεωρεῖν, ὦ, *to be a spectator of, to behold, to see, to know by seeing, to experience*; abs., or with acc. or obj. clause.
θεωρία, ας, ἡ, *a sight, a spectacle*, Lu. xxiii. 48.*
θήκη, ης, ἡ (τῆς), *a receptacle, as a scabbard*, Jn. xviii. 11.*
θηλάξω, (1) *to give suck*, Mat. xxiv. 19; (2) *to suck*, Mat. xxi. 16.
θῆλυς, εια, υ, *female, fem.*, Ro. i. 26, 27; neut., Mat. xix. 4; Mar. x. 6; Gal. iii. 28.*
θῆρα, ας, ἡ, *hunting, hence, a trap*, Ro. xi. 9.*
θηρεῖν, σω, *to hunt, to catch*, Lu. xi. 54.*
θηριομαχέω, ὦ, *to fight with wild beasts*, 1 Cor. xv. 32.*
θηρίον, ου, τό (prop. *a little beast*), *a wild beast*, as Ac. xi. 6; freq. in Rev.
θησαυρίζω, σω, *to store up, reserve, lit. and fig.*, Lu. xii. 21; 2 Pet. iii. 7.
θησαυρός, οὐ, ὁ, *a treasure receptacle, treasure*, Lu. xii. 33, 34.
θιγγάνω, 2d aor. ἔθιγον, *to touch, handle, abs.*, Col. ii. 21; with gen., Heb. xii. 20; *to injure*, Heb. xi. 28.* Syn.: see ἄπτω.
θλίβω, ψω, *to press upon*, Mar. iii. 9; fig., *to afflict*, 2 Cor. i. 6; pass. perf. part. τεθλιμμένος, *contracted, narrow*, Mat. vii. 14.
θλίψις, εως, ἡ, *pressure, affliction, tribulation*, Ac. vii. 11; 2 Th. i. 6.
θνήσκω, 2d aor. ἔθανον, *to die*; in N. T. only perf. τέθνηκα, *to be dead*, Lu. viii. 49; 1 Tim. v. 6.
θνητός, ἡ, ὅν, *liable to death, mortal*, Ro. vi. 12, viii. 11; 1 Cor. xv. 53, 54; 2 Cor. iv. 11, v. 4.*

θορυβάω, *to disturb, trouble*, Lu. x. 41 (W. H.). (N. T.)*
θορυβέω, ὦ, *to disturb*, Ac. xvii. 5; pass., *to be troubled, to wail*, Mat. ix. 23; Mar. v. 39; Ac. xx. 10.*
θορυβός, ου, ὁ, *noise, uproar*, Mar. v. 38; Ac. xx. 1.
θραύω, σω, *to break, shatter*, Lu. iv. 18.*
θρέμμα, ατος, τό (τρέφω), *the young of cattle, sheep, etc.*, Jn. iv. 12.*
θρηνέω, ὦ, ἡσω, abs., *to wail, lament*, Mat. xi. 17; Lu. vii. 32; Jn. xvi. 20; *to bewail, acc.*, Lu. xxiii. 27.*
θρήνος, ου, ὁ, *a wailing*, Mat. ii. 18 (not W. H.).*
θρησκεία, ας, ἡ, *external worship, religious worship*, Ac. xxvi. 5; Col. ii. 18; Ja. i. 26, 27.*
θρησκός, ου, ὁ (prop. adj.), *a devotee, religious person*, Ja. i. 26. (N. T.)* Syn.: see δεισδαιμων.
θριαμβέω, σω, *to triumph over, to lead in triumph*, 2 Cor. ii. 14; Col. ii. 15.*
θρίξ, τριχός, dat. plur. θρίξι, ἡ, *a hair, human or animal*, Jn. xi. 2; Rev. ix. 8.
θροῖω, ὦ, *to disturb, terrify by clamor*; only pass. in N. T., Mat. xxiv. 6; Mar. xiii. 7; 2 Th. ii. 2.*
θρόμβος, ου, ὁ, *a clot, large drop, as of blood*, Lu. xxii. 44.*
θρόνος, ου, ὁ, *a seat, as of judgment, Mat. xix. 28; a throne, or seat of power, Rev. iii. 21; met., of kingly power, Rev. xiii. 2; concrete, of the ruler, or occupant of the throne, Col. i. 16.*
Θυάτειρα, ων, τῶ, *Thyatira*, Ac. xvi. 14; Rev. i. 11, ii. 18, 24.*
θυγάτηρ, τρός, ἡ, *a daughter*, Mat. ix. 18; *a female descendant*, Lu. xiii. 16; met., of the inhabitants of a place, collectively, Mat. xxi. 5.
θυγάτριον, ου, τό (dim. of θυγάτηρ), *a little daughter*, Mar. v. 23, vii. 25.*
θύελλα, ης, ἡ, *a tempest*, Heb. xii. 18.*
θύσις, η, ὅν, *made of the citrus tree, a strongly aromatic tree of Africa*, Rev. xviii. 12.*
θυμίαμα, ατος, τό, *incense*, Lu.

i. 10, 11; Rev. v. 8, viii. 3, xviii. 13.*
θυμιατήριον, ου, τό, *a censer, or an altar of incense*, Heb. ix. 4.*
θυμιάω, ὦ, *to burn incense*, Lu. i. 9.*
θυμομαχέω, ὦ, *to be very angry with (dat.)*, Ac. xii. 20.*
θυμός, οὐ, ὁ, *passion, great anger, wrath*, Lu. iv. 28; Rev. xiv. 19. Syn.: θυμός is *impulsive, turbulent anger*; ὀργή is *anger as a settled habit*, both may be right or wrong; παροργισμός is the *bitterness of anger*, always wrong.
θυμώω, ὦ, *to provoke to great anger*; pass., *to be very angry with*, Mat. ii. 16.*
θύρα, ας, ἡ, *a door*, Lu. xi. 7; Mat. xxvii. 60; met., Jn. x. 7, 9.
θυρεός, οὐ, ὁ, *a large (door shaped) shield*, Ep. vi. 16.*
θυρεός, ἰδος, ἡ (prop. *a little door*), *a window*, Ac. xx. 9; 2 Cor. xi. 33.*
θυρωρός, οὐ, ὁ, ἡ, *a door-keeper, porter*, Mar. xiii. 34; Jn. x. 3, xviii. 16, 17.*
θυρία, ας, ἡ, *a sacrifice*, lit. and fig., Ep. v. 2; 1 Pet. ii. 5.
θυσιαστήριον, ου, τό, *an altar, for sacrifices*, Lu. i. 11, ii. 51; Ja. ii. 21. (S.) Syn.: see βωμός.
θύω, σω, (1) *to slay in sacrifice*, Ac. xiv. 13; (2) *to kill animals, for feasting*, Mat. xxii. 4; (3) *to burn, generally*, Jn. x. 10.
Θωμάς, ἀ, ὁ (from Heb. = δίδυμος), *Thomas*, Mat. x. 3.
θώραξ, ακος, ὁ, *a breast-plate*, Ep. vi. 14; 1 Th. v. 8; Rev. ix. 9, 17.*

I

Ι, ι, ἰωτα, *iota, i*, the ninth letter. As a numeral, ι' = 10; ι = 10,000.
Ίάειρος, ου, ὁ, *Jairus*, Mar. v. 22; Lu. viii. 41.*
Ίακώβ, ὁ (Heb.), *Jacob*, (1) the patriarch, Ac. vii. 8; (2) the father-in-law of Mary, Mat. i. 15.
Ίάκωβος, ου, ὁ, Greek form of preced., *James*, (1) the son of Zebedee, Mat. iv. 21; (2)

the son of Alphæus, Mat. x. 3; (3) the Lord's brother, Mat. xiii. 55. Some identify (2) and (3).

ἰαμα, ατος, τῷ, *healing, cure*, plur., 1 Cor. xii. 9, 28, 30.*

Ἰαμβρίς, ὁ, *Jambres*, 2 Tim. iii. 8.*

Ἰαννά, ὁ (W. H. -αί), (Heb.), *Jannai*, Lu. iii. 24.*

Ἰαννῆς, ὁ, *Jannes*, 2 Tim. iii. 8.*

ἰάομαι, ὠμαι, ἰάσομαι, dep., mid. aor., but passive in aor., perf. and fut., *to heal, to restore to health*, of body or mind; with ἀπό, of malady, Mar. v. 29; Jn. xii. 40.

Ἰαρέδ, ὁ (Heb.), *Jared*, Lu. iii. 37.*

ἱασις, εως, ἡ, *a cure, healing*, Lu. xiii. 32; Ac. iv. 22, 30.*

ἱασπις, ἰδος, ἡ, *jasper*, a precious stone, Rev. iv. 3, xxi. 11, 18, 19.*

Ἰάσων, ονος, ὁ, *Jason*, Ac. xvii. 5, 6, 7, 9; Ro. xvi. 21; perhaps two persons.*

ἱατρος, οῦ, ὁ, *a physician*, Lu. iv. 23; Col. iv. 14.

ἴδῃ, or ἰδέ (εἶδον), imper. act. as interj., *behold!* often followed by nominative.

ἰδέα (W. H. εἰ-), as, ἡ, *form, outward appearance*, Mat. xxviii. 3.* Syn.: see Trench, § lxx.

ἰδίος, α, ον, (1) *one's own*, denoting ownership, Mat. xxii. 5; Jn. x. 12; also what is peculiar to, Ac. i. 19 (W. H. omit); hence, τὰ ἰδία, *one's own things, home, nation or people, business or duty*; οἱ ἰδιοί, *one's own people, friends, companions*, neut. and masc. contrasted in Jn. i. 11; (2) *that which specially pertains to, and is proper for*, as 1 Cor. iii. 8; Gal. vi. 9; (3) *adverbially, κατ' ἰδίαν, privately*; ἰδίᾳ, *individually*.

ἰδιώτης, ου, ὁ, α *private person, one unskilled in anything*, Ac. iv. 13; 1 Cor. xiv. 16, 23, 24; 2 Cor. xi. 6.* Syn.: see ἀργάματος.

ἰδοὺ (see ἴδε), imper. mid. as interj., *lo! behold!* used to call attention not only to that which may be seen, but also heard, or apprehended in any way.

Ἰδουμαία, ας, ἡ, *Idumæa*, the O. T. Edom, Mar. iii. 8.*

ἰδρώς, ὠτος, ὁ, *sweat*, Lu. xxii. 44.*

Ἰζαβήλ, ἡ (Heb.), *Jezebel*, symbolically used, Rev. ii. 20.*

Ἱερά-πολις, εως, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.*

ἱερατεία (W. H. -ρία), ας, ἡ, *the office of a priest, priesthood*, Lu. i. 9; Heb. vii. 5.*

ἱεράτευμα, ατος, τῷ, *the order of priests, priesthood*, applied to Christians, 1 Pet. ii. 5, 9. (S.)*

ἱερατεύω, σω, *to officiate as a priest*, Lu. i. 8.*

Ἱερემίας, ου, ὁ, *Jeremiah*, Mat. ii. 17, xvi. 14, xxvii. 9 (this quotation is from Zechariah).*

ἱερεὺς, εως, ὁ, *a priest*, Mat. viii. 4; sometimes *the High Priest*, Ac. v. 24 (not W. H.); of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.

Ἱεριχώ, ἡ (Heb.), *Jericho*, Lu. x. 30.

ἱερόθυτος, ου, *offered in sacrifice*, 1 Cor. x. 28 (W. H.).*

ἱερόν, οῦ, τῷ (prop. neut. of ἱερός), *a temple*, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. Syn.: ἱερόν is the whole sacred enclosure; ναός, the *shrine* itself, the holy place and the holy of holies.

ἱερο-πρετής, ἐς, *suitable to a sacred character* (reverent, R. V.), Tit. ii. 3.*

ἱερός, α, βν, *sacred, holy*, of the Scriptures, 2 Tim. iii. 15; τὰ ἱερά, *sacred things*, 1 Cor. ix. 13.* Syn.: see ἁγιος.

Ἱεροσόλυμα (W. H. 'I-), ον, τὰ, the usual form in Mat., Mar., and Jn.; see 'Ιεροσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *one of Jerusalem*, Mar. i. 5; Jn. vii. 25.*

ἱερο-συλέω, ᾧ, *to commit sacrilege*, Ro. ii. 22.*

ἱερό-συλος, ον, *robbing temples, sacrilegious*, Ac. xix. 37.*

ἱερουργίω, ᾧ (ἱερός, ἔργον), *to minister in holy things*, Ro. xv. 16.*

Ἱεροσολήμ (W. H. 'I-), ἡ (Heb.), (for form, see Gr. § 156, Wi. § 10, 2, Bu. 6, 16, 18, 21), *Jerusalem*, (1) the city; (2) the inhabitants.

In Gal. iv. 25, 26, ἡ νῦν 'I. is the *Jewish dispensation*, and is contrasted with ἡ ἀντ' 'I., the ideal *Christian community*; also called 'I. ἐπουράνιος, Heb. xii. 22; ἡ καινὴ 'I., Rev. iii. 12, xxi. 2.

ἱεροσύνη, ης, ἡ, *the priestly office*, Heb. vii. 11, 12, 14 (not W. H.), 24.*

Ἱεσσαί, ὁ (Heb.), *Jesse*, Mat. i. 5, 6.

Ἰεφθά, ὁ (Heb.), *Jephthah*, Heb. xi. 32.*

Ἰεχονίας, ου, ὁ, *Jechoniah*, or *Jehoiachin*, Mat. i. 11, 12.*

Ἰησοῦς, οῦ, ὁ (Heb.), (see Gr. § 25, Wi. § 10, 1, Bu. 21), (1) *Jesus*, the Savior, Mat. i. 21, 25; (2) *Joshua*, Ac. vii. 45; Heb. iv. 8; (3) *a fellow-laborer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Mat. xxvii. 16; (5) *an ancestor of Joseph*, Lu. iii. 29 (W. H.).

ἱκανός, ἡ, βν, (1) *sufficient, competent* to, inf., πρὸς (acc.) or ἕνα; (2) *many, much*, of number or time.

ἱκανότης, τητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.*

ἱκανῶς, ᾧ, *to make competent*, 2 Cor. iii. 6; Col. i. 12. (S.)*

ἱκετηρία, ας, ἡ, *supplication*, Heb. v. 7.* Syn.: see αἴτημα.

ικμάς, ἀδος, ἡ, *moisture*, Lu. viii. 6.*

Ἰκόνιον, ον, τῷ, *Iconium*, Ac. xiv. 1, 19, 21.

ἱλαρός, α, βν, *joyous, cheerful*, 2 Cor. ix. 7.*

ἱλαρότης, τητος, ἡ, *cheerfulness*, Ro. xii. 8. (S.)*

Ἰλάσκομαι, ἀσομαι, 1st aor. ἰλάσθην, (1) *to be propitious to*, dat., Lu. xviii. 13; (2) *to make atonement for, expiate*, acc., Heb. ii. 17.*

ἱλασμός, οῦ, ὁ, *a propitiation, atoning sacrifice*, 1 Jn. ii. 2, iv. 10. (S.)* Syn.: see ἀπολύτρωσις.

ἱλαστήριος, α, ον, *atoning, neut., propitiation*, Ro. iii. 25; (sc. ἐπίθεμα, *covering*), the *mercy seat*, Heb. ix. 5. (S.)*

ἄσος, *ων* (Attic for *ἱλαος*), *propitious, merciful*, Heb. viii. 12; *ἡλέως σου*, (God be) merciful to thee! *God forbid!* Mat. xvi. 22.*

Ἰλλυρικόν, *ον, τό*, *Illyricum*, Ro. xv. 19.*

ἱμάς, *άντος, ό*, *a thong* for scourging, Ac. xxii. 25; *thong, latchet* of a shoe, Mar. i. 7; Lu. iii. 16; Jn. i. 27.*

ἱματίω, perf. pass. part. *ἱματισμένος*, *to clothe*, Mar. v. 15; Lu. viii. 35. (N. T.)*

ἱμάτιον, *ον, τό* (dim. of *ἱμα* = *εἶμα*, from *ἐννυμι*), (1) *clothing*, Mat. ix. 16; (2) *the outer garment*, worn over the *χιτών*, Jn. xix. 2. *Syn.*: see Trench, § 1.

ἱματισμός, *ου, ό*, *clothing, raiment*, Lu. vii. 25. *Syn.*: see *ἱμάτιον*.

ἡμείρομαι, *to long for, to love earnestly*, 1 Th. ii. 8 (W. H. *ὁμείρομαι*).*

ἡνα, conj., *that, to the end that*; *ἡνα μή*, *that not, lest*. See Gr. § 384, Wi. § 53, 9, Bu. 229 sq.

ἡνα-τί, *or ἡνα τί* (W. H.), conj., *in order that what* (may happen? sc. *γένηται*), *to what end?*

Ἰόππη, *ης, ή*, *Joppa*, Ac. xi. 5, 13.

Ἰορδάνης, *ου, ό*, *the Jordan*, Mar. i. 5, 9.

ἰός, *ου, ό*, (1) *poison*, Ro. iii. 13; Ja. iii. 8; (2) *rush*, Ja. v. 3.*

Ἰουδαία, *ας, ή* (really adj., fem., sc. *γῆς*), *Judaea*, Mat. ii. 1; including all Palestine, Lu. vii. 17.

Ἰουδαῖσιν (from Heb.), *to conform to Jewish practice*, to "Judaize," in life or ritual, Gal. ii. 14. (S.)*

Ἰουδαϊκός, *ή, όν* (from Heb.), *Jewish, or Judaical*, Tit. i. 14.*

Ἰουδαϊκῶς, adv., *Jewishly*, in Jewish style, Gal. ii. 14.*

Ἰουδαῖος, *αἰα, αἰον*, *Jewish*, Jn. iv. 9; Ac. x. 28. Often in plur., with subst. understood, *οἱ Ἰουδαῖοι*, *the Jews*. *Syn.*: see *Ἑβραῖος*.

Ἰουδαϊσμός, *ου, ό* (from Heb.), *Judaism, the religion of the Jews*, Gal. i. 13, 14. (Ap.)*

Ἰούδας, *α, ό*, and **Ἰούδα**, *ό*,

indecl., *Judah*, (1) son of Jacob; (2, 3) other unknown ancestors of Christ, Lu. iii. 26, 30; (4) *Jude*, an apostle; (5) *Judas* Iscariot; (6) *Judas* Barsabas, Ac. xv. 22; (7) *Judas*, a Jew living in Damascus, Ac. ix. 11; (8) *Judas*, a leader of sedition, Ac. v. 37; (9) *Judas*, a brother of our Lord, Mat. xiii. 55. See *Ἰάκωβος*.

Ἰουλίᾱ, *ας, ή*, *Julia*, Ro. xvi. 15.*

Ἰούλιος, *ου, ό*, *Julius*, Ac. xxvii. 1, 3.*

Ἰουνίας, *α, ό*, *Junias*, Ro. xvi. 7.*

Ἰουστos, *ου, ό*, *Justus*. Three of the name are mentioned, Ac. i. 23, xviii. 7; Col. iv. 11.*

ἱππῆς, *εως, ό*, *a horseman*, Ac. xxiii. 23, 32.*

ἱππικόν (prop. neut. adj.), *ου, τό*, *cavalry*, Rev. ix. 16.*

ἵππος, *ου, ό*, *a horse*, Ja. iii. 3.

ἵρις, *ιδος, ή*, *a rainbow*, Rev. iv. 3, x. 1.*

Ἰσαάκ, *ό* (Heb.), *Isaac*, Ro. ix. 7, 10.

ἰσ-άγγελος, *ον, like angels*, Lu. xx. 36. (N. T.)*

Ἰσααί, see *οἶδα*.

Ἰσαχάρ, *or Ἰσσαχάρ*, or *Ἰσσαχάρ* (W. H.), (Heb.), *Issachar*, Rev. vii. 7.*

Ἰσκαριότης, *ου, ό*, *a man of Kerioth*, Mat. xxvi. 14, 25. See Josh. xv. 25.

ἴσος, *η, ον* (or *ἴσος*), *equal* (dat.), Mat. xx. 12; Lu. vi. 34; Jn. v. 18; Ac. xi. 17; *alike, consistent*, as truthful witnesses, Mar. xiv. 56, 59; *ἴσα*, adverbially, *on an equality*, Phil. ii. 6; Rev. xxi. 16.*

ἰσότης, *ητος, ή*, *equality*, 2 Cor. viii. 13, 14; *equity*, Col. iv. 1.*

ἰσό-τιμος, *ον, equally precious*, 2 Pet. i. 1.*

ἰσό-ψυχος, *ον like-minded*, Phil. ii. 20.*

Ἰσραήλ, *ό* (Heb.), *Israel*, Ac. vii. 42, met., for the whole nation of the Israelites, Ro. xi. 2, 7, 26.

Ἰσραηλῆτις, *ου, ό*, *an Israelite*, Ro. ix. 4. *Syn.*: see *Ἑβραῖος*.

ἴστω, see *οἶδα*.

ἰσσημι (in Ro. iii. 31, Rec. has *ιστάω*, W. H. *ιστάω*, see

Gr. § 107, Wi. § 15, Bu. 44), trans. in pres., imperf., fut., 1st aor.; *to cause to stand, to set up, to place, to fix a time, to confirm, to establish, to put in the balance, to weigh; intrans. in perf., plup., and 2d aor., to stand, to stand still or firm, to endure, to be confirmed or established, to come to a stand, to cease*.

ἰστροπέω, *ω, to become personally acquainted with*, Gal. i. 18.*

ἰσχυρός, *ά, όν*, *strong, mighty, powerful, vehement*, Mar. iii. 27; 1 Cor. i. 25; Rev. xix. 6.

ἰσχύς, *ος, ή*, *strength, power*, 2 Pet. ii. 11; Ep. i. 19.

ἰσχύω, *ωσω, to be strong, sound, to prevail, to be able* (inf.), *to have ability for* (acc.), Mar. ii. 17; Rev. xii. 8.

ἴσως (*ἴσος*), adv., *perhaps*, Lu. xx. 13.*

Ἰταλία, *ας, ή*, *Italy*, Ac. xviii. 2.

Ἰταλικός, *ή, όν*, *Italian*, Ac. x. 1.*

Ἰτουραία, *ας, ή*, *Ituræa*, Lu. iii. 1.*

ἰχθύδιον, *ον, τό* (dim. of *ἰχθύς*), *a little fish*, Mat. xv. 34; Mar. viii. 7.*

ἰχθύς, *ος, ό*, *a fish*, Lu. v. 6; Jn. xxi. 11.

ἰχθυος, *ου, τό*, *a footstep*, fig., Ro. iv. 12; 2 Cor. xii. 18; 1 Pet. ii. 21.*

Ἰωθάμ, *ό* (Heb.), *Jotham*, Mat. i. 9.*

Ἰωάννα, *ης, ή*, *Joanna*, Lu. viii. 3, xxiv. 10.*

Ἰωαννᾱς, *ά, ό*, *Joannas*, Lu. iii. 27.*

Ἰωάννης, *ου, ό*, *John*, (1) the Baptist; (2) the apostle; (3) a member of the Sanhedrin, Ac. iv. 6; (4) John Mark, Ac. xii. 12.

Ἰώβ, *ό* (Heb.), *Job*, Ja. v. 11.*

Ἰωβήδ, see *Ὠβήδ*.

Ἰωήλ, *ό* (Heb.), *Joel*, the prophet, Ac. ii. 16.*

Ἰωνάν, *ό* (Heb.), *Jonan*, Lu. iii. 30.*

Ἰωνᾱς, *ά, ό*, *Jonas*, or *Jonah*, (1) the prophet, Mat. xii. 39-41; (2) the father of Peter, Jn. i. 42.

Ἰωράμ, *ό* (Heb.), *Joram*, or *Jehoram*, son of Jehoshaphat, Mat. i. 8.*

Ἰωρεμ, *ό* (Heb.), *Jorim*, Lu. iii. 29.*

Ἰωσαφάτ, δ (Heb.), *Jehoshaphat*, Mat. i. 8.*

Ἰωσής, ἡ (or ἦτος, W. H.), δ, *Joses*. Four are mentioned: (1) Lu. iii. 29 (W. H. Ἰησοῦ); (2) Mar. vi. 3; Mat. xiii. 55 (W. H. Ἰωσήφ); (3) Mat. xxvii. 56 (W. H. mrg.), Mar. xv. 40, 47; (4) Ac. iv. 36 (W. H. Ἰωσήφ). Some think (2) and (3) identical.*

Ἰωσήφ, δ (Heb.), *Joseph*, (1) the patriarch, Jn. iv. 5; (2, 3, 4) three among the ancestors of Jesus, Lu. iii. 24, 26 (W. H. Ἰωσήφ), 30; (5) the husband of Mary, the mother of Jesus, Mat. ii. 13, 19; (6) Joseph of Arimathea, Mar. xv. 43, 45; (7) Joseph, called also Barsabas, Ac. i. 23. See also under Ἰωσής.

Ἰωσίας, οὐ, δ, *Josiah*, Mat. i. 10, 11.*

ἰώτα, τό, *iota*, *yod*, the smallest letter of the Hebrew alphabet, Mat. v. 18.*

K

Κ, κ, κάππα, *kappa*, *k*, the tenth letter. As a numeral, κ' = 20; κ = 20,000.

κάγω (κάμολ, κάμει), contr. for καὶ ἐγώ (καὶ ἐμοί, καὶ ἐμέ), and I, I also, even I.

καθά, adv., contr. from καθ' ὃ, according as, Mat. xxvii. 10.*

καθ-αίρειν, εως, ἡ, *demolition*, *destruction* (opp. to οἰκοδομή, which see), 2 Cor. x. 4, 8, xiii. 10.*

καθ-αίρω, καθελῶ, καθεῖλον, (1) to take down, Ac. xiii. 29; (2) to demolish, destroy, lit., Lu. xii. 18, or fig., 2 Cor. x. 5.

καθαίρω, αῤῥῶ, to cleanse, to prune, Jn. xvi. 2; Heb. x. 2 (W. H. καθαρίσω).*

καθ-άπερ, adv., even as, just as, 1 Th. ii. 11.

καθ-άπτω, ἀψω, to fasten on, intrans., Ac. xxviii. 3 (gen.).*

καθαρίζω, att. fut. καθαρίσω, to cleanse, lit., Lu. xi. 39; a leper, by healing his disease, Mat. viii. 2, 3; from moral pollution, Heb. ix. 22, 23; to declare clean, i.e., from ceremonial pollution, Ac. x. 15.

καθαρισμός, οὐ, δ, *cleansing*, physical, moral, or ceremonial, Mar. i. 44; Lu. ii. 22, v. 14; Jn. ii. 6, iii. 25; Heb. i. 3; 2 Pet. i. 9. (S).*

καθαρός, α, ὁν, *clean*, *pure*, physically, morally, or ceremonially, Mat. xxiii. 26; Tit. i. 15; Ro. xiv. 20.

καθαρότης, τητος, ἡ, *purity*, i.e., ceremonial, Heb. ix. 13.*

καθ-έδρα, ας, ἡ, a seat, lit., Mat. xxi. 12; Mar. xi. 15; met., a chair of authority, Mat. xxiii. 2.*

καθ-έξομαι, to sit down, ἐν or ἐπὶ, dat., Lu. ii. 46; Jn. iv. 6.

καθ-εἰς (W. H. καθ' εἰς), adv. (see Gr. § 300β, 4, Wi. § 37, 3, Bu. 30), one by one, Jn. viii. 9.

καθ-εῖς, adv. (see Gr. § 126 d), in orderly succession, Lu. i. 3; Ac. xi. 4, xviii. 23. With art., Lu. viii. 1, ἐν τῷ κ., soon afterwards; Ac. iii. 24, οὐ κ., those that come after.*

καθ-εύδω, to sleep, lit., Mat. viii. 24; fig., 1 Th. v. 6.

καθηγητής, οὐ, δ, a guide, master, Mat. xxiii. 8 (not W. H.), 10.*

καθ-ήκω, used only impers., it is fit, it is becoming (acc., inf.), Ac. xxii. 22; τὸ καθήκον, the becoming, Ro. i. 28.*

κάθ-ημαι, 2d pers. κάθη for κάθησαι, imper., κάθου (see Gr. § 367, Wi. § 15, 4, Bu. 49), to be seated, to sit down, to sit, to be settled, to abide; with εἰς, ἐν, ἐπὶ (gen., dat., acc.).

καθ-ημερινός, ἡ, ὁν, *daily*, Ac. vi. 1.*

καθ-ίζω, ἴσω, (1) trans., to cause to sit down, to set; (2) intrans., to seat one's self, preps. as κάθημαι; to sit down, to be sitting, to tarry; mid. in Mat. xix. 28; Lu. xxii. 30.

καθ-ίστημι, 1st aor. καθῆκα (see Gr. § 112, Bu. 46), to send or let down, Lu. v. 19; Ac. ix. 25, x. 11, xi. 5.*

καθ-ίστημι (and καθιστάω or -αω), to appoint, constitute, make, ordain, to conduct, Ac. xvii. 15; to appoint as ruler over (ἐπὶ, gen., dat., acc.).

καθ-ὅ, adv. (for καθ' ὅ), as, according as, Ro. viii. 26; 2

Cor. viii. 12; 1 Pet. iv. 13.*

καθολικός, ἡ, ὁν, *general*, *universal* (found in the inscriptions of the seven Epistles of James, Peter, John and Jude, but omitted by W. H.).*

καθ-όλου, adv., entirely; καθόλου μή, Ac. iv. 18, not at all.*

καθ-οπλισω, to arm fully, pass., Lu. xi. 21.*

καθ-οράω, ὦ, to see clearly, pass., Ro. i. 20.*

καθ-ότι, adv., as, according as, Ac. ii. 45, iv. 35; because that, for, Lu. i. 7, xix. 9; Ac. ii. 24, xvii. 31 (W. H.).*

καθ-ὥς, adv., according as, even as.

καθὼς-περ, adv., just as, Heb. v. 4 (W. H.).*

καί, conj., and, also, even. For the various uses of this conjunction, see Gr. § 403, Wi. § 53, 1-4, Bu. 360 sq.

Καϊάφας, α, ὁ, *Caiaphas*, Jn. xi. 49.

Καῖν, δ (Heb.), *Cain*, Heb. xi. 4.

Καϊνάν, δ (Heb.), *Cainan*. Two are mentioned, Lu. iii. 36, 37.*

καινός, ἡ, ὁν, *new*, Lu. v. 38; Ac. xvii. 19. Syn.: νέος is new under the aspect of time; καινός, new in quality, of different character.

καινότης, τητος, ἡ, *newness* (moral and spiritual), Ro. vi. 4, vii. 6.*

καί-περ, conj., although, Phil. iii. 4; Heb. v. 8.

καιρός, οὐ, δ, a fixed time, season, opportunity, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. Syn.: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, crisis, opportunity.

Καῖσαρ, ἀπος, ὁ, *Cesar*, a title assumed by Roman emperors, after Julius Caesar, as Lu. ii. 1, xx. 22; Ac. xvii. 7; Phil. iv. 22.

Καيسάρεια, ας, ἡ, *Casarea*. Two cities of Palestine, one in Galilee (*Casarea Philippi*), Mat. xvi. 13; the other on the coast of the Mediterranean, Ac. viii. 40.

καί-τοι, conj., *and yet, although*, Heb. iv. 3; so **καίτοιγε**.

καίω, perf. pass. **κέκαυμαι**, *to kindle, light*, Mat. v. 15; pass., *to burn*, Lu. xii. 35; *to burn, consume*, Jn. xv. 6; fig., Lu. xxiv. 32.

καίκει (καί ἐκεῖ), *and there*, Ac. xiv. 7.

καίκεθεν (καί ἐκεῖθεν), *and thence*, Ac. vii. 4, xx. 15.

καίκενος, η, ο (καί ἐκεῖνος), *and he, she, it*, Lu. xi. 7; Ac. xv. 11.

κακία, as, ἡ, *badness*, (1) of character, *wickedness*, Ac. viii. 22; (2) of disposition, *malice, ill-will*, Col. iii. 8; (3) of condition, *affliction, evil*, Mat. vi. 34.

κακο-ἦθεια, as, ἡ, *malignity*, Ro. i. 29.*

κακο-λογέω, ὦ, *to speak evil of* (acc.), Mar. ix. 39; Ac. xix. 9; *to curse*, Mat. xv. 4; Mar. vii. 10.*

κακο-πάθεια, as, ἡ, *a suffering of evil, affliction*, Ja. v. 10.*

κακο-παθῶ, ὦ, *to suffer evil, to endure affliction*, 2 Tim. ii. 3 (W. H. **συγκακ**), 9, iv. 5; Ja. v. 13.*

κακοποιῶ, ὦ, abs., *to do harm*, Mar. iii. 4; Lu. vi. 9; *to do wrong*, 1 Pet. iii. 17; 3 Jn. ii.*

κακοποιός, ὅς, as subst., *an evil-doer*, Jn. xviii. 30 (not W. H.); 1 Pet. ii. 12, 14, iii. 16 (W. H. omit), iv. 15.*

κακός, ἡ, ὅς, *evil, wicked*; τὸ κακόν, *wickedness*, Mat. xxvii. 23; also *affliction*, Lu. xvi. 35.

κακ-οὔργος, ὅς, as subst., *a malefactor*, Lu. xxiii. 32, 33, 39; 2 Tim. ii. 9.*

κακ-οιχέω, ὦ, only in pass., part., *treated ill, harassed*, Heb. xi. 37, xiii. 3.*

κακῶς, ὦ, ὥσω, *to ill-treat, oppress*, Ac. vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13; *to embitter*, Ac. xiv. 2.*

κακῶς, adv., *badly, wickedly*, Jn. xviii. 23; κακῶς ἔχει, *to be sick, or in trouble*, Mat. iv. 24; Lu. v. 31.

κάκωσις, εως, ἡ, *affliction, ill-treatment*, Ac. vii. 34.*

καλάμη, ης, ἡ, *stubble*, 1 Cor. iii. 12.*

κάλαμος, ὅς, ὁ, *a stalk*, as (1) *a reed, growing*, Mat. xi. 7; (2) *a reed*, as a mock sceptre, Mat. xxvii. 29; (3) *a pen*, 3 Jn. 13; (4) *a measuring-rod*, Rev. xxi. 15.

καλέω, ὦ, ἐσώ, κέκληκα, *to call*; hence, (1) *to summon*, Lu. xix. 13; (2) *to name*, Mat. i. 21, x. 25; (3) *to invite*, Jn. ii. 2; (4) *to appoint, or select*, for an office, Heb. v. 4; (5) pass., *to be called, or accounted, i.e., to be*, Mat. v. 9, 19; Ja. ii. 23.

καλλο-ἔλαιος, ὅς, ὁ, *a cultivated olive tree*, Ro. xi. 24.*

καλλίων (compar. of καλός), *better*; adv., κάλλιον, Ac. xxv. 10.*

καλο-διδάσκαλος, ὅς, ὁ, ἡ, *a teacher of what is good*, Tit. ii. 3. (N. T.)*

Καλοὶ Λιμένες, *Fair Havens*, a harbor in the island of Crete, Ac. xxvii. 8.*

καλο-ποῖν, ὦ, *to act uprightly*, 2 Th. iii. 13. (S.)*

καλός, ἡ, ὅς, *beautiful*; (1) physically, Lu. xxi. 25; (2) morally beautiful, *good, noble*, Mat. v. 16; Heb. xiii. 18; (3) *excellent, advantageous*, Lu. vi. 43; 1 Cor. vii. 1.

κάλυμμα, ατος, τό, *a covering, veil*, 2 Cor. iii. 13-16.*

καλύπτω, ψω, *to cover, veil*, Lu. xxiii. 30; 2 Cor. iv. 3.

καλῶς, adv., *well, rightly, nobly*, Jn. iv. 17; 1 Cor. xiv. 17.

κάμψ, see κάγψ.

κάμηλος, ὅς, ὁ, ἡ, *a camel*, Mar. i. 6, x. 25.

κάμινος, ὅς, ὁ, ἡ, *a furnace*, Mat. xiii. 42, 50; Rev. i. 15, ix. 2.*

καμ-μύω (κατά and μύω), *to shut, close the eyes*, Mat. xiii. 15; Ac. xxviii. 27.*

κάμνω, καμῶ, perf. κέκμηκα, *to be weary, to be sick*, Heb. xii. 3; Ja. v. 15; Rev. ii. 3 (W. H. omit).*

κάμψ, see κάγψ.

κάμπτω, ψω, *to bend the knee, bow*, Ro. xi. 4, xiv. 11; Ep. iii. 14; Phil. ii. 10.*

κάν (καί ἐάν), *and if*, Lu. xiii. 9; *even if, though*, Mat. xxvi. 35; *if even*, Heb. xii. 20; elliptically, *if only*, Mar. v. 28; Ac. v. 15.

Κανά, ἡ, *Cana*, Jn. ii. 1, 11.

Κανανίτης, ὅς, ὁ, *a Zealot* (from

the Aramaic, meaning the same as **ζηλωτής**), Mat. x. 4; Mar. iii. 18 (W. H. read **Καναναίος**, which has the same meaning). (N. T.)*

Κανδάκη, ης, ἡ, *Candace*, Ac. viii. 27.*

κανών, ὄνος, ὁ, prop. *a rod*; hence, (1) *a rule of conduct*, Gal. vi. 16; Phil. iii. 16 (W. H. omit); (2) *a limit or sphere of duty, province* (R. V.), 2 Cor. x. 13, 15, 16.*

Καπερ-ναούμ, or **Καφαρ-ναούμ** (W. H.), ἡ (Heb.), *Caper-naum*, Jn. vi. 17, 24.

καπηλεύω, *to be a petty trader*; hence (with acc.), *to make merchandise of, or adulterate, corrupt*, 2 Cor. ii. 17.*

καπνός, ὅς, ὁ, *smoke*, Ac. ii. 19; Rev. viii. 4.

Καππαδοκία, as, ἡ, *Cappadocia*, Ac. ii. 9; 1 Pet. i. 1.*

καρδία, as, ἡ, *the heart*, met., as the seat of the affections, but chiefly of the understanding; fig., *the heart of the earth*, Mat. xii. 40.

καρδιο-γνώστης, ὅς, ὁ, *a knower of hearts*, Ac. i. 24, xv. 8. (N. T.)*

καρπός, ὅς, ὁ, *fruit, produce*, Lu. xii. 17; met., for *children*, Ac. ii. 30; *deeds, conduct*, the fruit of the hands, Mat. iii. 8; *effect, result*, Ro. vi. 21. Praise is called *the fruit of the lips*, Heb. xiii. 15.

Κάρπος, ὅς, ὁ, *Carpus*, 2 Tim. iv. 13.*

καρποφορέω, ὦ, ἥσω, *to bring forth fruit*, Mar. iv. 28; mid., *to bear fruit of one's self*, Col. i. 6.

καρπο-φόρος, ὅς, ὁ, *fruitful*, Ac. xiv. 17.*

καρτερέω, ὦ, ἥσω, *to be strong, steadfast*, Heb. xi. 27.*

κάρφος, οὖς, τό, *a dry twig, a straw*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.*

κατά, prep., gov. the gen. and acc. cases, *down*; hence, gen., *down from, against*, etc.; acc., *according to, against*, etc. (see Gr. §§ 124, 147 a, Wi. §§ 47 k, 49 d, Bu. 334 sq.). In composition, **κατά** may import *descent, subjection, opposition, distribution*, and with certain verbs (as of destruction, diminu-

tion, and the like) is *intensive* = "utterly."

κατα-βαίνω, βήσομαι, βέβηκα, 2^o aor. κατέβην, to go or come down, descend, used of persons and of things, as gifts, from heaven, of the clouds, storms, lightnings; also of anything that falls, Lu. xxii. 44; Rev. xvi. 21.

κατα-βάλλω, 1st aor. pass. κατέβληθην, to cast down, Rev. xii. 10 (W. H. βάλλω); 2 Cor. iv. 9 mid., to lay, as a foundation, Heb. vi. 1.*

κατα-βαρέω, ὦ, to weigh down, to burden, 2 Cor. xii. 16.*

κατα-βαρύνω=καταβαρύνω, Mar. xiv. 40 (W. H.).*

κατά-βασις, εως, ἡ, descent, place of descent, Lu. xix. 37.*

κατα-βιβάζω, to bring down, cast down, Mat. xi. 23 (W. H. καταβαίνω), Lu. x. 15 (Rec., W. H. mrg.).*

κατα-βολή, ης, ἡ, a founding, laying the foundation of, Mat. xiii. 35; Heb. xi. 11.

κατα-βραβεύω, to give judgment against as umpire of the games, to deprive of reward, Col. ii. 18.*

κατ-αγγελεύς, εως, ὁ, a proclaimer, a herald, Ac. xvii. 18. (N. T.).*

κατ-αγγέλλω, to declare openly, to proclaim, to preach, Ac. xiii. 5, xv. 36.

κατα-γελῶ, ὦ, to laugh at, deride, gen., Mat. ix. 24; Mar. v. 40; Lu. viii. 53.*

κατα-γινώσκω, to condemn, blame, gen. of persons, Gal. ii. 11; 1 Jn. iii. 20, 21.*

κατ-άγνυμι, fut. κατέξω, to break down, to break in pieces, Mat. xii. 20; Jn. xix. 31-33.*

κατ-άγω, to bring down, as Ac. ix. 30; Ro. x. 6; as a nautical term, to bring to land, Lu. v. 11; pass., to come to land, Ac. xxvii. 3, xxviii. 12.

κατ-αγωνίζομαι, dep., to contend against, subdue (acc.), Heb. xi. 33.*

κατα-δέω, ὦ, to bind up, as wounds, Lu. x. 34.*

κατά-δηλος, ου, thoroughly evident, Heb. vii. 15.*

κατα-δικάζω, to condemn, to pronounce sentence against, Mat. xii. 7, 37; Lu. vi. 37; Ja. v. 6.*

κατα-δίκη, ης, ἡ, a sentence of condemnation, Ac. xxv. 15 (W. H.).*

κατα-διώκω, to follow closely, Mar. i. 36.*

κατα-δουλόω, ὦ, ὥσω, to enslave, 2 Cor. xi. 20; Gal. ii. 4.*

κατα-δυναστεύω, to exercise power over, to oppress, Ac. x. 38; Ja. ii. 6.*

κατά-θεμα, W. H. for καταθέμα, Rev. xxii. 3. (N. T.).*

κατα-θεματίζω, W. H. for καταταθ-, Mat. xxvi. 74. (N. T.).*

κατ-αίσχύνω, to make ashamed, 1 Cor. i. 27; to dishonor, 1 Cor. xi. 4, 5; to shame, as with disappointed expectation, 1 Pet. ii. 6; pass., to be ashamed, as Lu. xiii. 17.

κατα-καίω, αὔσω, to burn up, to consume entirely, as Mat. iii. 12; Heb. xiii. 11.

κατα-καλύπτω, in mid., to wear a veil, 1 Cor. xi. 6, 7.*

κατα-καυχῶμαι, ὠμαι, to rejoice against, to glory over (gen.), Ro. xi. 18; Ja. ii. 13, iii. 14. (S.).*

κατά-κειμαι, to lie down, as the sick, Mar. i. 30; to recline at table, Mar. xiv. 3.

κατα-κλάω, ὦ, to break in pieces, Mar. vi. 41; Lu. ix. 16.*

κατα-κλείω, to shut up, confine, Lu. iii. 20; Ac. xxvi. 10.*

κατα-κληρο-δοτέω, ὦ, to distribute by lot, Ac. xiii. 19 (W. H. read the following). (S.).*

κατα-κληρο-νομέω, ὦ, to distribute by lot, Ac. xiii. 19 (W. H.). (S.).*

κατα-κλίνω, νῶ, to cause to recline at table, Lu. ix. 14, 15 (W. H.); mid., to recline at table, Lu. vii. 36 (W. H.), xiv. 8, xxiv. 30.*

κατα-κλύω, σω, to inundate, deluge, pass., 2 Pet. iii. 6.*

κατα-κλυσμός, οὗ, ὁ, a deluge, flood, Mat. xxiv. 38, 39; Lu. xvii. 27; 2 Pet. ii. 5.*

κατ-ακολουθῶ, ὦ, to follow after (abs. or dat.), Lu. xxiii. 55; Ac. xvi. 17.*

κατα-κόπτω, ψω, to wound, Mar. v. 5.*

κατα-κρημνίζω, σω, to cast down headlong, Lu. iv. 29.*

κατά-κριμα, ατος, τό, con-

demnation, Ro. v. 16, 18, viii. 1.*

κατα-κρίνω, νῶ, to judge worthy of punishment (gen. and dat.), to condemn, as Mat. xx. 18; Ro. ii. 1, viii. 3; in a more general sense, Lu. xi. 31, 32.

κατά-κρισις, εως, ἡ, the act of condemnation, 2 Cor. iii. 9, vii. 3. (N. T.).*

κατα-κυριεύω, to exercise authority over, Mat. xx. 25; Mar. x. 42; 1 Pet. v. 3; to get the mastery of, Ac. xix. 16 (gen.).

κατα-λαλέω, ὦ, to speak against (gen.), Ja. iv. 11; 1 Pet. ii. 12, iii. 16.*

κατα-λαλιά, ἀς, ἡ, evil-speaking, defamation, 2 Cor. xii. 20, 1 Pet. ii. 1. (N. T.).*

κατά-λαλος, ου, ὁ, ἡ, an evil-speaker, a defamer, Ro. i. 30. (N. T.).*

κατα-λαμβάνω, λήψομαι, to seize or lay hold of, as Mar. ix. 18; to grasp, to obtain, as the prize in public games, Phil. iii. 12, 13; to overtake, 1 Th. v. 4; mid., to comprehend, to perceive, ὅτι, or acc. and inf., Ἐρ. iii. 18.

κατα-λέγω, to register, to enrol, pass., 1 Tim. v. 9.*

κατά-λειμμα, ατος, τό, a remnant, a residue, Ro. ix. 27 (W. H. ὑπόλειμμα). (S.).*

κατα-λείπω, ψω, to leave utterly, to forsake, Mar. x. 7; to depart from, Heb. xi. 27; to leave remaining, to reserve, Ro. xi. 4.

κατα-λιθάίνω, σω, to stone, to destroy by stoning, Lu. xx. 6. (N. T.).*

καταλλαγή, ης, ἡ, reconciliation, Ro. v. 11, xi. 15; 2 Cor. v. 18, 19.* Syn.: see ἀπολό-τρωσις.

κατ-αλλάσσω, ξω, to reconcile (acc. and dat.), Ro. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.*

κατά-λοιπος, ου, plur., the rest, the residue, Ac. xv. 17.*

κατάλυμα, ατος, τό, a lodging-place, an inn, Lu. ii. 7; a guest-chamber, Mar. xiv. 14; Lu. xxii. 11.*

κατα-λύω, ὥσω, to unloose, (1) lit., of a building, to destroy, Mar. xiv. 58; (2) fig., of law or command, to render

- void, Mat. v. 17; (3) *to pass the night, to lodge*, Lu. ix. 12, xix. 7.
- κατα-μαρτάνω, 2d aor. κατέμαθον, *to consider carefully*, Mat. vi. 28.*
- κατα-μαρτυρώ, ὦ, *to bear testimony against* (acc. of thing, gen. of pers.), Mat. xxvi. 62, xxvii. 13; Mar. xiv. 60, xv. 4 (not W. H.).*
- κατα-μένω, *to remain, abide*, Ac. i. 13.*
- κατα-μόνας (W. H. κατά μόνas), adv., *privately, alone*, Mar. iv. 10; Lu. ix. 18.*
- κατ-ανά-θεμα, ατος, τό, *a curse*, Rev. xxii. 3; see κατάθεμα. (N. T.)*
- κατ-ανα-θεματίζω, *to curse, devote to destruction*, Mat. xxvi. 74; see καταθεματίζω. (N. T.)*
- κατ-αν-αλίσκω, *to consume, as fire*, Heb. xii. 29.*
- κατα-ναρκάω, ὦ, ἦσω, *to be burdensome to* (gen.), 2 Cor. xi. 9, xii. 13, 14.*
- κατα-νέω, *to nod, to make signs to*, dat., Lu. v. 7.*
- κατα-νοέω, ὦ, (1) *to observe carefully, perceive*, Lu. vi. 41; (2) *to consider* (acc.), Ac. xi. 6.
- κατ-αντάω, ὦ, *to come to, to arrive at*, with els, as Ac. xvi. 1; once with ἀντιπρό, Ac. xx. 15; met., *to attain to*, Phil. iii. 11.
- κατάνυξις, εως, ἡ, *stupor*, Ro. xi. 8. (S.)*
- κατα-νύσσω, ξω, 2d aor., pass. κατενύγην, *to prick through, to agitate greatly*, pass., Ac. ii. 37. (S.)*
- κατ-αἰώω, ὦ, ὥσω, *to judge worthy of* (gen.), pass., Lu. xx. 35, xxi. 36; Ac. v. 41; 2 Th. i. 5.*
- κατα-πατέω, ὦ, *to trample on, to tread under foot* (acc.), as Lu. viii. 5.
- κατάπαυσις, εως, ἡ, *a resting, rest*, Ac. vii. 49; Heb. iii. 11, 18, iv. 1, 3, 5, 10, 11.*
- κατα-παύω, (1) trans., *to restrain, acc.* (also τοῦ μή, and inf.), Ac. xiv. 18; *to give rest*, Heb. iv. 8; (2) intrans., *to rest*, ἀπό, Heb. iv. 4, 10.*
- κατα-πέτασμα (πετάννυμι), ατος, τό, *a veil, curtain, separating the holy place and the*
- holy of holies, as Lu. xxiii. 45. (S.)
- κατα-πίνω, 2d aor. κατέπιον, 1st aor. pass. κατεπόθην, *to drink down, swallow*, Mat. xxiii. 24; Rev. xii. 16; fig., *to devour, destroy*, 1 Cor. xv. 54; 2 Cor. ii. 7, v. 4; Heb. xi. 29; 1 Pet. v. 8.*
- κατα-πίπτω, 2d aor. κατέπεσον, *to fall down*, Lu. viii. 6 (W. H.); Ac. xxvi. 14, xxviii. 6.*
- κατα-πλέω, εὔσομαι, 1st aor. κατέπλευσα, *to sail to land*, Lu. viii. 26.*
- κατα-πονέω, ὦ, in pass., *to be oppressed, distressed*, Ac. vii. 24; 2 Pet. ii. 7.*
- κατα-ποντίζω, pass., *to sink down*, Mat. xiv. 30; *to be drowned*, Mat. xviii. 6.*
- κατ-άρα, ας, ἡ, *a curse, cursing*, Gal. iii. 10, 13; Heb. vi. 8; 2 Pet. ii. 14; Ja. iii. 10.*
- κατ-αρόμαι, ὦμαι, *to curse*, Mat. v. 44 (W. H. omit); Mar. xi. 21; Lu. vi. 28; Ro. xii. 14; Ja. iii. 9; pass., perf. part., *accursed*, Mat. xxv. 41.*
- κατ-αργέω, ὦ, ἦσω, *to render useless*, Lu. xiii. 7; *to cause to cease, abolish*, as Ro. iii. 3, 31, and frequently in Paul; *to sever from* (ἀπό), Ro. vii. 2; Gal. v. 4.
- κατ-αριθμέω, ὦ, *to number among*, Ac. i. 17.*
- κατ-αρθίζω, ἰω, *to refit, to repair*, Mat. iv. 21; *to restore from error or sin*, Gal. vi. 1; *to perfect, to complete*, 1 Th. iii. 10; 1 Pet. v. 10; pass., *to be restored to harmony*, 1 Cor. i. 10.
- κατάρτισις, εως, ἡ, *a perfecting*, 2 Cor. xiii. 9.*
- καταρτισμός, οὔ, ὁ, *a perfecting*, Ep. iv. 12. (N. T.)*
- κατα-σειώ, σω, *to shake the hand, to beckon*, Ac. xii. 17, xiii. 16, xix. 33, xxi. 40.*
- κατα-σκάπτω, ψω, *to dig under, to demolish*, Ro. xi. 3; perf. part., pass., *ruins*, Ac. xv. 16 (not W. H.).*
- κατα-σκευάζω, ἄσω, *to prepare, to build, to equip*, as Mat. xi. 10; Lu. i. 17; Heb. iii. 3, 4.
- κατα-σκηνώ, ὦ, ὥσω, *to pitch one's tent, to dwell*, Mat. xiii. 32; Mar. iv. 32; Lu. xiii. 19; Ac. ii. 26.*
- κατα-σκήνωσις, εως, ἡ, *a dwelling-place, a haunt*, as of birds, Mat. viii. 20; Lu. ix. 58.*
- κατα-σκέδαινω, σω, *to overshadow*, Heb. ix. 5.*
- κατα-σκοπεύω, ὦ, *to spy out, to plot against*, Gal. ii. 4.*
- κατά-σκοπος, ου, ὁ, *a spy*, Heb. xi. 31.*
- κατα-σοφίζομαι, σομαι, *to deal deceitfully with*, Ac. vii. 19.*
- κατα-στέλλω, λῶ, 1st aor. κατέστειλα, *to appease, restrain*, Ac. xix. 35, 36.*
- κατά-στημα, ατος, τό, *behavior, conduct*, Tit. ii. 3.*
- κατα-στολή, ἡς, ἡ, *dress, attire*, 1 Tim. ii. 9.*
- κατα-στρέφω, ψω, *to overthrow*, Mat. xxi. 12; Mar. xi. 15; Ac. xv. 16 (W. H.).*
- κατα-στηνιάω, ὦ, ἄσω, *to grow wanton to the loss of* (gen.), 1 Tim. v. 11. (N. T.)*
- κατα-στροφή, ἡς, ἡ, *overthrow, destruction*, 2 Tim. ii. 14; 2 Pet. ii. 6 (W. H. omit).*
- κατα-στράννυμι, στρώσω, *to prostrate, slay*, 1 Cor. x. 5.*
- κατα-σύρω, *to drag along by force*, Lu. xii. 58.*
- κατα-σφάζω, ξω, *to slay*, Lu. xix. 27.*
- κατα-σφραγίζω, σω, *to seal up as a book*, Rev. v. 1.*
- κατά-σχεσις, εως, ἡ, *a possession*, Ac. vii. 5, 45. (S.)*
- κατα-τίθημι, θήσω, 1st aor. κατέθηκα, *to deposit as a body in a tomb*, Mar. xv. 46 (W. H. τίθημι); mid. κατατίθεσθαι χάριν, *to gain favor with* (dat.), Ac. xxiv. 27 xxv. 9.*
- κατα-τομή, ἡς, ἡ, *mutilation, paronomasia with περιτομή*, Phil. iii. 2.*
- κατα-τοξέω, *to transfix*, Heb. xii. 20 (W. H. omit).*
- κατα-τρέχω, 2d aor. κατέδραμον, *to run down* (ἐπὶ, acc.), Ac. xxi. 32.*
- κατα-φάγω, see κατεσθίω.
- κατα-φέρω, καταίσω, 1st aor. κατήνεγκα, pass. κατηνέχθη, *to cast down, as an adverse vote*, Ac. xxv. 7, xxvi. 10 (W. H.); pass., *to be borne down, to be overcome*, Ac. xx. 9.*

κατα-φεύγω, 2d aor. κατέφυγον, *to flee for refuge*, with eis, Ac. xiv. 6; with inf., Heb. vi. 18.*

κατα-φθείρω, pass., perf. κατέφθαρμαι, 2d aor. κατεφθάρην, *to corrupt*, 2 Tim. iii. 8; *to destroy*, 2 Pet. ii. 12 (W. H. φθέρω).*

κατα-φιλέω, ὦ, *to kiss affectionately, or repeatedly* (acc.), as Mat. xxvi. 49; Lu. xv. 20.

κατα-φρονέω, ὦ, ἥσω, *to despise* (gen.), as Mat. vi. 24.

καταφρονήτης, οὗ, ὁ, *a despiser*, Ac. xiii. 41. (S).*

κατα-χέω, εὐσω, 1st aor. κατέχεα, *to pour down upon*, Mat. xxvi. 7; Mar. xiv. 3.*

κατα-χθόνιος, ον, *subterranean*, Phil. ii. 10.*

κατα-χράσμαι, ὦμαι, *to use fully*, 1 Cor. vii. 31, ix. 18 (dat.).*

κατα-ψύχω, ὦ, *to cool, to refresh*, Lu. xvi. 24.*

κατ-εἰδωλος, ον, *full of idols* (R. V.), Ac. xvii. 16. (N.T.).*

κατ-έναντι, adv., or as prep. with gen., *over against, before, in presence or in sight of*.

κατ-ἐνάντιον, adv., *in the presence of* (gen.). (S.)

κατ-ἐξουσιάζω, *to exercise authority over* (gen.), Mat. xx. 25; Mar. x. 42. (N.T.).*

κατ-εργάζομαι, ἀσσομαι, with mid. and pass. aor. (augm. εἶ-), *to accomplish, achieve*, Ro. xv. 18; Ep. vi. 13; *to work out, result in*, Ro. iv. 15, vii. 8.

κατ-έρχομαι, 2d aor. κατήλθον, *to come down*, Lu. iv. 31, ix. 37.

κατ-εσθίω and -έσθω (Mar. xii. 40, W. H.), fut. καταφάγομαι (Jn. ii. 17, W. H.), 2d aor. κατέφαγον, *to eat up, to devour entirely*, lit. or fig., Mat. xiii. 4; Jn. ii. 17; Gal. v. 15.

κατ-εὐθύνω, νῶ, *to direct, to guide*, Lu. i. 79; 1 Th. iii. 11; 2 Th. iii. 5.*

κατ-εὐλογέω, *to bless greatly*, Mar. x. 16 (W. H.).*

κατ-εφ-ίστημι, 2d aor. κατέστην, *to rise up against*, Ac. xviii. 12. (N.T.).*

κατ-έχω, κατασχέσω, *to seize on, to hold fast, to retain, possess, to prevent from doing*

a thing (τοῦ μή, with inf.), *to repress*, Ro. i. 18; τὸ κατέχον, *the hindrance*, 2 Th. ii. 6; κατέχον eis τὸν αἰγιαλόν, *they held for the shore*, Ac. xxvii. 40.

κατ-ηγورέω, ὦ, ἥσω, *to accuse, to speak against*, abs., or with person in gen.; *charge in gen. alone or after περί or κατά*; pass., *to be accused*; with ὑπό or παρά, of the accuser.

κατηγορία, as, ἡ, *an accusation, a charge*, pers. in gen. alone, or after κατά; *charge also in gen.*, 1 Tim. v. 19; Tit. i. 6.

κατήγορος, ον, ὁ, *an accuser*, Ac. xxiii. 30, 35.

κατήγορος, ὁ (Heb. ?), *an accuser*, Rev. xii. 10 (W. H.). (N.T.).*

κατήφεια, as, ἡ, *dejection, gloom*, Ja. iv. 9.*

κατ-ηχέω, ὦ, ἥσω, perf., pass. κατήχημαι (ἡχος), *to instruct orally, to teach, inform*, Lu. i. 4; Ac. xviii. 25, xxi. 21, 24; Ro. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.*

κατ' ἰδίαν, *separately, privately, by one's self* (see ἰδίος).

κατ-ίω, ὦ (ἴς), *to cover with rust*, Ja. v. 3. (Ap.).*

κατ-ισχύω, *to prevail against, overpower* (gen.), Mat. xvi. 18; Lu. xxi. 36 (W. H.), xxiii. 23.*

κατ-οικέω, ὦ, (1) intrans., *to dwell*, with ἐν, eis (const. praeg.), ἐντ, gen., or adverbs of place, Ac. i. 20, vii. 4; fig., of qualities or attributes, *to abide*, Col. ii. 9; (2) trans., *to dwell in, to inhabit* (acc.), Mat. xxiii. 21; Ac. i. 19.

κατοίκησις, εως, ἡ, *a dwelling, habitation*, Mar. v. 3.*

κατοικητήριον, ου, τό, *a dwelling-place*, Ep. ii. 22; Rev. xviii. 2. (S).*

κατοικία, as, ἡ, *a dwelling, habitation*, Ac. xvii. 26.*

κατ-οικίζω, *to cause to dwell*, Ja. iv. 5 (W. H.).*

κατοπτρίζω, mid., *to behold, as in a mirror*, 2 Cor. iii. 18.*

κατ-όρθωμα, ατος, τό, *an honorable or successful achievement*, Ac. xxiv. 2 (W. H. διόρθωμα).*

κάτω, adv., *downwards, down,*

Mat. iv. 6, *beneath*, Mar. xiv. 66; of age, comp., κατωτέρω, *under*, Mat. ii. 16.

κατώτερος, α, ον (κάτω), *lower*, Ep. iv. 9 (on which see Gr. § 259, Wi. § 11, 2 c, Bu. 28).*

καύμα, ατος, τό (καίω), *heat, scorching heat*, Rev. vii. 16, xvi. 9.*

καυματίζω, σω, *to scorch, burn*, Mat. xiii. 6; Mar. iv. 6; Rev. xvi. 8, 9.*

καύσις, εως, ἡ, *a burning, burning up*, Heb. vi. 8.*

καυσώω, ὦ, *to burn up*, pass., 2 Pet. iii. 10, 12. (N.T.).*

καύσων, υπος, ὁ, *scorching heat*; perhaps a hot wind from the E., Mat. xx. 12; Lu. xii. 55; Ja. i. 11 (see Hos. xii. 1, etc.). (S).*

καυτηριάζω (W. H. καυστ-), *to brand, as with a hot iron*; fig., pass., 1 Tim. iv. 2.*

καυχάομαι, ὦμαι, 2d pers. καυχᾶσαι, fut. ἥσομαι, *to glory, to boast*, both in a good sense and in a bad, 1 Cor. i. 29; Ep. ii. 9; followed with prep., ἐν, περί, gen.; ὑπέρ, gen.; ἐπὶ, dat.

καύχημα, ατος, τό, *the ground of glorying, as Ro. iv. 2; a glorying*, 1 Cor. v. 6.

καύχησις, εως, ἡ, *the act of boasting, glorying*, Ro. xv. 17; Ja. iv. 16. (S.)

Καφαρναούμ (see Καπερναούμ), Capernaum.

Κεγχρεαί, ὧν, αἱ, *Cenchreae, a port of Corinth*, Ac. xviii. 18; Ro. xvi. 1.*

κέδρος, ου, ἡ, *a cedar*, Jn. xviii. 1; perhaps a mistaken reading for following.*

Κεδρών, ὁ (Heb. dark or turbid), *Cedron, a turbid brook between the Mount of Olives and Jerusalem, a variant reading in Jn. xviii. 1.**

κειμαι, σαι, ται; impf. ἐκέμην, σο, το; *to lie, to recline, to be laid*, Lu. xxiii. 53; 1 Jn. v. 19; met., *to be enacted, as laws*, 1 Tim. i. 9.

κεῖρα, as, ἡ, *a band or bandage of linen*, Jn. xi. 44.*

κέρω, κερῶ, *to shear, as sheep*, Ac. viii. 32; mid., *to have the head shorn*, Ac. xviii. 18; 1 Cor. xi. 6.*

κελευσμα, ατος, τό, *a command, a loud cry*, 1 Th. iv. 16.*

κελεύω, σω, to command, to order, Ac. iv. 15, v. 34.

κενοδοξία, ας, ἡ, vainglory, empty pride, Phil. ii. 3.*

κενόδοξος, ου, vainglorious, Gal. v. 26.*

κενός, ἡ, ὅν, empty, vain, Ep. v. 6; Col. ii. 8; empty-handed, Lu. i. 53; Ja. ii. 20; fruitless, ineffectual, 1 Cor. xv. 10, 58. Syn.: *κενός*, empty, refers to the contents; *μάταιος*, aimless, purposeless, to the result.

κενοφωλία, ας, ἡ, empty disputing, useless babbling, 1 Tim. vi. 20; 2 Tim. ii. 16. (N.T.)*

κενόω, ὦ, ὥσω, with *ἐαυτόν*, to empty one's self, divest one's self of rightful dignity, Phil. ii. 7; to make useless or false, Ro. iv. 14; 1 Cor. i. 17, ix. 15; 2 Cor. ix. 3.*

κέντρον, ου, τό, a sting, Rev. ix. 10; 1 Cor. xv. 55, 56; a goad, Ac. ix. 5 (W. H. omit), xxvi. 14.*

κεντυρίων, υνος, ὁ, Latin (see Gr. § 154c), a centurion, the commander of a hundred foot-soldiers, Mar. xv. 39, 44, 45.*

κενός, adv., in vain, Ja. iv. 5.*
κερά, or **κερέα** (W. H.), ας, ἡ, a little horn (the small projecting stroke by which certain similar Hebrew letters are distinguished, as *ך* and *ק*); met., the minutest part, Mat. v. 18; Lu. xvi. 17.*

κεραμεύς, ἑως, ὁ, a potter, Mat. xxvii. 7, 10; Ro. ix. 21.*

κεραμικός, ἡ, ὅν, made of clay, earthen, Rev. ii. 27.*

κεράμιον, ου, τό, an earthen vessel, a pitcher, Mar. xiv. 13; Lu. xxii. 10.*

κεράμος, ου, ὁ, a roofing tile, Lu. v. 19.*

κεράννυμι (see Gr. §§ 113, 114, Wi. § 15, Bu. 60), to mix, to pour out for drinking, Rev. xiv. 10, xviii. 6.*

κέρας, ατος, τό, a horn, as Rev. v. 6; fig., for strength, only Lu. i. 69; a projecting point, horn of the altar, only Rev. ix. 13.

κεράτιον, ου, τό, a little horn, the name of the fruit of the carob tree, Lu. xv. 16.*

κερδαίνω, ανώ, 1st aor. *ἐκέρδησα*,

to gain, acquire, Mat. xxv. 16 (W. H.), 22; Ja. iv. 13; to gain, win, Phil. iii. 8; to gain over to a cause, 1 Cor. ix. 19-22.

κέρδος, ους, τό, gain, advantage, Phil. i. 21, iii. 7; Tit. i. 11.*

κέρμα, ατος, τό (κελρω), a small piece of money, Jn. ii. 15.*

κερματιστής, ου, ὁ, a money-changer, Jn. ii. 14.*

κεφάλαιον, ου, τό, a sum of money, Ac. xxii. 28; the sum, main point of an argument, Heb. viii. 1 (see R. V. and mrg.).*

κεφαλαίω (W. H. -λίω), ὦ, ὥσω, to smite on the head, Mar. xii. 4.*

κεφαλῇ, ἡς, ἡ, the head, of human beings or animals; for the whole person, Ac. xviii. 6; the head of a corner (with *γωνία*), corner-stone, Lu. xx. 17; met., implying authority, head, lord, 1 Cor. xi. 3; Ep. i. 22; Col. i. 18.

κεφάλαιος, ἴδος, ἡ (prop. *τόπ*), a roll, a volume, Heb. x. 7.*

κημάω, to muzzle, 1 Cor. ix. 9 (W. H. mrg.).*

κήρυξ, ου, ὁ, Latin (Gr. § 154d, Bu. 16), a tax, a poll-tax, Mat. xvii. 25, xxii. 17, 19; Mar. xii. 14.*

κήπος, ου, ὁ, a garden, Lu. xiii. 19; Jn. xviii. 1, 26, xix. 41.*

κηποιός, ου, ὁ, a gardener, Jn. xx. 15.*

κερίον, ου, τό, a honeycomb, Lu. xxiv. 42 (W. H. omit).*

κήρυγμα, ατος, τό, a proclaiming, preaching, as Mat. xii. 41; 1 Cor. i. 21; 2 Tim. iv. 17.

κήρυξ, υκος, ὁ, a herald, a preacher, 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.*

κηρύσσω, ξω, (1) to proclaim, to publish, Mar. vii. 36; (2) specially, to preach the Gospel, abs., or acc. and dat., Mar. i. 38; Lu. xii. 3; 1 Pet. iii. 19.

κήτος, ους, τό, a sea monster, a whale, Mat. xii. 40.*

Κηφᾶς, ᾱ, ὁ (Aramaic, a rock), Cephas, i.e., Peter, 1 Cor. i. 12, iii. 22.

κιβωτός, ου, ἡ, a wooden chest, used of the ark of the covenant, Heb. ix. 4; Rev. xi. 19;

of Noah's ark, Lu. xvii. 27; Heb. vi. 7.

κithάρα, ας, ἡ, a harp, 1 Cor. xiv. 7; Rev. xv. 2.

κithαρίζω, to play upon a harp, 1 Cor. xiv. 7; Rev. xiv. 2.*

κithαρ-φῶδς, ου, ὁ, a harper, singer to the harp, Rev. xiv. 2, xviii. 22.*

Κιλικία, ας, ἡ, Cilicia, Ac. vi. 9, xxi. 39.

κινάμων (W. H. *κιννά*), ου, τό, cinnamon, Rev. xviii. 13.*

κινδυνεύω, σω, to be in danger, Lu. viii. 23; Ac. xix. 27, 40; 1 Cor. xv. 30.*

κίνδυνος, ου, ὁ, danger, peril, Ro. viii. 35; 2 Cor. xi. 26.*

κινῶ, ὦ, ἥσω, to move, to stir, Mat. xxiii. 4; Ac. xvii. 28; to shake the head in mockery, Mat. xxvii. 39; Mar. xv. 29;

to remove, Rev. ii. 5, vi. 14; to excite, Ac. xvii. 28, xxi. 30, xxiv. 5.*

κίνησις, εως, ἡ, a moving, agitation, Jn. v. 3 (W. H. omit).*

Κίς (W. H. *Kels*), ὁ (Heb.), Kish, father of Saul, Ac. xiii. 21.*

κίχρημι, to lend, Lu. xi. 5.*

κλάδος, ου, ὁ, a branch, as Mat. xiii. 32; met., Ro. xi. 16-19.

κλαίω, αύσω, (1) abs., to wail, to lament, Lu. xix. 41; (2) trans., to weep for (acc.) Mat. ii. 18.

κλάσσω, εως, ἡ, a breaking, Lu. xxiv. 35; Ac. ii. 42.*

κλάσμα, ατος, ἐβ, a broken piece, a fragment, as Mat. xiv. 20.

Κλαύδη (W. H. *Καυδα*), ης, ἡ, *Clauda* or *Cauda*, a small island near Crete, Ac. xxvii. 16.*

Κλαυδία, ας, ἡ, *Claudía*, 2 Tim. iv. 21.*

Κλαύδιος, ου, ὁ, *Claudius*, the Roman emperor, Ac. xi. 28, xviii. 2; a military tribune (*Lysias*), Ac. xxiii. 26.*

κλαυθέω, ου, ὁ (*κλαίω*), weeping, lamentation, as Mat. ii. 18.

κλάω, ὥσω, only with *ἄρτον* to break bread, in the ordinary meal, Mat. xiv. 19; or in the Lord's Supper, xxvi. 26; fig., of the body of Christ, 1 Cor. xi. 24 (W. H. omit).

κλείς, **κλειδός**, acc. sing. **κλειδα**

or κλειν, acc. plur. κλειδας or κλειδ, ἡ, a key, as a symbol of power and authority, Mat. xvi. 19; Rev. i. 18, iii. 7, ix. 1, xx. 1; met., Lu. xi. 52.*
 κλείω, σω, to shut, shut up, Mat. vi. 6; Lu. iv. 25.
 κλέμια, ατος, τό (κλέπτω), theft, Rev. xi. 21.*
 Κλεόπας, α, ὁ, Cleopas, Lu. xxiv. 18.*
 κλέος, ους, τό, glory, praise, 1 Pet. ii. 20.*
 κλέπτῃς, ου, ὁ, a thief, as Mat. vi. 19; met., of false teachers, Jn. x. 8. Syn.: κλέπτης, a thief, who steals secretly; ληστής, a robber, who plunders openly, by violence.
 κλέπτω, ψω, to steal, abs., Mat. xix. 18; or trans. (acc.), Mat. xxvii. 64.
 κλημα, ατος, τό (κλάω), a tender branch, a shoot, of a vine, etc., Jn. xv. 2, 4, 5, 6.*
 Κλήμης, εντος, ὁ, Clement, Phil. iv. 3.*
 κληρονομῶ, ὦ, ἡσω, to inherit, Gal. iv. 30; to obtain, generally, Lu. x. 25.
 κληρονομία, ας, ἡ, an inheritance, Lu. xii. 13; a possession, Gal. iii. 18.
 κληρο-νόμος, ου, ὁ, an heir, Mat. xxi. 38; applied to Christ, Heb. i. 2; in general, one who obtains a possession, Heb. vi. 17.
 κληρος, ου, ὁ, (1) a lot, Mat. xxvii. 35; hence, (2) that which is allotted, a portion, Ac. i. 17, 25, viii. 21, xxvi. 18; Col. i. 12; plur., persons assigned to one's care, 1 Pet. v. 3.*
 κληρώω, ὦ, to make a heritage, Ep. i. 11.*
 κλῆσις, εως, ἡ, a calling, invitation, in N. T. always of the divine call, as Ro. xi. 29; Ep. iv. 4.
 κλητός, ὅς, ὁν, verb. adj. (καλέω), called, invited, Mat. xxii. 14; of Christians, the called, Ro. i. 6, 7, viii. 28; called to an office, Ro. i. 1; 1 Cor. i. 1.
 κλιβανος, ου, ὁ, an oven, a furnace, Mat. vi. 30; Lu. xii. 28.*
 κλίμα, ατος, τό, a tract of country, a region, Ro. xv. 23; 2 Cor. xi. 10; Gal. i. 21.*

κλινάριον, ου, τό, a small bed, Ac. v. 15 (W. H.).*
 κλίνη, ης, ἡ, a bed, Mar. vii. 30; a portable bed, Mat. ix. 2, 6; a couch for reclining at meals, Mar. iv. 21.
 κλινίδιον, ου, τό (dim.), a small bed, a couch, Lu. v. 19, 24.*
 κλινω, νῶ, perf. κέκλικα, (1) trans., to bow, in reverence, Lu. xxiv. 5; in death, Jn. xix. 30; to recline the head for rest, Mat. viii. 20; to turn to flight, Heb. xi. 34; (2) intrans., to decline, as the day, Lu. ix. 12.
 κλισία, ας, ἡ, a company reclining at a meal, Lu. ix. 14.*
 κλοπή, ης, ἡ, theft, Mat. xv. 19; Mar. vii. 21.*
 κλύδων, ωνος, ὁ, a violent agitation of the sea, a wave, Lu. viii. 24; Ja. i. 6.*
 κλυδωνίζομαι, to be agitated, as waves by the wind, Ep. iv. 14. (S.)*
 Κλωπᾶς, ᾱ, ὁ, Clopas, Jn. xix. 25.*
 κνίθω, to tickle; pass., to be tickled, to itch, 2 Tim. iv. 3.*
 Κνίδος, ου, ἡ, Cnidus, Ac. xxvii. 7.*
 κοδράντης, ου, ὁ, Lat. (see Gr. § 154 a, Bu. 17), a quadrans, farthing, the fourth part of the Roman as, Mat. v. 26; Mar. xii. 42. (N. T.)*
 κοίλα, ας, ἡ, (1) the belly, Mat. xv. 17; (2) the womb, Mat. xix. 12; (3) fig., the inner man, the heart, Jn. vii. 38.
 κοιμάω, ὦ, pass., to fall asleep, Lu. xxii. 45; met., to die, Jn. xi. 12.
 κοιμῶμαι, εως, ἡ, repose, taking rest, Jn. xi. 13.*
 κοινός, ὅς, ὁν, common, i.e., shared by many, Ac. iv. 32; unclean, ceremonially, Ac. x. 15; Heb. x. 29.
 κοινῶω, ὦ, ὥσω, to make common or unclean, to profane, Mat. xv. 11; Ac. xxi. 28.
 κοινωνέω, ὦ, ἡσω, to have common share in, to partake in, Ro. xv. 27; to be associated in, Gal. vi. 6.
 κοινωνία, ας, ἡ, participation, communion, fellowship, as 1 Cor. x. 16; 2 Cor. xiii. 13; 1 Jn. i. 3, 6, 7; a contribution, Ro. xv. 26; Heb. xiii. 16.

κοινωνικός, ὅς, ὁν, ready to communicate, liberal, 1 Tim. vi. 18.*
 κοινωνός, ὅς, ὁν, as subst., a partner, Lu. v. 10; a sharer with, gen. obj., 2 Cor. i. 7.
 κοίτη, ης, ἡ, a bed, Lu. xi. 7; met., marriage bed, Heb. xiii. 4; sexual intercourse (as illicit), Ro. xiii. 13; κοίτην ἔχειν, to conceive, Ro. ix. 10.*
 κοιτάν, ὧνος, ὁ, a bed-chamber, Ac. xii. 20.*
 κόκκινος, ης, ὁν, dyed from the κόκκος, crimson, Heb. ix. 19; Rev. xvii. 4. (S.)
 κόκκος, ου, ὁ, a kernel, a grain, Lu. xiii. 19, xvii. 6.
 κολλάω, σω, mid., to chastise, to punish, Ac. iv. 21; pass., 2 Pet. ii. 9.*
 κολακέα (W. H. -κία), ας, ἡ, flattery, 1 Th. ii. 5.*
 κόλασις, εως, ἡ, chastisement, punishment, Mat. xxv. 46; 1 Jn. iv. 18.*
 Κολασσαί, ὧν, αἱ, see Κολοσσαί.
 κολαφίζω, σω, to strike with the fist, to maltreat, Mar. xiv. 65. (N. T.)
 κολλάω, ὦ, ἡσω, pass., to cleave to, to join one's self to, Lu. x. 11; Ac. viii. 29.
 κολλούριον, or κολλύριον, ου, τό, collyrium, eye-salve, Rev. iii. 18.*
 κολλυβιστήτης, ου, ὁ (κόλλυβος, small coin), a money-changer, Mat. xxi. 12; Mar. xi. 15; Jn. ii. 15.*
 κολοβῶω, ὦ, ὥσω, to cut off, to shorten, Mat. xxiv. 22; Mar. xiii. 20.*
 Κολοσσαῖς, εως, ὁ, plur. Κολοσσαῖς (W. H. Κολασσαῖς), Colossians, only in the heading and subscription (Rec.) to the Epistle.
 Κολοσσαί, or Κολασσαί, ὧν, αἱ, Colosse, Col. i. 2.*
 κόλυπος, ου, ὁ, the bosom, the chest, (1) of the body; ἐν τῷ κόλπῳ (or τοῖς κόλποις) εἶναι, ἀνακειῖσθαι, to be in the bosom of, i.e., recline next to, at table; Lu. xvi. 22, 23 (of the heavenly banquet); Jn. xiii. 23; the phrase in Jn. i. 18 implies a still closer fellowship; (2) of the dress, used as a bag or pocket, Lu. vi.

- 38; (3) *a bay, a gulf of the sea*, Ac. xxvii. 39.*
- κολυμβάω, ὦ, ἦσω, *to swim*, Ac. xxvii. 43.*
- κολυμβήθρα, ας, ἡ, *a swimming-place, a pool*, Jn. v. 2, 4 (Rec.), 7, ix. 7, 11 (Rec.).*
- κολώνια, or κολωνία (W. H.), ας, ἡ (Lat.), *a colony*; Philippi is so called, Ac. xvi. 12. (N. T.).*
- κομάω, ὦ, *to wear the hair long*, 1 Cor. xi. 14, 15.*
- κόμη, ης, ἡ, *hair of the head*, 1 Cor. xi. 15.*
- κομίζω, σω, mid. fut. κομίσομαι or κομιούμαι, *to bear, to bring*, Lu. vii. 37; mid., *to bring for one's self, i.e., to obtain*, Heb. x. 36; *to receive again, to recover*, Heb. xi. 19.
- κομψότερον (comp. of κομψός), *better, of convalescence, adverbially with ἔχω*, Ja. iv. 52.*
- κοτιάω, ὦ, *to whitewash*, Mat. xxiii. 27; pass., Ac. xxiii. 3.*
- κονι-ορός, οὔ, ὁ (δρυμνι), *dust*, Mat. x. 14.
- κοπάζω, σω, *to grow weary, to cease*, of the wind, Mat. xiv. 32; Mar. iv. 39, vi. 51.*
- κοπετός, οὔ, ὁ (κόπτω), *vehement lamentation*, Ac. viii. 2.*
- κοπή, ης, ἡ, *cutting, slaughter*, Heb. vii. 1.*
- κοπιάω, ὦ, ἄσω, *to be weary, to labor, to toil*, Lu. v. 5; in the Gospel, Ro. xvi. 6, 12; 1 Cor. xv. 10.
- κόπος, ου, ὁ, *labor, toil, trouble*, Lu. xi. 7; 2 Th. iii. 8.
- κοπρία, ας, ἡ, *dung, manure*, Lu. xiii. 8 (not W. H.), xiv. 35.*
- κόπριον, ου, τό, *dung*, Lu. xiii. 8 (W. H.).*
- κόπτω, mid. fut. κόψομαι, *to cut off*, as branches, trees, etc., Mat. xxi. 8; mid., *to beat or cut one's self in grief, to bewail*, as Mat. xi. 17.
- κόραξ, ακος, ὁ, *a raven*, Lu. xii. 24.*
- κοράσιον, ου, τό (prop. dim. from κόρη), *a girl*, as Mar. vi. 22, 28.
- κορβάν (W. H. κορβάν), (indecl.), and κορβανᾶς, ἀ, ὁ (from Heb.), (1) *a gift, an offering* to God, Mar. vii. 11; (2) *the sacred treasury*, Mat. xxvii. 6.*
- Κορά, ὁ (Heb.), *Korah*, Ju. 11.*
- κορέννυμι, ἔσω, pass. perf. κεκόρεσμαι, *to satiate, satisfy*, Ac. xxvii. 38; 1 Cor. iv. 8.*
- Κορίνθιος, ου, ὁ, *a Corinthian*, Ac. xviii. 8; 2 Cor. vi. 11.*
- Κόρινθος, ου, ἡ, *Corinth*, Ac. xviii. 1, xix. 1.
- Κορινθίλιος, ου, ὁ, *Cornelius*, Ac. x.*
- κόρος, ου, ὁ (from Heb.), *a cor, the largest dry measure, equal to ten βάροι, or ten Attic medimni*, Lu. xvi. 7. (S.).*
- κοσμέω, ὦ, ἦσω, *to put in order, to prepare*, Mat. xxv. 7; *to adorn*, Mat. xxiii. 29; 1 Tim. ii. 9; met., with honor, Tit. ii. 10; 1 Pet. iii. 5.
- κοσμικός, ἡ, ὅν, (1) *earthly*, opp. to ἐπουράνιος, Heb. ix. 1; (2) *worldly, i.e., corrupt*, Tit. ii. 12.*
- κόσμιος, ου, ὁ, *orderly, modest*, 1 Tim. ii. 9, iii. 2.*
- κοσμο-κράτωρ, ορος, ὁ, *lord of this world, world-ruler* (R. V.), Ep. vi. 12.*
- κόσμος, ου, ὁ, (1) *ornament, decoration*, only 1 Pet. iii. 3; hence, (2) *the material universe*, Lu. xi. 50, as well ordered and beautiful; (3) *the world*, Jn. xi. 9; *worldly affairs*, Gal. vi. 14; (4) *the inhabitants of the world*, 1 Cor. iv. 9; as opposed to God, Jn. viii. 23; (5) *a vast collection*, of anything, Ja. iii. 6. Syn.: see αἰών.
- Κούαρτος, ου, ὁ (Latin, see Gr. § 159), *Quartus*, Ro. xvi. 23.*
- κοῦμι (a Hebrew imperative fem.), *arise*, Mar. v. 41 (W. H. read κοῦμι, the masculine form). (N. T.).*
- κουστωδία, ας, ἡ (Latin, see Gr. § 154 c, Bu. 17), *a guard*, Mat. xxvii. 65, 66, xxviii. 11. (N. T.).*
- κουφίζω, *to lighten*, as a ship, Ac. xxvii. 38.*
- κόφινος, ου, ὁ, *a basket*, as Mat. xiv. 20.
- κράββατος (W. H. κράβατος), ου, ὁ, *a couch, a light bed*, as Mar. ii. 12.
- κράζω, ξω, *to cry out*, hoarsely, or urgently, or in anguish, Mar. v. 5; Ac. xix. 32.
- κραυγᾶλη, ης, ἡ, *surfeiting*, caused by excessive drinking, Lu. xxi. 34.*
- κρανίον, ου, τό, *a skull*, Lu. xxiii. 33; Κρανιον Τόπος, Greek for Γολγοθά, which see, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17.*
- κράσπεδον, ου, τό, *the fringe, tassel*, of a garment, as Mat. xxiii. 5.
- κραταῖος, ἀ, ὅν, *strong, mighty*, 1 Pet. v. 6.*
- κραταῖω, ὦ, in pass. only, *to be strong, to grow strong*, Lu. i. 80, ii. 40; 1 Cor. xvi. 13; Ep. iii. 16. (S.).*
- κρατέω, ὦ, ἦσω, with acc., or gen., or acc. and gen. (see Gr. § 264, Wi. § 30, 8 d, Bu. 161), *to get possession of, obtain*, Ac. xxvii. 13; *to take hold of*, Mar. i. 31; Ac. iii. 11; *to seize*, Mat. xiv. 3; *to hold*, Rev. ii. 1; *to hold fast*, Rev. ii. 25, iii. 11; *to retain*, of sins, Jn. xx. 23.
- κράτιστος, ἡ, ὅν (prop. superlative of κρατός, see κράτος), *most excellent, most noble*, a title of honor, Lu. i. 3; Ac. xxiii. 26, xxiv. 3, xxvi. 25.*
- κράτος, ους, τό, *strength, power, dominion*, Ep. i. 19; 1 Pet. iv. 11; Heb. ii. 14; κατὰ κράτος, Ac. xix. 20, *greatly, mightily*.
- κραυγᾶζω, σω, *to cry out, to shout*, as Mat. xii. 19.
- κραυγή, ης, ἡ, *a crying, outcry*, as Heb. v. 7.
- κρέας (ατος, αος, contr. κρέως), τό, plur. κρέατα, κρέα, *flesh, flesh-meat*, Ro. xiv. 21; 1 Cor. viii. 13.*
- κρείσων (or -ττ-), ὅν (prop. compar. of κρατός, see κράτος), *stronger, more excellent*, as Heb. vii. 7, xii. 24.
- κρεμάννυμι, or κρεμάω, ὦ, fut. ἄσω, *to hang up*, trans., Ac. v. 30; mid., *to be suspended, to hang*, Mat. xxii. 40; Ac. xxviii. 4.
- κρημνός, οὔ, ὁ (κρεμάννυμι), *a precipice*, from its overhanging, Mat. viii. 32; Mar. v. 13; Lu. viii. 33.*
- Κρής, κρός, ὁ, *a Cretan*, Ac. ii. 11; Tit. i. 12.*
- Κρήσκης, ὁ (Latin), *Crescens*, 2 Tim. iv. 10.*
- Κρήτη, ης, ἡ, *Crete*, now Candia, Ac. xxvii. 7.

κρή, ἡς, ἡ, *barley*, Rev. vi. 6.*

κρήβινος, ἡ, ὅν, *made of barley; ἀρτοι κρήβινοι, barley loaves*, Jn. vi. 9, 13.*

κρίμα, ατος, τό, *a judgment, a sentence, condemnation*, as I Cor. xi. 29.

κρίνον, οὐ, τό, *a lily*, Mat. vi. 28; Lu. xii. 27.*

κρίνω, νῶ, κέκρικα, 1st aor. pass. ἐκρίθην, (1) *to have an opinion, to think*, Ac. xiii. 46, xv. 19; (2) *to approve, prefer*, Ro. xiv. 5; (3) *to resolve, determine*, I Cor. vii. 37; Tit. iii. 12; (4) *to try, to sit in judgment on*, Jn. xviii. 31; pass. and mid., *to appeal to trial, i.e., to have a lawsuit*, I Cor. vi. 6.

κρίσις, εως, ἡ, (1) *opinion*, formed and expressed, Jn. viii. 16; Ju. 9; (2) *judgment*, the act or result of, Ja. ii. 13; Lu. x. 14; (3) *condemnation and punishment*, Heb. x. 27; Rev. xviii. 10; (4) *a tribunal*, Mat. v. 21, 22; (5) *justice*, Mat. xxiii. 23.

Κρίσπος, οὐ, ὁ, *Crispus*, Ac. xviii. 8; I Cor. i. 14.*

κριτήριον, οὐ, τό, (1) *a tribunal, a court of justice*, I Cor. vi. 2, 4 (see R. V.); Ja. ii. 6.*

κριτής, οὐ, ὁ, *a judge*, Mat. v. 25; Ac. xviii. 15; of the O. T. "Judges," Ac. xiii. 20.

κριτικός, ἡ, ὅν, *skilled in judging*, gen. obj., Heb. iv. 12.*

κρούω, σω, *to knock at a door*, Lu. xiii. 25.

κρύπτη, ἡς, ἡ, *a cellar, a vault*, Lu. xi. 33.*

κρυπτός, ἡ, ὅν, verbal adj. (κρύπτω), *hidden, secret*, Mat. x. 26; Ro. ii. 16.

κρύπτω, ψω, 2d aor. pass. ἐκρύβην, *to hide, conceal, to lay up*, as Col. iii. 3.

κρυσταλλῖω, *to be clear*, like crystal, Rev. xxi. 11. (N.T.)*

κρυσταλλός, οὐ, ὁ, *crystal*, Rev. iv. 6, xxii. 1.*

κρυφαῖος, α, ὀν, *hidden, secret*, Mat. vi. 18 (W. H.).*

κρυφή (W. H. -ῆ), adv., *in secret, secretly*, Ep. v. 12.*

κτάσμαι, ὦμαι, fut. ἥσομαι, ἐκτάσμην, dep., *to acquire, procure* (price, gen., or ἐκ), (see Gr. § 273, Wi. §§ 38, 7,

40, 46), Mat. x. 9; Lu. xviii. 12, xxi. 19; Ac. i. 18, viii. 20, xxii. 28; I Th. iv. 4.*

κτημα, ατος, τό, *anything acquired, a possession*, Mat. xix. 22; Mar. x. 22; Ac. ii. 45, v. 1.

κτηῖνος, οὐς, τό, *a beast of burden* (as representing property), Lu. x. 34; Ac. xxiii. 24; I Cor. xv. 39; Rev. xviii. 13.*

κτηῖνος, οπος, ὁ, *a possessor*, Ac. iv. 34.*

κτῖνω, σω, perf. pass. ἐκτισμαι, *to create, form, shape*, physically or spiritually, as Ro. i. 25; Ep. ii. 10.

κτίσις, εως, ἡ, *creation*, (1) the act, Ro. i. 20; (2) the thing created, *creature*, Ro. i. 25; *creation*, generally, Ro. viii. 19-22; (3) met., *an ordinance*, I Pet. ii. 13.

κτίσμα, ατος, τό, *a thing created, a creature*, I Tim. iv. 4; Ja. i. 18; Rev. v. 13, viii. 9.*

κτιστής, οὐ, ὁ, *a founder; a creator*, I Pet. iv. 19.*

κυβέλα, ας, ἡ, *dice-playing, fraud*, Ep. iv. 14.*

κυβέρνησις, εως, ἡ, *governing, direction*, I Cor. xii. 28.*

κυβερνήτης, οὐ, ὁ, *a steersman, a pilot*, Ac. xxvii. 11; Rev. xviii. 17.*

κυκλάω, *to encircle, surround*, Rev. xx. 9 (W. H.).*

κυκλόθεν, adv. (κύκλος), *round about*, gen., Rev. iv. 3, 4, 8, v. 11 (not W. H.).*

κύκλος, οὐ, ὁ, *a circle; only in dat., κύκλῳ, as adv., abs., or with gen., round about, around*, Mar. iii. 34; vi. 6.

κυκλόω, ὦ, *to encircle, surround, besiege*, Lu. xxi. 20; Jn. x. 24; Ac. xiv. 20; Heb. xi. 30; Rev. xx. 9 (Rec.).*

κύλισμα, ατος, τό, *a place for wallowing*, 2 Pet. ii. 22 (not W. H.). (N.T.)*

κυλισμός, οὐ, ὁ, *a rolling, wallowing*, 2 Pet. ii. 22 (W. H.).*

κυλῶ (for κυλίνδω), pass., *to be rolled, to wallow*, Mar. ix. 20.*

κυλλός, ἡ, ὅν, *crippled, lame*, especially in the hands, Mat. xv. 30 (not W. H.), 31 (not W. H.), xviii. 8; Mar. ix. 43.*

κύμα, ατος, τό, *a wave*, as Mat. viii. 24; Mar. iv. 37; Ju. 13. κύμβαλον, οὐ, τό (κύμβος, *hol-low*), *a cymbal*, I Cor. xiii. 1.*

κύμινον, οὐ, τό (from Heb.), *cumin*, Mat. xxiii. 23.*

κυνάριον, οὐ, τό (dim. of κύων), *a little dog*, Mat. xv. 26, 27; Mar. vii. 27, 28.*

Κύπριος, οὐ, ὁ, *a Cyprian or Cypriote*, Ac. iv. 36.

Κύπρος, οὐ, ἡ, *Cyprus*, Ac. xi. 19, xiii. 4.

κύπτω, ψω, *to bend, to stoop down*, Mar. i. 7; Jn. viii. 6, 8 (W. H. omit).

Κυρηναῖος, οὐ, ὁ, *a Cyrenaean*, Ac. vi. 9, xi. 20.

Κυρήνη, ἡς, ἡ, *Cyrene*, a city of Africa, Ac. ii. 10.*

Κυρήνιος, οὐ, ὁ, *Cyrenius or Quirinius*, Lu. ii. 2.*

κυρία, ας, ἡ, *a lady*, 2 Jn. i. 5 (some read Κυρία, *Cyria*, a proper name).*

κυριακός, ἡ, ὅν, *of or pertaining to the Lord*, as the supper, I Cor. xi. 20; the day, Rev. i. 10.*

κυριεύω, εῖσω, *to have authority, abs.*, I Tim. vi. 15; *to rule over* (gen.), Lu. xxii. 25.

κύριος, οὐ, ὁ, (1) *lord, master*, Lu. xx. 15; Ac. xvi. 16; a title of honor, Mat. xiii. 27, xvi. 22; (2) *the Lord*, applied to God, Mar. v. 19; Ac. vii. 33; (3) *the Lord*, employed in the Epp. constantly of Christ (see Gr. § 217b, Wi. § 19, 1a, p. 124, Bu. 89), Ac. ix. 1; Ro. xiv. 8. Syn.: see δεσπότης.

κυριότης, τητος, ἡ, *lordship, dominion; collective concr., lords*, Ep. i. 21; Col. i. 16; 2 Pet. ii. 10; Ju. 8. (N.T.)*

κυρόω, ὦ, *to confirm, ratify*, 2 Cor. ii. 8; Gal. iii. 15.*

κύων, κυνός, ὁ, ἡ, *a dog*, Lu. xvi. 21; fig., *of shameless persons*, Phil. iii. 2.

κῶλον, οὐ, τό, *a limb, a carcase*, N T plur. only, Heb. iii. 17.*

κωλύω, σω, *to restrain, forbid, hinder*, Mar. ix. 38.

κώμη, ἡς, ἡ, *a village, unwalled*, Mat. ix. 35.

κωμό-πολις, εως, ἡ, *a large, city-like village*, without walls, Mar. i. 38.*

κῶμος, οὐ, ὁ, *a feasting, revel-*

ing, Ro. xiii. 13; Gal. v. 21; 1 Pet. iv. 3.*
 κἀνωψ, ωπος, δ, a *gnat*, Mat. xiii. 24.*
 Κῶς, ὦ, ἡ, *Cos*, Ac. xxi. 1.*
 Κοσάμ, δ (Heb.), *Cosam*, Lu. iii. 28.*
 κωφός, ἡ, ὅν (κόπτω, lit., *blunt-ed*), *dumb*, Mat. ix. 32, 33; *deaf*, Mat. xi. 5.

Δ

Δ, λ, λάμβδα, *lambda*, *l*, the eleventh letter. As a numeral, λ' = 30; λ = 30,000.
 λαγχάνω, 2d aor. ἔλαχον, trans., to *obtain by lot*, to *obtain*, acc. or gen., Lu. i. 9; Ac. i. 17; 2 Pet. i. 1; abs., to *cast lots*, περί, gen., Jn. xix. 24.*
 Λάζαρος, ου, δ, *Lazarus*, (1) of Bethany, Jn. xi. 1, 2; (2) in the parable, Lu. xvi. 20-25.
 λάθρα (W. H. λάθρῃ), (λανθάνω), adv., *secretly*, Jn. xi. 28.
 λαλαψ, ατος, ἡ, a *whirlwind*, a *violent storm*, Mar. iv. 37; Lu. viii. 23; 2 Pet. ii. 17.*
 λατίζω (λάξ, adv., *with the heel*), to *kick*, Ac. ix. 5 (W. H. omit), xxvi. 14.*
 λαλέω, ὦ, ἡσω, (1) to *utter a sound*, to *speak*, absolutely, Rev. x. 4; Heb. xii. 24; Ja. ii. 12; (2) to *speak*, to *talk*, with acc. of thing spoken, also with modal dat. and dat. of person addressed. Hence, according to the nature of the case, met., to *declare*, by other methods than *vivā voce*, as Ro. vii. 1; to *preach*, to *publish*, to *announce*. Syn.: λέγω has reference to the *thought* uttered; λαλέω simply to the *fact* of utterance.
 λαλιά, ἄς, ἡ, (1) *speech*, *report*, Jn. iv. 42; (2) *manner of speech*, *dialect*, Mat. xxvi. 73; Mar. xiv. 70 (W. H. omit); Jn. viii. 43.*
 λαμά, or λαμᾶ (perh. Heb.), and λεμά (Aram.), *why*, Mat. xxvii. 46; Mar. xv. 34 (Ps. xxii. 1). (N. T.)*
 λαμβάνω, λήψομαι (W. H. λήψομαι), εἰληφα, ἔλαβον, (1) to *take*, as in the hand, Mat. xiv. 19; hence, (2) to *claim*, *procure*, Lu. xix. 12; (3) to

take by force, *seize*, Mat. xxi. 35; (4) to *take away*, by violence or fraud, Mat. v. 40; (5) to *choose*, Ac. xv. 14; (6) to *receive*, *accept*, *obtain*, Jn. xvi. 24; Ja. iii. 1; Rev. xviii. 4; (7) in certain periphrastic expressions — λαμβάνειν ἀρχήν, to *begin*; λ. λήθην, to *forget*; λ. ὑπόμνησιν, to *remember*; λ. πείραν, to *experience*; λ. πρόσωπον, "to accept the person," i.e., to *be partial*. The preposition "from," after this verb, is expressed by ἐκ, ἀπό, παρά (ὑπό, 2 Cor. xi. 24).
 Δάμειχ, δ (Heb.), *Lamech*, Lu. iii. 36.*
 λαμπάς, ἄδος, ἡ, prop. a *torch*, Rev. iv. 5, viii. 10; also a *lamp*, Jn. xviii. 3. Syn.: φῶς is light in general; φέγγος, radiance; φωστῆρ, a heavenly body, luminary; λαμπάς, a torch; λύχνος, a lamp.
 λαμπρός, ἄ, ὅν, *shining*, *magnificent*, Rev. xxii. 16; Lu. xxi. 11.
 λαμπρότης, τητος, ἡ, *splendor*, *brightness*, Ac. xxvi. 13.*
 λαμπρῶς, adv., *magnificently*, Lu. xvi. 19.*
 λάμπω, ψω, to *shine*, Mat. v. 15, 16, xvii. 2.
 λανθάνω, 2d aor. ἔλαθον, (1) to *be hidden*, abs., Mar. vii. 24; Lu. viii. 47; (2) to *be hidden from* (acc.), Ac. xxvi. 26; 2 Pet. iii. 5, 8; (3) for part. constr., see Gr. § 394, 2, Wi. § 54, 4, Bu. 299; Heb. xiii. 2.*
 λαϊνός, ἡ, ὅν, *heaven out of a rock*, Lu. xxiii. 53. (S.)*
 Λαοδικεία, ας, ἡ, *Laodicea*, Col. ii. 1, iv. 13.
 Λαοδικεύς, ὅς, δ, a *Laodicean*, Col. iv. 16; Rev. iii. 14 (not W. H.).*
 λαός, οὔ, δ, (1) a *people*, spec. of the *people* of God, Lu. ii. 31; Ac. iv. 10; (2) the *common people*, Mat. xxvi. 5.
 λάρυγξ, υγγος, δ, the *throat*, Ro. iii. 13.*
 Λασαία (W. H. Λασαία), ας, ἡ, *Lasaea*, Ac. xxvii. 8.*
 λάσσω, 1st aor. ἐλάκησα, to *burst asunder*, Ac. i. 18.*
 λατομέω, ὦ, to *hew stones*, to *cut stones*, Mat. xxvii. 60; Mar. xv. 46. (S.)*

λατρεία, ας, ἡ, *worship*, *service rendered to God*, Jn. xvi. 2; Ro. ix. 4, xii. 1; Heb. ix. 1, 6.*
 λατρεύω, σω, (1) to *worship*, to *serve*, Ac. vii. 7; (2) to *officiate as a priest*, Heb. xiii. 10. Syn.: λατρεύω is to *worship God*, as any one may do; λειτουργέω, to *serve him in a special office or ministry*.
 Λάχανον, ου, τό, an *herb*, a *garden plant*, Mat. xiii. 32.
 Λεββαῖος, ου, δ, *Lebbeus*, Mat. x. 3 (not W. H.). See Θαῖ δαίος.*
 λεγιών (W. H. λεγιών), ὄρος, δ (Lat., see Gr. § 154c, Bu. 16), a *legion*, Mat. xxvi. 53; Mar. v. 9, 15; Lu. viii. 30; in N. T. times containing probably 6826 men. (N. T.)*
 λέγω, only pres. and impf. in N. T., (1) to *speak*, to *say*, Ac. xiii. 15; Jn. i. 29; used also of writings, as Jn. xix. 37; (2) to *relate*, to *tell*, Lu. ix. 31, xviii. 1; (3) to *call*, *pass*, to *be called* or *named*; (4) *pass*, to *be chosen* or *appointed*. Dat. of person addressed. Syn.: see λαλέω.
 λείμμα, ατος, τό (λείπω), a *remnant*, Ro. xi. 5.*
 λείος, ελα, εἶος, *smooth*, *level*, Lu. iii. 5 (from S.)*
 λείπω, ψω, to *leave*, to *be wanting*, Lu. xviii. 22; Tit. i. 5, iii. 13; *pass*, to *be lacking*, to *be destitute of*, Ja. i. 4, 5, ii. 15.*
 λειτουργέω, ὦ, (1) to *serve publicly in sacred things*, Ac. xiii. 2; Heb. x. 11; (2) to *minister to charitably*, Ro. xv. 27.* Syn.: see λατρεύω.
 λειτουργία, ας, ἡ, (1) a *public ministry* or *service*, Lu. i. 23; Phil. ii. 17; Heb. viii. 6, ix. 21; (2) a *charitable gift*, Phil. ii. 30; 2 Cor. ix. 12.*
 λειτουργικός, ἡ, ὅν, *employed in ministering*, Heb. i. 14 (S.)*
 λειτουργός, οὔ, δ, a *minister* or *servant* to, gen. obj., Ro. xiii. 6, xv. 16; Phil. ii. 25; Heb. i. 7, viii. 2.*
 λέντιον, ου, τό (Lat., see Gr. § 154c), a *travel*, *apron*, Jn. xiii. 4, 5. (N. T.)*

λέπτις, *idos*, ἡ, *a scale*, Ac. ix. 18.*

λέπρα, *as*, ἡ, *the leprosy*, Mat. viii. 3; Mar. i. 42; Lu. v. 12, 13.*

λεπρός, οὐ, δ, *a leper*, Lu. iv. 27, vii. 22.

λεπτὸν, οὐ, τό, *prop. verb. adj.* (sc. νόμισμα), *from λέπω (to strip off, pare down), a mite, a small brass coin, one eighth of an as, the smallest Jewish coin*, Mar. xii. 42; Lu. xii. 59, xii. 2.*

Λευί, or Λευὶς (W. H. *Levells*), *gen. Λευί, δ, Levi*. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2, 3) ancestors of Jesus, Lu. iii. 24, 29; (4) the apostle, also called *Matthew*, Lu. v. 27, 29.

Λευίτης, οὐ, δ, *a Levite*, Lu. x. 32; Jn. i. 19; Ac. iv. 36.*

Λευιτικός, ἡ, δν, *Levitical*, Heb. vii. 11.*

λευκαίνω, ανώ, 1st aor. ἐλευκᾶνα, *to make white*, Mar. ix. 3; Rev. vii. 14.*

λευκός, ἡ, δν, (1) *white*, as Mat. v. 36; Jn. iv. 35; (2) *bright*, as Mat. xvii. 2.

λέων, οντος, δ, *a lion*, Heb. xi. 33; fig., 2 Tim. iv. 17; of Christ, Rev. v. 5.

λήθη, ης, ἡ, *forgetfulness*, 2 Pet. i. 9.*

ληνός, οὐ, δ, ἡ, *a wine-press*, Mat. xxi. 33; fig. in Rev. xiv. 19, 20, xix. 15.*

ῥπος, οὐ, δ, *idle talk*, Lu. xxiv. 11.*

ληστής, οὐ, δ, *a robber*, Mar. xi. 17; Jn. x. 1, 8. *Syn.*: see κλέπτης.

λῆψις (W. H. *λήψις*), εως, ἡ λαμβάνω, *a receiving*, Phil. iv. 15.*

λίαν, *adv., very much; with adj. or adv., very*, Mat. iv. 8; Mar. xvi. 2.

λίβανος, οὐ, δ, *frankincense*, Mat. ii. 11; Rev. xviii. 13.*

λίβανωτός, οὐ, δ, *a censer for burning frankincense*, Rev. viii. 3, 5.*

λιβερτίνος, οὐ, δ (Lat. *libertinus*), *a freedman*, Ac. vi. 9. Probably Jews who had been slaves at Rome under Pompey, and afterwards freed.*

Διβύη, ης, ἡ, *Libya*, Ac. ii. 10.*

λιθάω, σω, *to stone*, Jn. xi. 8; Ac. xiv. 19.

λίθινος, η, ον, *made of stone*, Jn. ii. 6; 2 Cor. iii. 3; Rev. ix. 20.*

λίθο-βολᾶν, ὦ, ἥσω, *to throw stones at, to stone*, Mat. xxiii. 37; Mar. xii. 4 (W. H. omit). (S.)

λίθος, οὐ, δ, *a stone, i.e., (1) loose and lying about*, Mat. iv. 3, 6; (2) *built into a wall, etc.*, Mar. xiii. 2; (3) *a precious stone*, Rev. iv. 3, xvii. 4; (4) *a statue or idol of stone*, Ac. xvii. 29.

λίθο-στρωτον, οὐ, τό (*prop. adj., spread with stones*), *a mosaic pavement*, as name of a place near the praetorium or palace at Jerusalem, Jn. xix. 13.*

λικνᾶν, ὦ, ἥσω, *to scatter*, as grain in winnowing, *to grind to powder* that may be scattered, Mat. xxi. 44; Lu. xx. 18.*

λιμήν, ἐνος, δ, *a harbor*, Ac. xxvii. 8, 12.*

λίμνη, ης, ἡ, *a lake, e.g., Genesaret*, Lu. v. 1.

λιμός, οὐ, δ, (1) *hunger*, 2 Cor. xi. 27; (2) *a famine*, Mat. xxiv. 7.

λίνον, οὐ, τό, *flax, linen made of flax*, Rev. xv. 6 (W. H. λίθος); *a lamp-wick*, Mat. xii. 20.*

Λίνος (W. H. *Λίνος*), οὐ, ο, *Linus*, 2 Tim. iv. 21.*

λιπαρός, ὁ, δν, *fat, dainty*, Rev. xviii. 14.*

λίτρα, ας, ἡ, *a pound, a weight of twelve ounces*, Jn. xii. 3, xix. 39.*

λίψ, λιβός, δ, *the S.W. wind; used for the S.W. quarter of the heavens*, Ac. xxvii. 12.*

λογία, ας, ἡ, *a collection, i.e., of money*, 1 Cor. xvi. 1, 2. (N. T.)*

λογίζομαι, σομαι, *dep. with mid. and pass., (1) to reckon; (2) to place to the account of; to charge with, acc. and dat., or with els (see Gr. § 298, 6, Wi. § 32, 4b, Bu. 151); (3) to reason, argue, to infer, conclude, from reasoning; (4) to think, suppose.*

λογικός, ἡ, δν, *rational, i.e., belonging to the sphere of*

the reason, Ro. xii. 1; 1 Pet. ii. 2.*

λόγιον, οὐ, τό, *something spoken*, in N. T., *a divine communication, e.g., the Old Testament*, Ac. vii. 38; Ro. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.*

λόγιος, οὐ, *eloquent*, Ac. xviii. 24.*

λογισμός, οὐ, δ, *a reasoning, decision*, Ro. ii. 15; 2 Cor. x. 5.*

λογο-μαχεῖν, ὦ, *to contend about words*, 2 Tim. ii. 14. (N. T.)*

λογομαχία, ας, ἡ, *contention about words*, 1 Tim. vi. 4. (N. T.)*

λόγος, οὐ, δ, (1) *a speaking, a saying, a word*, as the expression of thought (whereas ἔπος, ὄνομα, ῥῆμα refer to words in their outward form, as parts of speech), Mat. viii. 8; (2) *the thing spoken*, Mat. vii. 24, 26—whether *doctrine*, 1 Tim. iv. 6; *prophecy*, 2 Pet. i. 19; *question*, Mat. xxi. 24; *a common saying or proverb*, Jn. iv. 37; *a precept, a command*, Jn. viii. 55; *the truth*, Mar. viii. 38; *conversation*, Lu. xxiv. 17; *teaching*, 1 Cor. ii. 4; *a narrative*, Ac. i. 1; *a public rumor*, Mat. xxviii. 15; *an argument, Ac. ii. 40; a charge or accusation*, Ac. xix. 38; (3) *reason*, Ac. xviii. 14; (4) *account, reckoning*, Heb. iv. 13; Ac. xx. 24; λόγος is used by John as a name of Christ, the Word of God, i.e., the expression or manifestation of his thoughts to man, Jn. i. 1, etc.

λόγχη, ης, ἡ, *a lance, a spear*, Jn. xix. 34.*

λοιδορέω, ὦ, *to rail at, revile*, Jn. ix. 28; Ac. xiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23.*

λοιδορία, ας, ἡ, *reviling*, 1 Tim. v. 14; 1 Pet. iii. 9.*

λοιδορός, οὐ, δ, *a reviler*, 1 Cor. v. 11, vi. 10.*

λοιμός, οὐ, δ, *a pestilence*, Mat. xxiv. 7 (W. H. omit), Lu. xxi. 11; Paul so called, Ac. xxiv. 5.*

λοιτός, ἡ, δν, *remaining, the rest*, Mat. xxv. 11; *adv. τό λοιπόν, as for the rest, more-*

over, finally, henceforth, 1 Cor. i. 16; Heb. x. 13; *ροῦ λοιποῦ, from henceforth*, Gal. vi. 17.

Δουκάς, ἀ, ὁ (from Δουκανός, see Gr. § 159d, Wi. § 16, 4, note 1, Bu. 20), *Luke*, Ac. xvi. 10, xx. 5.

Δούκιος, ου, ὁ (Lat.), *Lucius*, Ac. xiii. 1; Ro. xvi. 21.*

λουτρὸν, οὐ, τό, *a bath*; in N.T. *baptism*, Ep. v. 26; Tit. iii. 5.*

λούω, σω, *to bathe, to wash*, Ac. ix. 37, xvi. 33; *to cleanse, to purify*, Rev. i. 5 (W. H. λύω). *Syn.*: πλύνω is to wash inanimate things; λούω, *to bathe the whole body; νίπτω, to wash a part of the body*.

Λύδδα, ης, ἡ, also Λύδδα, ων, τό (W. H.), *Lydda*, Ac. ix. 32, 35, 38.*

Λυδία, ας, ἡ, *Lydia*, Ac. xvi. 14, 40.*

Λυκαονία, ας, ἡ, *Lycaonia*, Ac. xiv. 6.*

Λυκαονιστὶ, adv., *in the speech of Lycaonia*, Ac. xiv. 11.*

Λυκία, ας, ἡ, *Lycia*, Ac. xxvii. 5.*

λύκος, ου, ὁ, *a wolf*, Jn. x. 12; fig., Ac. xx. 29.

λυμαινομαι, *to ravage, to devastate*, Ac. viii. 3.*

λυπέω, ὦ, *to grieve, a general word*, 2 Cor. ii. 2, 5; pass., *to be grieved, saddened*, Mat. xxvi. 22, 37; 1 Pet. i. 6; *to aggravate or offend*, Ro. xiv. 15; Ep. iv. 30.

λύπη, ης, ἡ, *grief, sorrow*, 2 Cor. ix. 7; *cause of grief, annoyance*, 1 Pet. ii. 19.

Λυσανίας, ου, ὁ, *Lysanias*, Lu. iii. 1.*

Λυσίας, ου, ὁ, *Lysias*, Ac. xxiii. 26.

λύσις, εως, ἡ, *a loosing, divorce*, 1 Cor. vii. 27.*

λυσι-τελέω, ὦ (lit., *to pay taxes*), impers., -εῖ, *it is profitable or preferable* (dat. and ἡ), Lu. xvii. 2.*

Λύστρα, ας, ἡ, or ων, τό, *Lystra*, Ac. xiv. 6, 8.

λῦτρον, ου, τό, *a ransom*, Mat. xx. 28; Mar. x. 45.*

λυτρόω, ὦ, ὥσω, *in N.T. only mid. and pass., to ransom, to deliver by paying a ransom*, Lu. xxiv. 21; Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).*

λύτρωσις, εως, ἡ, *deliverance, redemption*, Lu. i. 68, ii. 38; Heb. ix. 12.*

λυτρωτής, οὐ, ὁ, *a redeemer, a deliverer*, Ac. vii. 35.*

λυχνία, ας, ἡ, *a lampstand*, Mat. v. 15; fig., of a church, Rev. ii. 1, 5; of a Christian teacher, Rev. xi. 4.

λύχνος, ου, ὁ, *a lamp*, Mat. v. 15, vi. 22; used of John the Baptist, Jn. v. 35; of Christ, Rev. xxi. 23. *Syn.*: see λαμπάς.

λύω, σω, *to loose*, as (1) lit., *to unbind*, Mar. i. 7; Rev. v. 2; (2) *to set at liberty*, Jn. xi. 44; Ac. xxii. 30; (3) *to pronounce not binding*, e.g., a law, Mat. xviii. 18; (4) *to disobey or nullify the divine word*, Jn. vii. 23, x. 35; (5) *to destroy*, e.g., the temple, Jn. ii. 19; (6) *to dismiss, i.e., an assembly*, Ac. xiii. 43.

Λωῖς, ἱδός, ἡ, *Lois*, 2 Tim. i. 5.*

Λώτ, ὁ (Heb.), *Lot*, Lu. xvii. 28-32; 2 Pet. ii. 7.*

M

Μ, μ, μδ, μυ, m, the twelfth letter. As a numeral, μ' = 40; μ = 40,000.

Μαάθ, ὁ (Heb.), *Maath*, Lu. iii. 26.*

Μαγδαλά, ἡ (Heb.), *Magdala*, Mat. xv. 39 (W. H. and R. V. Μαγαδάν).*

Μαγδαληνή, ἡς, ἡ, *Magdalene, i.e., a woman of Magdala*, as Mat. xxvii. 56, 61.

μαγεία (W. H. μαγία), ας, ἡ, *magic, plur., magical arts*, Ac. viii. 11.*

μαγεύω, σω, *to practice magical arts*, Ac. viii. 9.*

μάγος, ου, ὁ, (1) *a magus, a Persian astrologer*, Mat. ii. 1, 7, 16; (2) *a sorcerer*, Ac. xiii. 6, 8.*

Μαγώγ, ὁ (Heb.), *Magog*, Rev. xx. 8; see Γῶγ.*

Μαδιάν, ἡ (Heb.), *Midian*, Ac. vii. 29.*

μαθητεύω, σω, (1) trans., *to make a disciple of (acc.)*, to instruct, Mat. xiii. 52, xxviii. 19; Ac. xiv. 21; (2) intrans., *to be a disciple*, Mat. xxvii. 57 (Rec., W. H. read pass., W. H. with active in mrg.).*

μαθητής, οὐ, ὁ (μαθῶν), *a disciple*, Mat. ix. 14, x. 24, xxii. 16; of μαθηταί, specially, *the twelve*, Mat. ix. 19.

μαθήτρια, ας, ἡ, *a female disciple*, Ac. ix. 36.*

Μαθουσάλα, ὁ (Heb.), *Methuselah*, Lu. iii. 37.*

Μαϊνάν, ὁ (W. H. Μεννά), (Heb.), *Mainan or Menna*, Lu. iii. 31.*

μαίνομαι, dep., *to be mad, to rave*, Jn. x. 20; Ac. xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23.*

μακαρίζω, fut. ἰῶ, *to pronounce happy or blessed*, Lu. i. 48; Ja. v. 11.*

μακάριος, α, or, *happy, blessed*, Mat. v. 3-11; Lu. i. 45, vi. 20; 1 Cor. vii. 40.

μακαρισμός, οὐ, ὁ, *a declaring blessed, a pronouncing happy*, Ro. iv. 6, 9; Gal. iv. 15.*

Μακεδονία, ας, ἡ, *Macedonia*, Ac. xvi. 9, 10, 12.

Μακεδών, ὄνος, ὁ, *a Macedonian*, Ac. xix. 29, xxvii. 2.

μάκελλον, ου, τό (Lat.), *a meat market*, 1 Cor. x. 25.*

μακράν, adv. (acc. of μακρός, sc. ὁδόν), *afar, afar off*, Lu. xv. 20; els preceding, Ac. ii. 39; ἀπό following, Ac. xvii. 27.

μακρόθεν, adv., *from afar*, Mar. viii. 3; with ἀπό, as Mat. xxvii. 55.

μακρο-θυμία, ὦ, ἡσω, *to suffer long, to have patience, to be forbearing*, 1 Cor. xiii. 4; *to delay*, Lu. xviii. 7; *to wait patiently*, Heb. vi. 15. (S.)

μακρο-θυμία, ας, ἡ, *forbearance, long-suffering, patience*, Ro. ii. 4, ix. 22. *Syn.*: see ἀνοχή.

μακρο-θύμως, adv., *patiently*, Ac. xxvi. 3. (N.T.)*

μακρός, ὁ, ὄν, *long*; of place, *distant*, Lu. xv. 13, xix. 12; of time, *long*, only in the phrase μακρὰ προσεύχασθαι, *to make long prayers*, Mat. xxiii. 14 (W. H. omit); Mar. xii. 40; Lu. xx. 47.*

μακρο-χρόνιος, or, *long-lived*, Ep. vi. 3.*

μαλακία, ας, ἡ, *weakness, in firmity*, Mat. iv. 23, ix. 35, x. 1.*

μαλακός, ἡ, ὄν, *soft*, of garments, Mat. xi. 8; Lu. vii

25; *disgracefully effeminate*, 1 Cor. vi. 9.*
Μαλελέη, ὁ (Heb.), *Maleleel* or *Mahaleleel*, Lu. iii. 37.*
μάλιστα, adv. (superl. of *μᾶλα*, *very*), *most of all, especially*, Gal. vi. 10; 2 Tim. iv. 13.
μᾶλλον, adv. (comp. of *μᾶλα*), *more, rather*; πολλῶ μᾶλλον, *much more*, Mat. vi. 30; πόσῳ μᾶλλον, *how much more*, Mat. vii. 11; μᾶλλον ἢ, *more than*, Mat. xviii. 13; μᾶλλον is often of intensive force, e.g., Mat. xxvii. 24; Ro. viii. 34. See Gr. § 321, Wl. §§ 35, 1, 65, 2, Bu. 83.
Μάλχος, οὐ, ὁ (Heb.), *Malchus*, Jn. xviii. 10.*
μάμη, ης, ἡ, *a grandmother*, 2 Tim. i. 5.*
μαμωνᾶς (W. H. μαμωνᾶς), ᾧ, ὁ (Aram.), *mammon, gain, wealth*, Mat. vi. 24; Lu. xvi. 9, 11, 13. (N. T.)*
Μαναήν, ὁ (Heb.), *Manaen*, Ac. xiii. 1.*
Μανασσῆ, gen. and acc. ἦ, ὁ, *Manasseh*, (1) son of Joseph, Rev. vii. 6; (2) Mat. i. 10.*
μαθηᾶν, μαθήσομαι, 2d aor. ἔμαθον, perf. μεμάθηκα, *to learn, to understand, to know, to be informed, to comprehend*. Used abs., or with acc. (ἀπό or παρά with gen. of the teacher, ἐν with ex-ample, 1 Cor. iv. 6).
μανία, as, ἡ, *madness*, Ac. xxvi. 24.*
μάννα, τὸ (Heb., deriv. uncertain), *manna*, the food of the Israelites in the desert, Jn. vi. 31, 49; Heb. ix. 4. (S.)
μαντεύομαι, dep., *to utter responses, practice divination*, Ac. xvi. 16.*
μαραίνω, ανῶ, fut. pass. μαρανθήσομαι, *to wither, to fade away*, Ja. i. 11.*
μαράν ᾠά (two Aram. words), *our Lord cometh* (R.V. mrg.), 1 Cor. xvi. 22. (N. T.)*
μαργαρίτης, οὐ, ὁ, *a pearl*, Mat. xiii. 45, 46.
Μάρθα, as, ἡ, *Martha*, Lu. x. 38, 40, 41.
Μαρία, as, or Μαριάμ, indecl. (Heb. *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus, Lu. i. 27; (2) the Magdalene, Mar. xv. 40, 47;

(3) the sister of Martha and Lazarus, Lu. x. 39, 42; (4) the wife of Cleopas, Mat. xxvii. 56, 61; (5) the mother of John Mark, Ac. xii. 12; (6) a Christian woman in Rome, Ro. xvi. 6.
Μάρκος, οὐ, ὁ, *Mark*, Ac. xii. 12, 25.
μάρμαρος, οὐ, ὁ, ἡ, *marble*, Rev. xviii. 12.*
μαρτυρέω, ᾧ, ἡσω, *to be a witness*, abs., *to testify* (περὶ, gen.), *to give testimony* (το, dat. of pers. or thing), *to commend*; pass., *to be attested, i.e., honorably, to be of good report*.
μαρτυρία, as, ἡ, *testimony, i.e., legal*, Mar. xiv. 56, 59; or general, Jn. v. 34; with obj. gen., as Rev. xix. 10.
μαρτύριον, οὐ, τὸ, *testimony*, Mat. viii. 4 (το, dat.; against, ἐπὶ, acc.).
μαρτύρομαι, dep., *to call to witness*, Ac. xx. 26; Gal. v. 3; *to exhort solemnly*, Ac. xxvi. 22 (W. H.); Ep. iv. 17; 1 Th. ii. 11 (W. H.)*
μάρτυς, υπος, dat. plur. μάρτυσι, ὁ, *a witness, i.e., judicially*, Mat. xviii. 16; *one who testifies* from what he has seen or experienced, 1 Th. ii. 10, Lu. xxiv. 48; *a martyr*, witnessing by his death, Ac. xxii. 20; Rev. ii. 13, xvii. 6.
μασσοῦμαι (W. H. -σά-), ᾧμαι, *to bite, to gnaw*, Rev. xvi. 10.*
μαστιγῶν, ᾧ, ὥσω, *to scourge*, Mat. x. 17; fig., Heb. xii. 6.
μαστιγῶν, *to scourge*, Ac. xxii. 25.*
μάστιξ, ιγος, ἡ, *a whip, a scourge*, Ac. xxii. 24; Heb. xi. 36; fig., *calamity, disease*, Mar. iii. 10, v. 29, 34; Lu. vii. 21.*
μαστός, οὐ, ὁ, *the breast*, pl., Lu. xi. 27, xxiii. 29; Rev. i. 13.*
ματαιολογία, as, ἡ, *vain, fruitless talk*, 1 Tim. i. 6.*
ματαιολόγος, οὐ, ὁ, *a vain, empty talker*, Tit. i. 10.*
μάταιος (αἰα), αἰων, *vain, useless, empty*, 1 Cor. xv. 17; Ja. i. 26; τὰ μάταια, *vanities*, spec. of heathen deities, Ac. xiv. 15 (and O. T.). Syn.: see κενός.
ματαιότης, τητος, ἡ, (1) *vanity*,

2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.*
ματαιῶν, ᾧ, *to make vain or foolish*; pass., Ro. i. 21. (S.)*
μάτην, adv., *in vain, fruitlessly*, Mat. xv. 9; Mar. vii. 7.*
Ματθαῖος (W. H. Μαθθαῖος), οὐ, ὁ, *Matthew*, the apostle and evangelist, Mat. ix. 9, 10; also called Λευί.
Ματθάν (W. H. Μαθθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.*
Ματθαῖ, ὁ (Heb.), *Matthai*, Lu. iii. 24, 29 (W. H. Μαθθαῖ).
Ματθίας (W. H. Μαθθίας), α, ὁ, *Matthias*, Ac. i. 23, 26.*
Ματθαθά, ὁ (Heb.), *Mattatha*, Lu. iii. 31.*
Ματθαθίας, οὐ, ὁ, *Mattathias*, Lu. iii. 25, 26.*
μάχαιρα, as and ης, ἡ, *a sword*, Jn. xviii. 10, 11; met., for strife, Mat. x. 34; fig., of spiritual weapons, Ep. vi. 17.
μάχη, ης, ἡ, *battle; contention, strife*, 2 Cor. vii. 5; 2 Tim. ii. 23; Tit. iii. 9; Ja. iv. 1.*
μάχομαι, *to fight, contend, dispute*, Jn. vi. 52; Ac. vii. 26; 2 Tim. ii. 24; Ja. iv. 2.*
μεγαλ-αυξέω, ᾧ, *to boast great things, to be arrogant*, Ja. iii. 5 (W. H. μεγᾶλα αὐχεῖ).
μεγαλέως, εἰα, εἰων, *grand, magnificent*, Lu. i. 49 (W. H. μεγᾶλα); Ac. ii. 11.*
μεγαλοσύνη, τητος, ἡ, *majesty, magnificence*, Lu. ix. 43; Ac. xix. 27; 2 Pet. i. 16.*
μεγαλο-πρεπής, ἐς, gen. οὐς, *fitting for a great man, magnificent, majestic*, 2 Pet. i. 17.*
μεγαλύνω, νῶ, (1) *to make great*, Mat. xxiii. 5; (2) *to magnify, extol, celebrate with praise*, Lu. i. 46; Ac. v. 13.
μεγᾶλως, adv., *greatly*, Phil. iv. 10.*
μεγαλοσύνη, ης, ἡ, *majesty*, Heb. i. 3, viii. 1; Ju. 25. (S.)*
μέγας, μεγᾶλη, μέγα (see Gr. § 39), comp. μέγιστος, sup. μέγιστος, *great, in size, full-grown, intense*, Mat. ii. 10, xxviii. 8; *wonderful*, 2 Cor. xi. 15; *noble, of high rank*, Rev. xi. 18, xiii. 16; applied to age, ὁ μέγας, *the elder*, Ro. ix. 12; μέγας indicates the *size* of things, their *meas-*

ure, number, cost, and estimation; μεγάλη ημέρα, a solemn, sacred day, Jn. xix. 31.

μεγέθος, οὗς, τὸ, greatness, Ep. i. 19.*

μεγιστάνας, ἀνών, οἱ (sing. μεγιστάν, only in Ap., Sirach iv. 7), princes, great men, nobles, Mar. vi. 21; Rev. vi. 15, xviii. 23. (S.)*

μετ-ερμηνεύω, to translate, to interpret, pass. only, Mar. v. 41; Jn. i. 41.

μέθη, ης, ἡ, drunkenness, Lu. xxi. 34; Ro. xiii. 13; Gal. v. 21.*

μεθ-ίστημι (and μεδιστάνω, 1 Cor. xiii. 2), μεταστήσω, 1st aor., pass., μετεστάθην, lit., to change the place of; hence, to remove, 1 Cor. xiii. 2; Col. i. 13; to lead astray, Ac. xix. 26; to remove from life, Ac. xiii. 22; to remove from office, Lu. xvi. 4.*

μεθ-όδεια (-όδια, W. H.), as, ἡ, a fraudulent artifice, a trick, Ep. iv. 14, vi. 11. (N. T.)*

μεθ-όριος, α, ον, bordering on; τὰ μεθόρια, borders, frontiers, Mar. vii. 24 (W. H. θρία).*

μεθύσκω, to make drunk; pass., to be drunk, Lu. xii. 45; Jn. ii. 10; Ep. v. 18; 1 Th. v. 7.*

μεθύσων, οὗς, ὁ (prop. adj.), a drunkard, 1 Cor. v. 11, vi. 10.*

μεθύω, to be drunken, Mat. xxiv. 49; Ac. ii. 15; met., Rev. xvii. 6.

μεζών, comp. of μέγας, which see. It has itself a comparative, μείζοντος, 3 Jn. 4 (see Gr. § 47, Wi. § 11, 2b, Bu. 28).

μελαν, ανος, τὸ (μέλας), ink, 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13.*

μέλας, αἶμα, αἷν, black, Mat. v. 36; Rev. vi. 5, 12.*

Μελαῖς, ἄ, ὁ, Melea, Lu. iii. 31.*

μελει, impers. (see Gr. § 101, Wi. § 30, 10d, Bu. 164), it concerns, dat. of pers., with gen. of object, as 1 Cor. ix. 9; or περί, as Jn. x. 13; or ὅτι, as Mar. iv. 38.

μελετάω, ὦ, ἥσω, to practice, 1 Tim. iv. 15; to devise, Ac. iv.

25; to meditate, Mar. xiii. 11 (not W. H.).*

μέλι, ιτος, τὸ, honey, Mat. iii. 4; Mar. i. 6; Rev. x. 9, 10.*

μελισσιος, α, ον, made by bees, Lu. xxiv. 42 (W. H. omit). (N. T.)*

Μελίτη, ης, ἡ, Melita, now Malta, Ac. xxviii. 1 (W. H. Μελιτήνη).*

μέλλω, ἥσω, to be about to do, to be on the point of doing, with infin., generally the present infin., rarely aor.; the fut. infin. (the regular classical use) occurs only in the phrase μέλλειν ἔσεσθαι (only in Ac.); the verb may often be adequately rendered by our auxiliaries, will, shall, must; to delay, only Ac. xxii. 16. The participle is used absolutely: τὸ μέλλον, the future, Lu. xiii. 9; τὰ μέλλοντα, things to come, Ro. viii. 38. See Gr. § 363f, Wi. § 44, 7c, Bu. 259.

μέλος, οὗς, τὸ, a member of the body, a limb, as Mat. v. 29, 30; Ro. xii. 4; fig., 1 Cor. vi. 15.

Μελχί (W. H. -ελ), ὁ (Heb.), Melchi. Two are mentioned, Lu. iii. 24, 28.*

Μελχισεδέκ, ὁ (Heb. king of righteousness), Melchisedek, Heb. v., vi., vii.*

μεμβράνα, ης, ἡ (Lat.), parchment, 2 Tim. iv. 13. (N. T.)*

μέμφομαι, φομαι, dep., to blame, to censure, abs., Mar. vii. 2 (W. H. omit); Ro. ix. 19; abs. or dat., Heb. viii. 8 (W. H. acc., with dat. mrg.).*

μεμφί-μοιρος, ον, discontented, complaining, Ju. 16.*

μέν, antithetic particle, truly, indeed (see Gr. § 136, Wi. § 53, 7d, Bu. 364 sq.).

μεν-ὄν, conj., moreover, therefore, but.

μεν-ὄν-γε, conj., nay rather, nay truly, Lu. xi. 28 (W. H. μενού); Ro. ix. 20, x. 18; Phil. iii. 8 (W. H. μεν-ὄν-γε). See Gr. § 406, Wi. § 61, 6, Bu. 370 sq.*

μέν-τοι, conj., yet truly, nevertheless, however, Jn. iv. 27.

μένω, μενῶ, ἔμεινα, (1) intrans., to remain, to abide; so (a) of place, to dwell, Mat. x. 11; to lodge, Lu. xix. 5; (b) of

state, as Ac. v. 4; to continue firm and constant in, Jn. xv. 4; to endure, to last, to be permanent, 1 Cor. iii. 14; (2) trans., to await, wait for, only Ac. xx. 5, 23.

μερίζω, ὦ, (1) to divide, separate, mid., to share (μερδ, gen.), Lu. xii. 13; pass., to be divided, to be at variance, Mat. xii. 25, 26; 1 Cor. i. 13; (2) to distribute, Mar. vi. 41, acc. and dat.

μεριμνα, ης, ἡ, care, anxiety, as dividing, distracting the mind, Mat. xiii. 22; Lu. viii. 14.

μεριμνάω, ὦ, ἥσω, to be anxious, distracted, to care for; abs., with dat., περί (gen.), acc. The various constructions may be illustrated from Mat. vi.: abs., vers. 27, 31; acc., ver. 34 (Rec.; see also 1 Cor. vii. 32-34); gen., ver. 34 (W. H.); dat., ver. 25; eis, ver. 34; περί, ver. 28.

μερίς, ἰδος, ἡ, a part or division of a country, Ac. xvi. 12; a share, portion, Lu. x. 42; Ac. viii. 21, 2 Cor. vi. 15; Col. i. 12.*

μερισμός, οὗς, ὁ, a dividing or division, Heb. iv. 12; distribution, gifts distributed, Heb. ii. 4.*

μεριστής, οὗς, ὁ, a divider, Lu. xii. 14. (N. T.)*

μέρος, οὗς, τὸ, a part; hence, (1) a share, Rev. xxii. 19; fellowship, Jn. xiii. 8; a business or calling, Ac. xix. 27; (2) a part, as the result of division, Jn. xix. 23. In adverbial phrases, μέρος τι, partly, in some part; ἀνὰ μέρος, alternately; ἀπὸ μέρους, partly; ἐκ μέρους, individually, of persons, partially, imperfectly, of things; κατὰ μέρος, particularly, in detail, Heb. ix. 5.

μεσημβρία, as, ἡ, midday, noon, Ac. xxii. 6; the south, Ac. viii. 26.

μεστύρω, ὦ, ἥσω, to give surety, Heb. vi. 17.*

μεσίτης, οὗς, ὁ, a mediator, i.e., one who interposes between parties and reconciles them, Gal. iii. 19, 20; 1 Tim. ii. 5; in the phrase μεσίτης διαθήκης, mediator of a covenant, Heb. viii. 6, ix. 15, xii. 24.*

μεσόνυκτιον, ου, τό, *midnight*, as Lu. xi. 5.

Μεσο-ποταμία, ας, ἡ, *Mesopotamia*, the region between the Euphrates and the Tigris, Ac. ii. 9, vii. 2.*

μέσος, η, ον, *middle*, of time or place, in the *midst* of (gen.), as Mat. xxv. 6; Jn. i. 26, xix. 18; Ac. i. 18, xxvi. 13; neut., τὸ μέσον, the *middle part*, used chiefly in adverbial phrases, with prepositions (art. generally omit.), ἐκ μέσου, *from among, away*; ἐν μέσῳ, *among*; ἀνὰ μέσον, *through the midst, among, between*; also with διὰ and εἰς.

μεσότοιχον, ου, τό, a *partition-wall*, Ep. ii. 14. (N. T.)*

μεσοουράνημα, ατος, τό, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.*

μεσώ, ὦ, *to be in the middle*, Jn. vii. 14.*

Μεσσίας, ου, ὁ (from Heb. *anointed*), *Messiah*, the same as Greek Χριστός, Jn. i. 41, iv. 25. (N. T.)*

μεστός, ἡ, ὄν, *full*, gen., Jn. xix. 29; Ro. i. 29.

μεστόω, ὦ, *to fill*, gen., Ac. ii. 13.*

μετά (akin to μέσος), prep., gov. the gen. and acc.; gen., *with, among*; acc., *after* (see Gr. § 301, Wi. §§ 47 h, 49 f, 52, 4, 10), Bu. 338 sq.). In composition, μετά denotes *participation, nearness, change, or succession* (often like the Latin prefix *trans-*, as in the words *transfer, translate*).

μεταβαίω, βήσομαι, *to pass over, to depart*, Lu. x. 7; Mat. xi. 1.

μεταβάλλω, in mid., *to change one's mind*, Ac. xxviii. 6.*

μετάγω, *to turn about, to direct*, as horses, ships, Ja. iii. 3, 4.*

μεταδίδωμι, *to share with, to impart*, Lu. iii. 11; Ro. i. 11; 1 Th. ii. 8; Ep. iv. 28; ὁ μεταδίδους, a *distributor of alms*, Ro. xii. 8.*

μετάθεσις, εως, ἡ, (1) a *transfer, a translation*, Heb. xi. 5; a *removal*, Heb. xii. 27; (2) a *change*, Heb. vii. 12.*

μετααίρω, *to remove, intrans.*, *to depart*, Mat. xiii. 53, xix. 1.*

μετα-καλέω, ὦ, in mid., *to call to one's self, to send for*, Ac. vii. 14, x. 32, xx. 17, xxiv. 25.*

μετακινέω, ὦ, *to move away, pass., to be moved away*, Col. i. 23.*

μεταλαμβάνω, *to take a share of*, Ac. ii. 46; *partake*, gen., 2 Tim. ii. 6; *to obtain* (acc.), Ac. xxiv. 25.

μετάληψις (W. H.-ληψις), εως, ἡ, *participation*; εἰς μ., *to be received*, 1 Tim. iv. 3.*

μεταλλάσσω, *to change one thing* (acc.) *for* (ἐν, εἰς) *another*, Ro. i. 25, 26.*

μεταμέλομαι, μελήσομαι, 1st aor. μετεμελήθην, dep., pass., *to change one's mind*, Mat. xxi. 30, 32; Heb. vii. 21; *to repent, to feel sorrow for, regret*, Mat. xxvii. 3; 2 Cor. vii. 8. Syn.: μετανόω is the nobler word, the regular expression for thorough repentance; μεταμέλομαι is more loosely used, generally expressing sorrow, regret or remorse.

μεταμορφόω, ὦ, *to change the form, to transform*, Mat. xvii. 2; Mar. ix. 2; 2 Cor. iii. 18; Ro. xii. 2.*

μετανοέω, ὦ, ἥσω, *to change one's views and purpose, to repent*, as Mat. iii. 2; Ac. viii. 22. Syn.: see μεταμέλομαι.

μετάνοια, ας, ἡ, *change of mind, repentance*, as Mat. iii. 8, 11.

μεταξύ (σύν or ξύν), adv. of time, *meanwhile*, Jn. iv. 31; *afterwards*, perh., Ac. xiii. 42 (see Gr. § 298, 7 δ); as prep. with gen., *between*, of place, Mat. xxiii. 35.

μεταπέμπω, in mid., *to send for to one's self, to summon*, Ac. x. 5, 22, 29, xi. 13, xxiv. 24, 26, xxv. 3; pass., x. 29.*

μεταστρέφω (with 2d fut. and 2d aor. pass.), *to turn about, to change*, Ja. iv. 9; Ac. ii. 20; *to pervert, to corrupt*, Gal. i. 7.*

μετασχηματίζω, ἴσω, *to change the figure of, transfigure*, Phil. iii. 21; mid., *to assume the appearance of any one*, 2 Cor. xi. 13, 14, 15; fig., *to transfer, i.e., to speak by way of illustration*, 1 Cor. iv. 6.*

μετατίθημι, *to transpose, to transfer*, Ac. vii. 16; Heb. xi. 5; *to change*, Heb. vii. 12; mid., *to transfer one's self, i.e., to fall away, to desert*, Gal. i. 6; *to pervert*, Ju. 4.*

μετέπειτα, adv., *afterwards*, Heb. xii. 17.*

μετέχω, μετασχήσω, 2d aor. μετέσχον, *to be partaker of, to share in*, 1 Cor. ix. 10, 12, x. 17, 21, 30; Heb. ii. 14 v. 13, vii. 13.*

μεταωρίζω, in pass., *to be troubled with anxiety, to be in suspense*, Lu. xii. 29.*

μετοικεσία, ας, ἡ, *change of abode, migration* (of the Babylonian exile), Mat. i. 11, 12, 17.*

μετοικίζω, ἰώ, *to cause to change one's habitation, to cause to migrate*, Ac. vii. 4, 43.*

μετοχή, ἡς, ἡ, a *sharing, a fellowship*, 2 Cor. vi. 14.*

μέτοχος, ου, ὁ (prop. adj.), a *partaker*, Heb. iii. 1, 14, vi. 4, xii. 8; a *partner, an associate*, Heb. i. 9; Lu. v. 7.*

μετρέω, ὦ, *to measure*, Rev. xi. 2; Lu. vi. 38; met., *to estimate, to judge of*, 2 Cor. x. 12.

μετρητής, οὔ, ὁ, prop. a *measurer*; an *amphora*, a liquid measure containing 72 sextarii, or somewhat less than 9 English gallons, Jn. ii. 6.*

μετριοπαθῶ, ὦ, *to treat with moderation, bear gently with* (R. V.), Heb. v. 2.*

μετρίως, adv., *moderately*, Ac. xx. 12.*

μέτρον, ου, τό, a *measure*, Mat. xxiii. 32; Mar. iv. 24; a *measuring-rod*, Rev. xxi. 15; a *definite portion or measure*, Ro. xii. 3; Ep. iv. 16; adv. phrases, ἐκ μέτρον, *by measure, sparingly*, Jn. iii. 34; ἐν μέτρον, *in due measure*, Ep. iv. 16.

μέτωπον, ου, τό (ὤψ), the *forehead*, Rev. vii. 3, ix. 4 (only in Rev.).

μέχρι, or μέχρις, adv., as prep. with gen., *unto, to, time*, Mat. xiii. 30; Mar. xiii. 30; place, Ro. xv. 19; degree, 2 Tim. ii. 9; Heb. xii. 4; as conj., *until*, Ep. iv. 13.

μή, a negative particle, *not*; for

distinction between *μή* and *οὐ*, see Gr. § 401, Wi. § 55, 1, Bu. 351; elliptically, *lest*, see Gr. § 384, Wi. § 56, 2*b*, Bu. 241 sq.; interrogatively, see Gr. § 369, Wi. § 57, 3*b*, Bu. 248; for the combination *οὐ μή*, see Gr. § 377, Wi. § 57, 3*b*, Bu. 211 sq.

μή γε, in the phrase *εἰ δὲ μή γε*, but if not, emphatic.

μηδαμῶς, adv., by no means, Ac. x. 14, xi. 8.*

μηδέ, compare *οὐδέ*, and see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.; not even, Mar. ii. 2; 1 Cor. v. 11; generally used after a preceding *μή*, and not, neither, but not, nor yet, as Mat. vi. 25, vii. 6.

μηδείς, *μηδεὶς*, *μηδέν* (εἰς), differing from *οὐδείς* as *μή* from *οὐ* (see Gr. § 401, Wi. § 55, 1, Bu. 351); not one, no one, no person or thing, nothing, Mat. viii. 4; Mar. v. 26; Gal. vi. 3.

μηδέποτε, adv., never, 2 Tim. iii. 7.*

μηδέπω, adv., not yet, Heb. xi. 7.*

Μήδως, *οὐ*, δ, *a Mede*, Ac. ii. 9.*

μηκέτι, adv. (ἔτι) no more, no longer, Mar. ix. 25, xi. 14; Ac. iv. 17.

μήκος, *οὐς*, τό, length, Ep. iii. 18; Rev. xxi. 16.*

μηκύνω, *to make long*; pass., *to grow up*, as plants, Mar. iv. 27.*

μηλωτός, *ἦς*, ἡ, *a sheepskin*, Heb. xi. 37.*

μῆν, a part of strong affirmation, N. T. only in the combination *ἢ μῆν*, assuredly, certainly, Heb. vi. 14 (W. H. *el mēn*).*

μῆν, *μηνός*, δ, (1) *a month*, as Ac. vii. 20; (2) *the new moon*, as a festival, Gal. iv. 10.

μηνύω, *to show, declare*, Lu. xx. 37; Jn. xi. 57; Ac. xxiii. 30; 1 Cor. x. 28.*

μή οὐκ, an interrogative formula, expecting the answer "yes," Ro. x. 18, 19; 1 Cor. ix. 4, 5.

μήποτε, adv., never, Heb. ix. 17; as conj., *lest ever, lest perhaps, lest at any time*, Lu. xii. 58; Ac. v. 39; interrog. part., *whether indeed*, Jn. vii. 26; Lu. iii. 15.

μή που, *lest anywhere*, Ac. xxvii. 29 (W. H., for Rec. *μήπως*).

μήπω, adv., not yet, Ro. ix. 11; Heb. ix. 8.*

μήπως, conj., *lest in any way, lest perhaps*, as Ac. xxvii. 29 (W. H. *μή που*), 1 Th. iii. 5.

μηρός, *οὐ*, δ, *the thigh*, Rev. xix. 16.*

μήτε, conj., differing from *οὐτε* as *μή* from *οὐ* (see Gr. § 401); and not, used after a preceding *μή* or *μήτε*, neither ... nor; in Mar. iii. 20, not even, W. H. read *μηδέ*.

μήτηρ, *τρός*, ἡ, *a mother*, Mat. i. 18, ii. 11; met., *a mother city*, Gal. iv. 26.

μήτι, adv., interrogatively used, *is it? whether at all?* generally expecting a negative answer; *μήτιγε* (W. H., Rec. *μήτι γε*), *not to say then?* 1 Cor. vi. 3.

μήτις (W. H. *μή τις*), pron. interrog., *has or is any one? whether any one?* Jn. iv. 33.*

μήτρα, *ας*, ἡ, *the womb*, Lu. ii. 23; Ro. iv. 19.*

μητρο-αλφας (W. H. *-αλφας*), *οὐ*, δ, *a matricide*, 1 Tim. i. 9.*

μία, fem. of *εἰς*, *one*.

μάλινω, *ανῶ*, perf. pass. *μυμλ-ασμαι*, *to stain, pollute, defile*, Jn. xviii. 28; Tit. i. 15, Heb. xii. 15; Ju. 8.*

μλσμα, *ατος*, τό, *pollution, defilement*, 2 Pet. ii. 20.*

μασμός, *οὐ*, δ, *the act of defilement, pollution*, 2 Pet. ii. 10.*

μίγμα, *ατος*, τό, *a mixture*, Jn. xix. 39 (W. H. text *ἐλιγμα*).*

μίγνυμι, *μίξω*, *ξίμω*, perf. pass. *μέμυμαι*, *to mix, to mingle*, Mat. xxvii. 34; Lu. xiii. 1; Rev. viii. 7, xv. 2.*

μικρός, *δ*, *ὅν*, *little, small, i.e., in size*, Mat. xiii. 32; quantity, 1 Cor. v. 6; number, Lu. xii. 32; time, Jn. vii. 33; dignity, Mat. x. 42; age, Mat. xviii. 6, 10, 14.

Μίλητος, *οὐ*, ἡ, *Miletus*, Ac. xx. 15, 17; 2 Tim. iv. 20.*

μολιον, *οὐ*, τό (Lat. *miliarium*), *a mile* (somewhat less than our mile), Mat. v. 41.*

μιμῶμαι, *οὔμαι*, dep. mid., *to imitate*, 2 Th. iii. 7, 9; Heb. xiii. 7; 3 Jn. 11.*

μιμητής, *οὐ*, δ, *an imitator*, as 1 Cor. iv. 16.

μνησέσκω (*μνα-*), mid., with fut. in pass. form *μνησθήσομαι*, 1st aor. *ἐμνήσθην*, perf. *μέμνημαι*, *to call to mind, to remember*, gen. pers. or thing, Mat. xxvi. 75; Lu. xxiii. 42; pass., *to be remembered, to be had in mind*, only Ac. x. 31; Rev. xvi. 16.

μισῶ, *ᾶ*, ἥσω, *to hate, to detest*, in pass. form *μισήσεται*, Mat. v. 43; Jn. vii. 7; Ro. ix. 13.

μισθ-απο-δοσία, *ας*, ἡ, *recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2. (N. T.)*

μισθ-απο-δότης, *οὐ*, δ, *a rewarder*, Heb. xi. 6. (N. T.)*

μισθιος, *ας*, *οὐ*, *hired*, as subst., *a hired servant*, Lu. xv. 17, 19, 21 (W. H. in br.).*

μισθός, *οὐ*, δ, *hire, wages, recompense*, Mat. xx. 8; used of reward, Mat. v. 12, 46; of punishment, 2 Pet. ii. 13.

μισθῶ, *ᾶ*, ὤσω, mid., *to hire*, Mat. xx. 1, 7.*

μισθωμα, *ατος*, τό, *hire, rent; anything rented*, as a house, Ac. xxviii. 30.*

μισθωτός, *οὐ*, δ, *a hired servant*, Mar. i. 20; Jn. x. 12, 13.*

Μιτυλήν, *ἡς*, ἡ, *Mitylene*, the capital of Lesbos, Ac. xx. 14.*

Μιχαήλ, δ (Heb. *who is like God?*), *Michael*, an archangel, Ju. 9; Rev. xii. 7.*

μνᾶ, *ᾶς*, ἡ, *a mina*, silver money = 100 δραχμαί, or about sixteen or seventeen dollars, Lu. xix. 13-25.*

μνάσμαι, see *μυμήσκω*.

Μνάσων, *ωνος*, δ, *Mnason*, Ac. xxi. 16.*

μνεία, *ας*, ἡ, *remembrance, recollection*, Phil. i. 3; 1 Th. iii. 6; *μνηλα ποιεῖσθαι*, *to mention*, Ro. i. 9.

μνῆμα, *ατος*, τό, *a monument a tomb*, Mar. v. 5; Lu. xxiii. 53; less frequent than the following.

μνημεῖον, *οὐ*, τό, *a tomb, a sepulchre*, Mat. viii. 28; Jn. xi. 31.

μνημην, *ἡς*, ἡ, *remembrance, mention; μνήμην ποιεῖσθαι*, *to make mention*, 2 Pet. i. 15.*

μνημονεύω, *to remember* (ἐπι-),

recollect, call to mind (gen. or acc.), Mat. xvi. 9; Ac. xx. 31; *to be mindful of*, Heb. xi. 15; *to make mention of* (περὶ, gen.), Heb. xi. 22.

μνημόσυνον, ου, τό, a memorial, honorable remembrance, Mat. xxvi. 13; Mar. xiv. 9; Ac. x. 4.*

μνηστεύω, to ask in marriage; pass., *to be betrothed*, Mat. i. 18; Lu. i. 27, ii. 5.*

μογι-λάλος, ου, ὁ (prop. adj.), one speaking with difficulty, a stammerer, Mar. vii. 32.*

μόγυς, adv., with difficulty, hardly, Lu. ix. 39 (W. H. μόλις).*

μόδιος, ου, ὁ (Lat.), a dry measure (16 sextarii), containing about a peck; a modius, Mat. v. 15; Mar. iv. 21; Lu. xi. 33. (N. T.)*

μοιχαλῆς, ἰδος, ἡ, an adulteress, Ro. vii. 3; fig., for departure from God, Mat. xvi. 4; Ja. iv. 4. (S.)

μοιχάσμαι, ὦμαι, to commit adultery, Mat. v. 32.

μοιχεία, ας, ἡ, adultery, Mat. xv. 19.

μοιχεύω, σω, to commit adultery, abs. (acc., Mat. v. 28); fig., of forsaking God, Rev. ii. 22.

μοιχῆς, οὔ, ὁ, an adulterer, Lu. xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4; Ja. iv. 4 (not W. H.).*

μόλις, adv., with difficulty, hardly, Lu. ix. 39 (W. H.); Ac. xiv. 18, xxvii. 7, 8, 16; Ro. v. 7; 1 Pet. iv. 18.*

Μολόχ, ὁ (Heb.), Moloch, Ac. vii. 43 (from S.).*

μολύνω, νῶ, to pollute, to defile, 1 Cor. viii. 7; Rev. iii. 4, xiv. 4.*

μολυσμός, οὔ, ὁ, pollution, defilement, 2 Cor. vii. 1. (S.)*

μομφή, ἥς, ἡ, complaint, ground of complaint, Col. iii. 13.*

μονή, ἥς, ἡ, an abode, a dwelling-place, Jn. xiv. 2, 23.*

μονο-γενής, ἐς, gen. οὗς, only begotten, Lu. vii. 12, viii. 42, ix. 38; Heb. xi. 17; of Christ, Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9.*

μόνος, η, ου, only, alone, single, Lu. xxiv. 18; solitary, without company, Mar. vi. 47; forsaken, desolate, Jn. viii. 29; adv., μόνον, only.

μον-όφθαλμος, ου, having but one eye, Mat. xviii. 9; Mar. ix. 47.*

μονῶν, ὦ, to leave alone; pass., to be left alone or desolate, 1 Tim. v. 5.*

μορφῇ, ἥς, ἡ, outward appearance, form, shape, Mar. xvi. 12; Phil. ii. 6, 7.* Syn.: see ἰδέα.

μορφῶν, ὦ, ὡς, to form, to fashion, Gal. iv. 19.*

μόρφωσις, εως, ἡ, form, semblance, 2 Tim. iii. 5; form, system, Ro. ii. 20.*

μοσχο-ποιῶ, ὦ, to make an image of a calf, Ac. vii. 41. (N. T.)*

μόσχος, ου, ὁ, ἡ, a calf, a young bullock, Lu. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7.*

μουσικός, ἡ, ὁ, skilled in music, a musician, Rev. xviii. 22.*

μόχθος, ου, ὁ, wearisome labor, toil, 2 Cor. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8.*

μυελός, οὔ, ὁ, marrow, Heb. iv. 12.*

μυέω, ὦ, to initiate into, to instruct, Phil. iv. 12.*

μῦθος, ου, ὁ, a word; hence, a fiction, a fable, a falsehood, 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.*

μυκάζομαι, ὦμαι, to bellow, to roar, as a lion, Rev. x. 3.*

μυκτηρίζω, to turn up the nose; to mock, deride, Gal. vi. 7.*

μυλικός, ἡ, ὁ, pertaining to a mill; with λίθος, millstone, Mar. ix. 42 (not W. H.); Lu. xvii. 2 (W. H.). (N. T.)*

μύλιος, η, ου, in sense of foregoing, Rev. xviii. 21 (W. H.).*

μύλος, ου, ὁ, a millstone, as Mat. xviii. 6.

μυλῶν, ὄνος, ὁ, a mill-house, the place where grain was ground, Mat. xxiv. 41 (W. H. μύλος).*

Μύρα (W. H. Μύρρα), ων, τὰ, Myra, a city near the coast of Lycia, Ac. xxvii. 5.*

μυριάς, ἄδος, ἡ, a myriad, ten thousand, Ac. xix. 19; a vast multitude, Lu. xii. 1; Ac. xxi. 20; Heb. xii. 22; Ju. 14; Rev. v. 11, ix. 16.*

μυρίζω, σω, to anoint, Mar. xiv. 8.*

μυρίοι, ιαί, ια, innumerable, 1 Cor. iv. 15, xiv. 19; μύριοι,

ιαί, ια, ten thousand, Mat. xviii. 24.*

μύρον, ου, τό, ointment, Mat. xxvi. 7.

Μυσία, ας, ἡ, Mysia, Ac. xvi. 7, 8.*

μυστήριον, ου, τό, a mystery, anything hidden, a secret, Mat. xiii. 11; Ro. xi. 25. In classical Greek, τὰ μυστήρια are hidden religious rites and knowledge, revealed only to the initiated; hence, the word is used in N. T. of the truths of the Gospel as mysteries partly hidden, partly revealed, Ep. iii. 9; Col. i. 26, iv. 3; 1 Tim. iii. 16; a hidden meaning, Ep. v. 32; Rev. i. 20.

μυωπάω, to see dimly, 2 Pet. i. 9.*

μώλωψ, ωπος, ὁ, a bruise, a stripe, 1 Pet. ii. 24.*

μωμέομαι, ὦμαι, dep., aor. mid. and pass., to blame, to find fault with, 2 Cor. vi. 3, viii. 20.*

μῶμος, ου, ὁ, a blemish; met., disgrace, 2 Pet. ii. 13.*

μωραίνω, ἀνῶ, to make foolish, 1 Cor. i. 20; pass., to become foolish, Ro. i. 22; to become insipid, tasteless, like spoiled salt, Mat. v. 13; Lu. xiv. 34.*

μωρία, ας, ἡ, folly, absurdity, 1 Cor. i. 18, 21, 23, ii. 14, iii. 19.*

μωρο-λογία, ας, ἡ, foolish talking, Ep. v. 4.*

μωρός, ὁ, ὁν, stupid, foolish, Mat. vii. 26, xxiii. 17, 19, (on Mat. v. 22, see Gr. § 153, ii.); τὸ μωρόν, foolishness, 1 Cor. i. 25, 27.

Μωσῆς (W. H. Μωυσῆς), ἔως, dat. εἰ or ᾧ; acc. ᾧν (once ἔα, Lu. xvi. 29), ὁ, Moses, met., the books of Moses, the Pentateuch, Lu. xvi. 29; 2 Cor. iii. 15.

N

N, ν, νῦ, nu, n, the thirteenth letter. As a numeral, ν = 50; ν = 50,000.

Ναασσών, ὁ (Heb.), Naasson, Mat. i. 4; Lu. iii. 32.*

Ναγγαί, ὁ (Heb.), Naggai, Lu. iii. 25.*

Ναζαρέτ, -ρέθ or -ρέ (W. H.

- have all the forms), ἡ, *Nazareth*, Mat. ii. 23; Lu. ii. 4, 39, 51.
- Ναζαρενός**, οὐ, ὁ, *a Nazarene*, as Mar. i. 24.
- Ναζωραῖος**, οὐ, ὁ, *a Nazarene*, an appellation of Christ, Mat. ii. 23, xxvi. 71; Christians are called οἱ Ναζωραῖοι, Ac. xxiv. 5.
- Ναθάν** (W. H. -άμ), ὁ (Heb.), *Nathan*, Lu. iii. 31.*
- Ναθανάηλ**, ὁ, *Nathanael*, perhaps the same as *Bartholomew*, Jn. i. 45-49, xxi. 2.*
- ναί**, adv., affirming, *yes*, Mat. ix. 28; *even so*, Mat. xi. 26; Lu. x. 21; Rev. xxii. 20; *yea*, strongly affirming, Lu. vii. 26.
- Ναῖν**, ἡ, *Nain*, Lu. vii. 11.*
- ναός**, οὐ, ὁ (ναῶν), *a temple, a shrine*, in general, Ac. xix. 24; *the temple*, Mat. xxiii. 16; met., used of Jesus Christ, Jn. ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. Syn.: see *ιερόν*.
- Ναούμ**, ὁ (Heb.), *Nahum*, Lu. iii. 25 (not the prophet).*
- νάριδος**, οὐ, ἡ, *nard, oil or ointment*, Mar. xiv. 3; Jn. xii. 3.*
- Νάρκισσος**, οὐ, ὁ, *Narcissus*, Ro. xvi. 11.*
- ναυαγίω**, ὡ (ἄγνυμι), *to suffer shipwreck*, 2 Cor. xi. 25; fig., 1 Tim. i. 19.*
- ναύ-κληρος**, οὐ, ὁ, *a ship-master, or owner*, Ac. xxvii. 11.*
- ναῦς**, acc. ναῦν, ἡ, *a ship*, Ac. xxvii. 41.*
- ναύτης**, οὐ, ὁ, *a sailor*, Ac. xxvii. 27, 30; Rev. xviii. 17.*
- Ναχώρ**, ὁ (Heb.), *Nachor*, Lu. iii. 34.*
- νεανίας**, οὐ, ὁ, *a young man, a youth*, Ac. vii. 58, xx. 9, xxiii. 17, 18, 22 (not W. H.).*
- νεανίσκος**, οὐ, ὁ, *a young man*, Mat. xix. 20; plur., of soldiers, Mar. xiv. 51; 1 Jn. ii. 13, 14; *an attendant*, Ac. v. 10.
- Νεάπολις**, εως, ἡ, *Neapolis*, Ac. xvi. 11.*
- Νεεμάν** (W. H. Ναυμάν), ὁ (Heb.), *Naaman*, Lu. iv. 27.*
- νεκρός**, ὁ, ὁν, *dead*, (1) lit., as Mat. xi. 5; of *nekrol*, the dead, generally, 1 Pet. iv. 6; (2) fig., *dead*, spiritually, Ep. ii. 1; *dead to* (dat.), Ro. vi. 11; *inactive, inoperative*, Ro. vii. 8.
- νεκρώω**, ὦ, *to put to death*; fig., *to deprive of power, to render weak and impotent*, Ro. iv. 19; Col. iii. 5; Heb. xi. 12.*
- νέκρωσις**, εως, ἡ, *death, a being put to death*, 2 Cor. iv. 10; *deadness, impotency*, Ro. iv. 19.*
- νεο-μηνία**, see *νουμηνία*.
- νέος**, ὁ, ὁν, (1) *new, fresh*, Mat. ix. 17; 1 Cor. v. 7; Col. iii. 10; (2) *young, of persons*, Tit. ii. 4. Syn.: see *καινός*.
- νεοσσός** (W. H. νοσός), οὐ, ὁ, *a young bird*, Lu. ii. 24.*
- νεότης**, τητος, ἡ, *youth*, Lu. xviii. 21; 1 Tim. iv. 12.
- νέο-φυτος**, οὐ, *newly planted*; fig., *a recent convert*, 1 Tim. iii. 6.*
- Νέρων**, υως, ὁ, *Nero*, the Roman emperor, 2 Tim. iv. 23 (Rec.).*
- νεύω**, ὦ, *to nod*; so, *to beckon, to signify*, Jn. xiii. 24; Ac. xxiv. 10.*
- νεφέλη**, ης, ἡ, *a cloud*, Mar. ix. 7, xiii. 26.
- Νεφθαλεμ**, ὁ (Heb.), *Naphthali*, Mat. iv. 13, 15; Rev. vii. 6.*
- νέφος**, οὐς, τό, *a cloud*; met., *a multitude, a great company*, Heb. xii. 1.*
- νεφρός**, οὐ, ὁ, *a kidney*, plur., *the kidneys, the loins*, used (as Heb.) for the secret thoughts, desires, and purposes, Rev. ii. 23.*
- νεο-κόρος**, οὐ, ὁ, ἡ (ναός and κορέω, *to sweep*), *a temple-keeper, a designation of the people of Ephesus*, Ac. xix. 35.*
- νεωτερικός**, ἡ, ὁν, *youthful, juvenile*, 2 Tim. ii. 22.*
- νεώτερος**, ὁ, ὁν (comp. of νέος, which see), *younger, inferior in rank*, Lu. xv. 12, 13, xxii. 26; 1 Tim. v. 11, 14.
- νή**, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.*
- νήθω**, *to spin*, Mat. vi. 28; Lu. xii. 27.*
- νηπιόζω**, *to be an infant*, 1 Cor. xiv. 20.*
- νήπιος**, ὁ, ὁν, *infantile*; as subst., *an infant, a babe*, Mat. xxi. 16; 1 Cor. xiii. 11; used of an age below manhood, Gal. iv. 1; fig., of *un-*
- learned, unenlightened persons*, Mat. xi. 25; Ro. ii. 20; 1 Th. ii. 7 (W. H.).
- Νηρέως**, εως, ὁ, *Nereus*, Ro. xvi. 15.*
- Νηρί**, ὁ (Heb.), *Neri*, Lu. iii. 27.*
- νησίον**, οὐ, τό (dim. of νήσος), *a small island*, Ac. xxvii. 16.*
- νήσος**, οὐ, ἡ (νέω, *to swim*), *an island*, Ac. xiii. 6, xxvii. 26.
- νηστία**, ὥς, ἡ, *a fasting, a fast*, Mat. xvii. 21 (W. H. omit); Ac. xiv. 23; *the day of atonement, the chief Jewish fast-day*, Ac. xxvii. 9; *want of food*, 2 Cor. vi. 5, xi. 27.
- νηστεύω**, ὦ, *to abstain from food, to fast*, Mat. iv. 2, vi. 16-18.
- νήστις**, ιως, plur. νήστεις, ὁ, ἡ, *fasting*, Mat. xv. 32; Mar. viii. 3.*
- νηφάλιος** or -λεος, οὐ, *sober, temperate*, 1 Tim. iii. 2, 11; Tit. ii. 2.*
- νήφω**, ψω, *to be sober, temperate*, fig., 1 Th. v. 6, 8.
- Νίγηρ**, ὁ (Lat.), *Niger*, Ac. xiii. 1.*
- Νικάνωρ**, οπος, ὁ, *Nicanor*, Ac. vi. 5.*
- νικάω**, ὡς, ἡσω, *to be victorious, abs., Rev. iii. 21; to conquer, overcome* (acc.), Lu. xi. 22; Jn. xvi. 33.
- νίκη**, ης, ἡ, *victory*, 1 Jn. v. 4.*
- Νικό-δημος**, οὐ, ὁ, *Nicodemus*, Jn. iii. 1.
- Νικολαῖτης**, οὐ, ὁ, *a follower of Nicoiaus* (probably a Greek equivalent for Balaam), *a Nicolaitan*, Rev. ii. 6, 15.*
- Νικό-λαος**, οὐ, ὁ, *Nicolaus*, Ac. vi. 5 (not to be confounded with preceded).*
- Νικό-πολις**, εως, ἡ, *Nicopolis*, Tit. iii. 12. Several cities of the name existed; this was probably on the promontory of Epirus.*
- νίκος**, οὐς, τό, *victory*, 1 Cor. xv. 55, 57; *els nīkos*, from S., *to a victorious consummation, utterly*, Mat. xii. 20; 1 Cor. xv. 54.*
- Νινευή**, ἡ (Heb.), *Nineveh*, Lu. xi. 32 (W. H. read following).*
- Νινευίτης** (W. H. -εῖτης), οὐ, ὁ, *a Ninevite*, Mat. xii. 41; Lu. xi. 30, 32 (W. H.).*

νιπτήρ, ἥπος, ὁ, *a basin*, for washing hands and feet, Jn. xiii. 5. (N. T.)*

νίπτω, ψα, *to wash* (acc.), Jn. xiii. 8; mid., *to wash one's self*, acc. of part, as Mar. vii. 3. *Syn.*: see λούω.

νόεω, ὦ, ἥσω, *to understand*, *to consider*, abs., or with acc., or ὅτι, Jn. xii. 40; Ep. iii. 4; Mar. xiii. 14.

νόημα, ατος, τό, (1) *a thought*, *purpose*, *device*, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) *the mind*, i.e., *the understanding or intellect*, 2 Cor. iii. 14, iv. 4, xi. 3.*

νόθος, ὧ, ον, *illegitimate*, *bastard*, Heb. xii. 8.*

νομή, ἥς, ἡ (νέμω, *to pasture*), (1) *pasture*, Jn. x. 9; (2) *met.*, *growth*, *increase*, as of a gangrene, 2 Tim. ii. 17.*

νομίζω, σω (νόμος), (1) *to think*, *to suppose*, *to expect*, as the result of thinking, Mat. v. 17, xx. 10; (2) *pass.*, *to be customary*, only Ac. xvi. 13 (but see W. H. and R. V.).

νομικός, ἥ, ον, *pertaining to* (the) *law*, Tit. iii. 9; as subst., *a person learned in or teacher of the Mosaic law*, Mat. xxii. 35; Tit. iii. 13.

νομίμως, adv., *lawfully*, 1 Tim. i. 8; 2 Tim. ii. 5.*

νόμισμα, ατος, τό, (lawful) *money*, *coin*, Mat. xxii. 19.*

νομο-διδάσκαλος, ου, ὁ, *a teacher and interpreter of the Mosaic law*, Lu v. 17; Ac. v. 34; 1 Tim. i. 7. (N. T.)*

νομο-θεσία, as, ἡ, *lawgiving*, *legislation*, Ro. ix. 4.*

νομο-θετέω, ὦ, *to enact laws*; *pass.*, *to be enacted*, Heb. viii. 6; *to be furnished with laws*, Heb. vii. 11.*

νομο-θέτης, ου, ὁ (τλῆμι), *a law-giver*, *legislator*, Ja. iv. 12.*

νόμος, ου, ὁ (νέμω, *to apportion*), *a law*, *an edict*, *a statute*, Lu. ii. 22; *a standard of acting or judging*, Ro. iii. 27; *a written law*, Ro. ii. 14; *the Mosaic economy*, Mat. v. 18; Ro. x. 4; *the Christian dispensation or doctrines*, Gal. vi. 2; Ro. xiii. 8; *met.*, for the books containing the Mosaic law, i.e., the five books of Moses, Mat. xii. 5;

and for the Old Testament generally, Jn. x. 34. On the article with νόμος, see Gr. § 234, Wi. § 19, 1a, Bu. 89. νόος, see νοῦς.

νοστέω, ὦ, *to be sick*; fig., *to have a diseased appetite or craving for*, περὶ (acc.), 1 Tim. vi. 4.*

νόσημα, ατος, τό, *disease*, *sickness*, Jn. v. 4 (W. H. omit).* νόσος, ου, ἡ, *disease*, *sickness*, Mat. iv. 23, 24.

νοστιά, ἄς, ἡ, *a brood of young birds*, Lu. xiii. 34. (S.)*

νοστρον, ου, τό, *a brood of young birds*, Mat. xxiii. 37.*

νοσρός, see νεοσρός.

νοσφίζω, in mid., *to remove for one's self*, *to purloin*, Ac. v. 2, 3; Tit. ii. 10.*

νότος, ου, ὁ, *the south wind*, Lu. xii. 55; *the South*, Lu. xi. 31.

νου-θεσία, as, ἡ, *admonition*, *counsel*, 1 Cor. x. 11; Ep. vi. 4; Tit. iii. 10.*

νου-θετέω, ὦ, *to admonish*, *to counsel*, Ac. xx. 31.

νου-μηνία (W. H. veo-), as, ἡ, *the new moon*, as a festival, Col. ii. 16.*

νουν-εχῶς, adv., *wisely*, *judiciously*, Mar. xii. 34.*

νοῦς (orig. νόος), νοῦς, νοῦν, ὁ, *the mind*, i.e., *the understanding or intellect*, Lu. xxiv. 45; Phil. iv. 7; *the reason*, Ro. vii. 25, xii. 2; hence, *any affection of the mind* — as modes of thought — *inclinations or dispositions*, Ro. xiv. 5; 1 Cor. i. 10.

Νυμφᾶς, ἁ, ὁ, *Nymphas*, Col. iv. 15.*

νύμφη, ἥς, ἡ, *a betrothed woman*, *a bride*, Rev. xviii. 23; *a daughter-in-law*, Mat. x. 35.

νυμφός, ου, ὁ, *a bridegroom*, Jn. iii. 29.

νυμφών, ὄνος, ὁ, *a bridal chamber*; οἱ υἱοὶ τοῦ νυμφῶνος, *the sons of the bridal chamber*, friends of the bridegroom, Mat. ix. 15; Mar. ii. 19; Lu. v. 34; *a room in which the marriage ceremonies were held*, Mat. xxii. 10 (W. H.). (Ap.)*

νῦν and νυν, adv., (1) *of time*, *now*, i.e., the actually present; *now*, in relation to time

just past, *just now*, *even now*; *now*, in relation to future time, *just at hand*, *even now*, *immediately*; ὁ, ἡ, τὸ νῦν, *the present*, with subst. or (neut.) without; (2) of logical connection, *now*, 2 Cor. vii. 9; *now then*, i.e., implying the rise of one thing from another, 1 Cor. xiv. 6; (3) in commands and appeals, νῦν is emphatic, *at this instant*, Mat. xxvii. 42; Ja. iv. 13.

νύξ, νυκτός, ἡ, *the night*, *night-time*, lit., Ac. xvi. 33; often fig., *a time of darkness and ignorance*, Ro. xiii. 12; 1 Th. v. 5; *death*, Jn. ix. 4.

νύσσω, ξω, *to stab*, *to pierce*, Jn. xix. 34.*

νυστάζω, ξω, *to nod in sleep*, *to be drowsy*, Mat. xxv. 5; fig., *to delay*, 2 Pet. ii. 3.*

νυχθ-ήμερον, ου, τό, *a night and a day*, *twenty-four hours*, 2 Cor. xi. 25.*

Νῶε, ὁ (Heb.), *Noah*, Lu. iii. 36, xvii. 26, 27.

νωθρός, ὁ, ον, *sluggish*, *dull*, *stupid*, Heb. v. 11, vi. 12.*

νώτος, ου, ὁ, *the back of men or animals*, Ro. xi. 10.*

Ξ

Ξ, ξ, ξι, xi, the double letter x (= γς, κς, or χς), the fourteenth letter of the alphabet. As numeral, ξ = 60; ξι = 60,000.

ξενία, as, ἡ, *hospitality*; *a lodging*, Ac. xxviii. 23; Philem. 22.*

ξενίζω, σω, (1) *to receive as a guest* (acc.), Ac. x. 23, xxviii. 7; Heb. xiii. 2; *pass.*, *to be entertained*, *to lodge*, Ac. x. 6, 18, 32, xxi. 16; (2) *to astonish by strangeness*, Ac. xvii. 20; *pass.*, *to think strangely of*, *to be surprised at* (dat.), 1 Pet. iv. 4, 12.*

ξενo-δοχεῖω, ὦ, *to entertain guests*, *to practice hospitality*, 1 Tim. v. 10.*

ξένος, ὧ, ον, masc., *a guest-friend*; as subst., *a stranger*, *foreigner*, Mat. xxv. 35, 38, 43, 44; *a host*, Ro. xvi. 23; *alien*, Ep. ii. 12; *new*, *novel*, Heb. xiii. 9; 1 Pet. iv. 12.

ξίστηρς, ου, ὁ (the Latin sextarius), *a sextarius*, *a vessel*

for measuring liquids, holding about a pint; *a pitcher*, of any size, Mar. vii. 4, 8 (W. H. omit).*

ξηραίνω, *arō*, 1st aor., act., *ἐξήρανα*, 1st aor., pass., *ἐξηράνθην*, perf., pass., *ἐξηράμμαι* (3 s., *ἐξήρανται*, Mar. xi. 21), *to make dry, to wither*, Ja. i. 11; pass., *to become dry, to be withered*, Mat. xiii. 6; *to be dried up*, Rev. xvi. 12; *to be ripened*, as corn, Rev. xiv. 15; *to pine away*, Mar. ix. 18.

ξηρός, *á*, *dv*, *dry, withered*, of a tree, Lu. xxiii. 31; of a useless limb, Mat. xii. 10; Mar. iii. 3 (W. H.); Lu. vi. 6, 8; Jn. v. 3; of land, Heb. xi. 29; *ή ξηρά* (sc. γῆ), *dry land*, Mat. xxiii. 15.*

ξύλινος, *lŷn*, *ivon*, *wooden*, 2 Tim. ii. 20; Rev. ix. 20.*

ξύλον, *ov*, *τό, wood, e.g., timber* in building, 1 Cor. iii. 12; *anything made of wood, e.g., the stocks*, Ac. xvi. 24; *a staff*, Mat. xxvi. 47, 55; *a cross*, Ac. xiii. 29; Gal. iii. 13; *a living tree*, Rev. ii. 7.

ξύρα, *ō*, *how*, perf. pass. *ἐξύραται*, *to shave*, Ac. xxi. 24; 1 Cor. xi. 5, 6.*

Ο

Ο, *o*, *δ μικρόν*, *omicron*, short *o*, the fifteenth letter. As a numeral, *ο* = 70; *ρ* = 70,000.

ὁ, *h*, *τό*, the definite article, *the*, originally demonstrative. For its uses, see Gr. §§ 193-234, Wi. §§ 17-20, Bu. 85-103.

ὀγδοήκοντα, num., indeclin., *eighty*, Lu. ii. 37, xvi. 7.*

ὀγδοος, *h*, *ov*, ord., *eighth*; on 2 Pet. ii. 5, see Gr. § 331, Wi. § 37, Bu. 30.

ὄγκος, *ov*, *δ*, *a weight, an encumbrance*, Heb. xii. 1.*

ὅδε, *hōde*, *rōde*, demon. pron., *this, that* (here). See Gr. § 339, Wi. § 23, 5, Bu. 103.

ὁδεῖω, *to pass along a way, to journey*, Lu. x. 33.*

ὁδηγῶ, *ō*, *how*, *to lead along a way, to conduct, to guide*, Mat. xv. 14; Lu. vi. 39; Jn. xvi. 13; Ac. viii. 31; Rev. vii. 17.*

ὁδ-ηγός, *ō*, *δ*, *a leader, a guide*,

Ac. i. 16; fig., of instructors, Mat. xv. 14, xxiii. 16, 24; Ro. ii. 19.*

ὁδοι-ποτέω, *ō*, *to travel, to pursue a way*, Ac. x. 9.*

ὁδοι-πορία, *as, ἡ, a journey, a journeying*, Jn. iv. 6; 2 Cor. xi. 26.*

ὁδός, *ō*, *h*, (1) *a way, a road*, Mat. ii. 12; (2) *a going, a progress*, Mar. vi. 8; (3) *a journey, a day's or a Sabbath day's*, Lu. ii. 44; Ac. i. 12; (4) fig., *manner of action, method of proceeding*, Ac. xiii. 10; Mat. xxi. 32; especially (5) *the Christian way*, Ac. ix. 2; 2 Pet. ii. 2; (6) *used of Christ himself, the Way*, Jn. xiv. 6.

ὁδός, *ōdōros*, *δ*, *a tooth*, Mat. v. 38.

ὁδυνάω, *ō*, in mid. and pass., *to be tormented, to be greatly distressed*, Lu. ii. 48, xvi. 24, 25; Ac. xx. 38.*

ὁδύνη, *h*, *h*, *pain, distress*, of body or mind, Ro. ix. 2; 1 Tim. vi. 10.*

ὁδυρμός, *ō*, *δ*, *lamentation, wailing*, Mat. ii. 18; 2 Cor. vii. 7.*

Ουζίας, *ov*, *δ*, *Uzziah*, Mat. i. 8, 9.*

ὄξω, *to stink, to be offensive*, Jn. xi. 39.*

ὅθεν, adv., *whence*, of place, source, or cause, Mat. xii. 44; 1 Jn. ii. 18; Heb. ii. 17.

ὁδύνη, *h*, *h*, *a linen cloth*; hence, *a sheet*, Ac. x. 11, xi. 5.*

ὁδοῦνιον, *ov*, *τό* (dim. of *ὁδύνη*), *a linen bandage*, Jn. xix. 40.

οἶδα, plur. *οἶδαμεν* (for Attic *ἴδμεν*), *οἶδare* (and Attic *ἴδare*, Heb. xii. 17), *οἶδασι* (and Attic *ἴδασι*, only Ac. xxvi. 4), *I know* (see Gr. § 103, 4, Wi. § 40, 4δ).

οἰκιακός, *h*, *dv*, see *οἰκιακός*.

οἰκίος, *u*, *ov*, *domestic, belonging to a household*, Gal. vi. 10; Ep. ii. 19; 1 Tim. v. 8.*

οἰκτερεῖα, *as, ἡ, household, body of servants*, Mat. xxiv. 45 (W. H.).*

οἰκέρης, *ov*, *δ*, *a domestic, a household servant*, Lu. xvi. 13; Ac. x. 7; Ro. xiv. 4; 1 Pet. ii. 18.

οἰκῶ, *ō*, *how*, trans., *to inhabit*, 1 Tim. vi. 16; intrans., *to*

dwell, Ro. viii. 9; 1 Cor. vii. 12, 13.

οἶκμα, *atos*, *τό*, *a dwelling*, used of a prison, Ac. xii. 7.*

οἰκητήριον, *ov*, *τό*, *a dwelling-place, a habitation*, 2 Cor. v. 2; Ju. 6.*

οἶκος, *as, ἡ*, (1) *a house*, Lu. xv. 8; (2) met., *a household, a family, goods, i.e., a house and all that is in it*, Jn. iv. 53; Mar. xii. 40.

οἰκιακός, *ō*, *δ*, *one of a family*, whether child, or servant, Mat. x. 25, 36.*

οἰκοδομεῖν, *ō*, *to manage a household*, 1 Tim. v. 14.*

οἰκο-δοστήτης, *ov*, *δ*, *a householder, a master of a house*, Mat. x. 25.

οἰκοδομέω, *ō*, *to erect a building, build*, Lu. xiv. 30; fig., of the building up of character, *to build up, edify*, 1 Cor. x. 23; *to encourage*, 1 Cor. xiii. 10.

οἰκο-δομή, *h*, *h*, (*δέω*), *the act of building; a building*, lit., Mat. xxiv. 1; of the spiritual body, 2 Cor. v. 1; of the church, Ep. ii. 21; met., *edification, spiritual advancement*, Ro. xiv. 19, xv. 2.

οἰκοδομία, *as, ἡ, edification*, 1 Tim. i. 4 (W. H. *οἰκοποία*).*

οἰκο-δόμος, *ov*, *δ*, *a builder*, Ac. iv. 11 (W. H.).*

οἰκονόμος, *ō*, *to be a steward*, Lu. xvi. 2.*

οἰκονομία, *as, ἡ, management of household affairs, stewardship*, Lu. xvi. 2-4; *a dispensation*, 1 Cor. x. 17.

οἰκο-νόμος, *ov*, *δ* (*νέμω*), *a house-manager, a steward*, Lu. xvi. 1, 3, 8; of the Christian stewardship, 1 Cor. iv. 1; 1 Pet. iv. 10; Tit. i. 7.

οἶκος, *ov*, *δ*, *a house, a building*, for any purpose (gen.); met., *a family resident in one house, a family perpetuated by succession; the house of God, i.e., the temple; the family of God, i.e., the church*.

οἰκουμένη, *h*, *h*, pres. part. pass. fem. of *οἰκῶ* (sc. γῆ), *the inhabited land, or world*; (1) *the Roman empire*, Lu. ii. 1; (2) *the world at large*, Lu. iv. 5, xxi. 26; (3) met., *the inhabitants of the world*.

Ac. xvii. 6, 31; (4) *the universe*, Heb. ii. 5.
οικ-ουρός, οὐ, ὁ, ἡ (*οἶκος*, *keeper*), attending to household affairs, domestic, Tit. ii. 5 (W. H. *οἰκουργός*, with same meaning).
οικτιῶ, ἦσω, to pity, to have compassion on, Ro. ix. 15 (from S.).
οικτιρμός, οὐ, ὁ, compassion, pity, Ro. xii. 1; 2 Cor. i. 3; Phil. ii. 1; Col. iii. 12; Heb. x. 28.*
οικτιρμών, ον, pitiful, merciful, Lu. vi. 36; Ja. v. 11.*
οἶμαι, see *οἶμαι*.
οἶνο-πότης, ον, ὁ, one given to wine-drinking, Mat. xi. 19; Lu. vii. 34.*
οἶνος, ον, ὁ, wine, Mar. ii. 22; met., a vine, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.
οἶνο-φλυγία, ας, ἡ (*φλύω*, to overflow), drunkenness, 1 Pet. iv. 3.*
οἶμαι and *οἶμαι*, to think, to suppose, acc. and inf., or *οἶναι*, Jn. xxi. 25; Phil. i. 16; Ja. i. 7.*
οἶος, α, ον, rel. pron., correl. to τοιοῦτος, of what kind, such as.
οἶσω, see *φέρω*.
οκνέω, ὦ, ἦσω, to be slothful, to delay, to hesitate, Ac. ix. 38.*
οκνηρός, ὁ, ὅν, slothful, backward, Mat. xxv. 26; Ro. xii. 11; Phil. iii. 1.*
ὀκτα-ἡμέρος, ον, of or belonging to the eighth day, Phil. iii. 5.*
ὀκτώ, num., indecl., eight, Lu. ii. 21.
ὀλεθρός, ον, ὁ, destruction, perdition, 1 Cor. v. 5; 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9.*
ὀλιγο-πιστία, ας, ἡ, little faith, Mat. xvii. 20 (W. H.). (N. T.)*
ὀλιγο-πίστος, ον, of little faith, Mat. vi. 30. (N. T.).
ὀλίγος, η, ον, (1) little, small, brief, Lu. x. 2; Ac. xiv. 28; (2) in plur., few, sometimes with gen., Mat. vii. 14; Ac. xvii. 4; (3) neut. as adv., ὀλίγον, of time, soon, Lu. v. 3; of space, a little way, Mar. vi. 31; (4) with prepositions preceded in various phrases,

as *ἐν ὀλίγῳ*, with little trouble, Ac. xxvi. 28.
ὀλιγό-ψυχος, ον, faint-hearted, 1 Th. v. 14. (S.)*
ὀλιγορέω, ὦ, to care little for, to despise (gen.), Heb. xii. 5 (from S.).*
ὀλίγως, adv., a little, scarcely, 2 Pet. ii. 18 (W. H.).*
ὀλοθρευτής, οὐ, ὁ, a destroyer, 1 Cor. x. 10. (N. T.)*
ὀλοθρεῖω, to destroy, Heb. xi. 28.*
ὀλο-καύτωμα, ατος, τό (*καίω*), a whole burnt-offering, the whole being consumed, Mar. xii. 33; Heb. x. 6, 8. (S.)*
ὀλοκληρία, ας, ἡ, perfect soundness, Ac. iii. 16. (S.)*
ὀλό-κληρος, ον, complete in every part, sound, perfect, 1 Th. v. 23; Ja. i. 4. Syn.: see *ἁπλως*.
ὀλοαῖζω, as from the cry ὀλ-ὀλ, to howl, to lament aloud, Ja. v. 1.*
ὅλος, η, ον, all, the whole (see Gr. § 225, Wi. § 20, 1 ὁ, α, Bu. 94), Jn. vii. 23; Ja. iii. 2; 1 Jn. v. 19.
ὀλο-τελής, ἑς, perfect, complete, 1 Th. v. 23.*
Ὀλυμπᾶς, ᾶ, ὁ, *Olympas*, Ro. xvi. 15.*
ὀλυνθος, ον, ὁ, an unripe fig, one which, not ripening in due time, grows through the winter and falls off in the spring, Rev. vi. 13.*
ὅλως (*ὅλος*), adv., wholly, altogether, 1 Cor. v. 1, vi. 7; with neg., not at all, Mat. v. 34; 1 Cor. xv. 29.*
ὀμβρος, ον, ὁ, a violent rain, Lu. xii. 54.*
ὀμειρομαι, to long for, 1 Th. ii. 8 (W. H., Rec. *ἡμειρομαι*).
ὀμιλέω, ὦ, ἦσω, to associate with (dat.), to talk with (πρός, acc.), Lu. xxiv. 14, 15; Ac. xx. 11, xxiv. 26.*
ὀμιλία, ας, ἡ, intercourse, companionship, 1 Cor. xv. 33.*
ὀμιλος, ον, ὁ, a crowd, company, Rev. xviii. 17 (not W. H.).*
ὀμίχλη, ης, ἡ, a mist, 2 Pet. ii. 17 (W. H.).*
ὄμμα, ατος, τό, an eye, Mat. xx. 34 (W. H.); Mar. viii. 23.*
ὀμνυμι and *ὀμνύω*, ὀμῶσω (see Gr. § 116, 3, Wi. § 15, Bu.

45), to swear, to take an oath, Mar. xiv. 71; to promise with an oath, Mar. vi. 23.
ὀμο-θυμαδόν, adv., with one mind, unanimously, only in Ac. and Ro. xv. 6.
ὀμοιάζω, σω, to be like, Mat. xxiii. 27 (W. H. mrg.); Mar. xiv. 70 (not W. H.). (N. T.)*
ὀμοιο-παθής, ἑς, being affected like another (dat.), having like passions or feelings, Ac. xiv. 15; Ja. v. 17.*
ὅμοιος, ολα, οιον, like, similar to, resembling (dat.), Jn. ix. 9; Rev. iv. 3; of equal rank, Mat. xxii. 39.
ὀμοιότης, ιτητος, ἡ, likeness, Heb. iv. 15, vii. 15.*
ὀμοιωθῶ, ὦ, ὥσω, (1) to make like; pass., to be like, or to resemble, Mat. vi. 8, xiii. 24; Ac. xiv. 11; (2) to liken, to compare, Mat. vii. 24; Mar. iv. 30; with acc. and dat.
ὀμοιωμα, ατος, τό, likeness, similitude, Ro. i. 23, v. 14, vi. 5, viii. 3; Phil. ii. 7; Rev. ix. 7.* Syn.: see *εἰκῶν*.
ὀμῶως, adv., in like manner, Lu. iii. 11; Jn. v. 19.
ὀμοιωσις, εως, ἡ, likeness, Ja. iii. 9.* Syn.: see *εἰκῶν*.
ὀμο-λογέω, ὦ, ἦσω, 1st aor. ὤμολόγησα, to speak the same thing; hence, (1) to confess, in the sense of conceding or admitting, generally with *οἶναι*, Mat. xiv. 7; Heb. xi. 13; (2) to profess, or acknowledge openly, acc., or with *ἐν*, Mat. x. 32; Lu. xii. 8; Jn. ix. 22; (3) as *ἐξομολογέω*, to praise (dat.), Heb. xiii. 15.
ὀμολογία, ας, ἡ, a profession, or a confession, 2 Cor. ix. 13; 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23.*
ὀμολογουμένως, adv., confessedly, by assent of all, 1 Tim. iii. 16.*
ὀμό-τεχνος, ον, of the same trade or craft, Ac. xviii. 3.*
ὀμοῖο, adv., together, at the same place or time, Jn. iv. 36.
ὀμό-φρων, ον (*φρήν*), of one mind, 1 Pet. iii. 8.*
ὀμῶς, see *δυννυμι*.
ὀμως, adv., yet, 1 Cor. xiv. 7; Gal. iii. 15; with *μέντοι*, nevertheless, Jn. xii. 42.*

δναρ, τό, indecl., *a dream*; κατ' *δναρ*, *in a dream*, Mat. i. 20, ii. 12, 13, 19, 22, xxvii. 19.*
δναριον, ου, τό (dim. of *δνος*), *a young ass*, Jn. xii. 14.*
δνειδίζω, σω, *to reproach, revile, upbraid*, Mat. xi. 20; Mar. xvi. 14; Lu. vi. 22.
δνειδισμός, ου, δ, *reproach, reviling*, Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33, xi. 26, xiii. 13. (S.)*
δνειδος, ους, τό, *reproach, disgrace*, Lu. i. 25.*
Ὀνησίμοσ, ου, δ (*profitable*), *Onesimus*, Col. iv. 9; Philem. 10.*
Ὀνησιφόρος, ου, δ, *Onesiphorus*, 2 Tim. i. 16, iv. 19.*
δνικός, ή, δν, *pertaining to an ass*; *μύλος δνικός*, *a millstone turned by an ass*, i.e., the large upper millstone, Mat. xviii. 6; Lu. xvii. 2 (not W. H.); Mar. ix. 42 (W. H.). (N. T.)*
δνιμητι, *to be useful, to help*; mid. aor., opt., *δναιμην*, *may I have help or joy from*, Philem. 20.*
δνομα, ατος, τό, *a name*, almost always of persons; in N. T., as in O. T., the name of a person is a mark of what he himself is, the name expresses the character, Mat. i. 21; Mar. iii. 16, v. 9; Lu. i. 31; hence the expressions *ποιεῖν τι ἐπὶ τῷ δνόματι*, *ἐν τῷ δνόματι*, *διὰ τοῦ δνόματος*; the name is often introduced by *δνόματι*, *by name*, once by *τοῦνομα* (τὸ *δνομα*), Mat. xxvii. 57; *fame, reputation*, Ep. i. 21; Phil. ii. 9.
δνομαίω, σω, *to give a name to*, Lu. vi. 13, 14; *to mention*, Ep. v. 3; *to call upon the name of*, 2 Tim. ii. 19.
δνος, ου, δ, ή, *an ass*, Mat. xxi. 2, 7; Lu. xiii. 15.
δντως, adv. (δν, neut. part. of *ειμι*), *really, truly*, 1 Cor. xiv. 25; 1 Tim. v. 3, 5.
δξος, ους, τό, *vinegar*; in N. T., *sour wine*, mixed with water, a common drink of Roman soldiers, Jn. xix. 29, 30.
δξός, εἶα, ύ, (1) *sharp*, as a weapon, Rev. i. 16, ii. 12; (2) *swift, eager*, Ro. iii. 15.

δπή, ής, ή, *an opening, a cavern*, Ja. iii. 11; Heb. xi. 38.*
δπισθεν, adv. of place, *from behind, after*, Mat. ix. 20, xv. 23.
δπισω, adv., *behind, after*, of place, Lu. vii. 38; of time, Mat. iii. 11; abs., or with gen.; τὰ *δπισω*, *those things that are behind*, Phil. iii. 14; *els τὰ δπισω*, *backward*, Jn. xviii. 6.
δπλίζω, σω, N. T., mid., *to arm one's self with*, acc., fig., 1 Pet. iv. 1.*
δπλον, ου, τό, *an instrument, arms, weapons*, Jn. xviii. 3; Ro. xiii. 12; 2 Cor. vi. 7, x. 4.*
δπολος, ολα, οιδον, relat. pron., of what kind or manner, correl. to τοιούτος, Ac. xxvi. 29; 1 Cor. iii. 13; Gal. ii. 6; 1 Th. i. 9; Ja. i. 24.*
δποτε, adv. of time, *when*, Lu. vi. 3 (W. H. δτε).
δπου, adv. of place, *where, whither; where*, referring to state, Col. iii. 11; *in case that*, 1 Cor. iii. 3.
δπτανω, *to behold*; in pass., *to appear*, Ac. i. 3; see *δπαω*. (S.)*
δπτασία, ας, ή, *a vision, a supernatural appearance*, Lu. i. 22, xxiv. 23; Ac. xxvi. 19; 2 Cor. xii. 1.*
δπτός, ή, δν, *roasted, broiled*, Lu. xxiv. 42.*
δπτω, δπτομαι, see *δπαω*.
δπώρα, ας, ή, *autumn, autumnal fruits*, Rev. xviii. 14.*
δπως, rel. adv., *how*, Lu. xxiv. 20; as conj., *in order that*, so that; with *δν*, Ac. iii. 19 (see Gr. § 384, 2, Wi. § 42, 6, Bu. 234); after verbs of beseeching, and the like, *that*, Mat. ix. 38; Mar. iii. 6.
δραμα, ατος, τό, (1) *a spectacle*, Ac. vii. 31; (2) *a vision*, Ac. ix. 10, 12.
δρασις, εως, ή, *appearance*, Rev. iv. 3; *a vision*, Ac. ii. 17; Rev. ix. 17.
δρατός, ή, δν, *visible*, plur., neut., Col. i. 16.*
δράω, ω, δφνομαι, εδρακα, ελδον (see Gr. § 103, 4, Wi. § 15, Bu. 64), (1) *to see*, generally; (2) *to look upon or contemplate*; (3) *to see, and so to*

participate in, Lu. xvii. 22; Jn. iii. 36; (4) *to take heed*, Heb. viii. 5; Mat. viii. 4; with *μη* or equiv., *to beware*, Mat. xvi. 6; (5) pass., *to be seen, to appear to, to present one's self to* (dat.).
δργή, ής, ή, *anger, indignation*, Ep. iv. 31; often of the wrath of God, and its manifestation, Ro. i. 18. Syn.: see *θυμός*.
δργίζω, σω, *to irritate, to provoke*; pass., *to be angry*, abs., Mat. xviii. 34; *to be enraged with*, dat., or *ἐν*, dat., Mat. v. 22; Rev. xii. 17.
δργιλος, ή, ον, *prone to anger*, Tit. i. 7.*
δργυιά, ας, ή, *a fathom*, about five or six feet, Ac. xxvii. 28.*
δρέγω, *to stretch forth*; mid., *to reach after, to desire or long eagerly for*, gen., 1 Tim. iii. 1, vi. 10; Heb. xi. 16.*
δρεινός, ή, δν, *mountainous, hilly* (sc. *χώρα*), Lu. i. 39, 65.*
δρεξις, εως, ή, *strong desire, lust*, Ro. i. 27.*
δρδο-ποδέω, ω, *to walk in a straight course*, fig., *to act uprightly*, Gal. ii. 14. (N. T.)*
δρθός, ή, δν, *upright*, Ac. xiv. 10; *straight*, Heb. xii. 13.*
δρδο-τομέω, ω (τέμνω), *to cut straight*; met., *to handle rightly, i.e., to teach correctly*, 2 Tim. ii. 15. (S.)*
δρδρλιω, *to rise early in the morning, to come early in the morning*, Lu. xxi. 38. (S.)*
δρδρινός, ή, δν, *early in the morning*, Lu. xxiv. 22 (W. H.); Rev. xxii. 16 (not W. H.).*
δρδριος, α, ον, *early in the morning*, Lu. xxiv. 22 (W. H. read preceding).*
δρδρος, ου, δ, *early dawn, day-break*, Lu. xxiv. 1; Jn. viii. 2 (W. H. omit); Ac. v. 21.*
δρδώς, adv., *rightly*, Mar. vii. 35; Lu. vii. 43, x. 28, xx. 21.*
δρζω, σω, *to define; to determine*, Ac. xvii. 26; Heb. iv. 7; *to appoint, to decree*, Ac. x. 42, xi. 29; pass., perf. part., *ωρισμένος*, *decreed*, Ac. ii. 23; neut., *decree*, Lu. xxii. 22.
δριον, ου, τό, plur., *the bound-*

aries of a place; hence, *districts, territory*, Mat. ii. 6, iv. 13.
ἔρχομαι, to adjure by, to charge solemnly by, with double acc., Mar. v. 7; Ac. xix. 13; 1 Th. v. 27 (W. H. ἐνορκίζω).
ἑρκος, ου, ὁ, an oath, Mat. xiv. 1, 9; a promise with an oath, a vow, Mat. v. 33.
ἑρκ-σμός, as, ἡ, the taking of an oath, an oath, Heb. vii. 20, 21, 28. (S.)*
ῥυμάω, ὠ, ῥῶω, N. T., intrans., to rush, Mat. viii. 32; Ac. vii. 57 (els, or ἐλθ, acc.).
ῥυμή, ῥς, ἡ, a rush, a violent assault, Ac. xiv. 5; Ja. iii. 4.*
ῥυμμα, ατος, τό, a rushing on, impulse, Rev. xviii. 21.*
ῥυμιον, ου, τό, a bird, Rev. xviii. 2, xix. 17, 21.*
ῥυμις, ιδος, ὁ, ἡ, a bird, a hen, Mat. xxiii. 37; Lu. xiii. 34.*
ῥυμο-θεσία, as, ἡ, a setting of boundaries, a definite limit, Ac. xvii. 26. (N. T.)*
ῥυμος, ους, τό, a mountain, Lu. iii. 5, ix. 28.
ῥυμοσσω, ξω, to dig, to dig out, Mat. xxi. 33, xxv. 18; Mar. xii. 1.*
ῥυφανός, ἡ, ὅν, bereaved, an orphan, Jn. xiv. 18; as subst., Ja. i. 27.*
ῥυχομαι, οῦμαι, ῥηομαι, dep., mid., to dance, Mat. xi. 17, xiv. 6; Mar. vi. 22; Lu. vii. 32.*
ῥς, ἡ, ὅ, relative pronoun, *who, which* (see Gr. §§ 58, 343-348, Wi. § 24, Bu. 281 sq.; for **ῥς** **ἄν**, **ῥς** **ἑάν**, *whoever*, see Gr. § 380, Wi. § 42, 3, Bu. 288); as demonstr. in the phrase, **ὁς** **μέν** ... **ὁς** **δέ**, *that one ... this one*, as 2 Cor. ii. 16.
ῥυάκις, rel. adv., *as often as*, always with **ἄν** or **ἑάν**, 1 Cor. xi. 25, 26; Rev. xi. 6.*
ῥυος (α), ου, *holy, pious*, of human beings, of Christ, and of God; **τὰ** **ῥυα**, *the holy promises*, Ac. xiii. 34. Syn.: see **ἁγος**.
ῥυώτης, τητος, ἡ, *holiness, godliness*, Lu. i. 75; Ep. iv. 24.*
ῥυως, adv., *holily*, 1 Th. ii. 10.*

ῥυμή, ῥς, ἡ, a smell, an odor, lit., Jn. xii. 3; fig., 2 Cor. ii. 14, 16; Ep. v. 2; Phil. iv. 18.*
ῥυος, η, ου, relat. pron., *how much, how great*, (1) of time, *how long, as long as*, Ro. vii. 1; repeated, the meaning is intensified, Heb. x. 37: **ῥυ** **μικρόν** **ῥυον** **ῥυον**, *yet a little, a very, very little*; (2) of quantity, of number, *how much, plur., how many*, Mar. iii. 8; Jn. vi. 11; Ac. ix. 13; *as many as*, Mat. xiv. 36; with **ἄν**, **ἑάν**, *as many as, whatsoever*, Mat. vii. 12, xxi. 22; (3) of measure, degree, Heb. vii. 20.
ῥυ-πες, ἡ-πες, **ῥυ-πες**, the very one who, Mar. xv. 6 (not W. H.)*
ῥυτόν, contr. **ῥυτόν**, οὔ, τό, a bone, Jn. xix. 36.
ῥυ-τις, ἡ-τις, ὁ, τι, compound rel., *whosoever, whichever, whatsoever* (see Gr. §§ 58 c, 349, Wi. § 42, 3, Bu. 115); the addition of **ἄν**, **ἑάν**, gives indefiniteness.
ῥυτράκινος, η, ου, *made of earth, earthen*, 2 Cor. iv. 7; 2 Tim. ii. 20.*
ῥυφρησιν, εως, ἡ, the sense of smell, smelling, 1 Cor. xii. 17.*
ῥυφός, ὅς, ἡ, the loins, Mat. iii. 4; Lu. xii. 35; Ac. ii. 30; 1 Pet. i. 13.
ῥυαν (**ῥυε**, **ἄν**), rel. adv., *when, whenever*; always with subj. except Mar. iii. 11, xi. 19 (W. H.), 25 (W. H.); Rev. iv. 9, viii. 1 (W. H.).
ῥυε, rel. adv., *when*, Mar. xiv. 12.
ῥυε, conj., (1) *that*, after verbs of declaring, etc., introducing the object-sentence; sometimes as a mere quotation mark, Mat. ii. 23; (2) *because* (see Gr. § 136, 6, Wi. § 53, 8 δ, Bu. 357 sq.).
ῥυου (gen. of **ῥυος**), **ῥυος** **ῥυου**, *until*, Lu. xxii. 16.
ῥυ, adv. (gen. of **ῥυς**), *where, whither*; **οἱ** **ἑάν**, *whithersoever*; also used of time, *when*, in the phrases, **ἀπὸ** **ῥυ**, *since*, **ἄχρως**, **ῥυς**, **μέχρως**, *until*.
οἱ (**οἱ** before a vowel, **οἱ** before the vowel is aspirated), *no*,

not (see Gr. §§ 134, 401, Wi. §§ 55, 56, Bu. 344 sq.).
οἱ, interj., *ah! aha!* derisive, Mar. xv. 29. (N. T.)*
οἱ, interj., *woe! alas!* uttered in grief or denunciation, Mat. xi. 21; 1 Cor. ix. 16; **ἡ** **οἱ**, as subst., Rev. ix. 12, *the woe, the calamity*. (S.)
οἱ, adv., *by no means*, Mat. ii. 6.*
οἱ-δέ, conj., disj. neg., *but not, nor yet* (cf. **μηδέ**), *neither, nor, not even* (see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.).
οἱ-δέ, **οἱ**, **οἱ**, **οἱ** (**οἱ** **ἑάν**), *not one, no one, none, nothing, of no moment, of no value, vain*.
οἱ-δέ, adv., *never*, 1 Cor. xiii. 8; Mat. vii. 23.
οἱ-δέ, **οἱ**, **οἱ**, **οἱ**, *not yet, never*, Jn. xix. 41.
οἱ, **οἱ**, **οἱ** (**οἱ** **ἑάν**), *no one, nothing*, Ac. xxvi. 26 (W. H.); 1 Cor. xiii. 2, 2 Cor. xi. 8 (W. H.)*
οἱ-τέ, adv., *no further, no more, no longer*.
οἱ-οἱ, adv., *not therefore*; hence, in ordinary classic usage, an affirmative adverb, *therefore* (whereas **οἱ** **οἱ** retains its negative force, *not therefore*), Jn. xviii. 37.*
οἱ **μη**, an emphatic negative (see Gr. § 377, Wi. § 56, 3, Bu. 211 sq.).
οἱ, conj., *therefore, then*, Mat. xii. 12; employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Mat. xxii. 9, 17, 21; (3) in interrogation, Mat. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mar. iii. 31; Jn. xi. 6; (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.
οἱ-πῶ, adv., *not yet*.
οἱ, **ἑάν**, **ἡ**, a tail of an animal, Rev. ix. 10, 19, xii. 4.*
οἱ, **οἱ**, **οἱ**, **οἱ**, *heavenly, in or pertaining to heaven*, as Lu. ii. 13; Ac. xxvi. 19.
οἱ, **οἱ**, **οἱ**, **οἱ**, *from heaven*, Ac. xiv. 17, xxvi. 13.*
οἱ, **οἱ**, **οἱ**, **οἱ**, *heaven, (1) the visible heavens* (both sing. and plural), *through their whole extent, the atmosphere, the sky, the starry heavens*;

(2) *the spiritual heavens*, the abode of God and holy beings, Mat. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for the inhabitants of heaven, Rev. xviii. 20; especially for God, Lu. xv. 18.

Οὐρβανός, οὐ, ὁ, *Urbanus*, Ro. xvi. 9.*

Οὐρίας, οὐ, ὁ, *Uriah*, Mat. i. 6.*
οὐς, ὥτος, τό, (1) *the ear*, Mat. x. 27; (2) met., *the faculty of perception*, Mat. xi. 15.

οὐσία, ας, ἡ (ὡν, part. εἰμ), *property, wealth*, Lu. xv. 12, 13.*

οὐ-τε, conj., *and not; neither, nor*, with a negative preced.; οὐτε ... οὐτε, *neither ... nor*. (The readings often vary between οὐτε and οὐδέ.)

οὗτος, αὕτη, τοῦτο, demonstr. pron., *this (near)*, appl. to persons and things, sometimes emphatic, Mat. v. 19; sometimes contemptuous, *this fellow*, Mat. xiii. 55 (see Gr. §§ 338-342, Wi. § 23, Bu. 103 sq.; also ἐκεῖνος and δε).

οὕτως (and before a consonant sometimes οὕτω), adv., *thus, in this wise*, so, (1) in reference to antecedent or following statement; (2) correlative with ὡς or καθὼς, *so ... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Mat. ix. 33; οὕτως ... οὕτως, 1 Cor. vii. 7, *in this manner ... in that*.

οὐχί, adv., (1) an intensive form of οὐ, Jn. xiii. 10; *by no means, not at all*, (2) mostly interrog., as Mat. v. 46, expecting an affirmative answer.

ὀφειλέτης, οὐ, ὁ, *a debtor*, Mat. xviii. 24; *one bound to some duty*, s.g., obedience to the law, Gal. v. 3; *a delinquent, sinner*, Lu. xiii. 4.

ὀφειλή, ἡς, ἡ, *a debt, a duty*, Mat. xviii. 32; Ro. xiii. 7; 1 Cor. vii. 3 (W. H.). (N. T.)*

ὀφειλόμενον, οὐ, ὁ, *a debt, what is justly due*, Ro. iv. 4; fig., *an offense, a sin*, Mat. vi. 12.*

ὀφείλω, (1) *to owe money* (acc.

and dat.), Mat. xviii. 28; τὸ ὀφειλόμενον, *the due*, Mat. xviii. 30; (2) *to be under obligation*, Mat. xxiii. 16; *to sin against*, Lu. xi. 4.

ὀφελον (see Gr. § 378, Wi. § 41 b, 5, note 2, Bu. 214 sq.), interjection, *O that! I wish! would that!* followed by indicative, 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.*

ὀφελος, οὐς, τό (ὀφέλλω, *to increase*), *profit, advantage*, 1 Cor. xv. 32; Ja. ii. 14, 16.*

ὀφθαλμο-δουλεία, ας, ἡ, *eye-service*, Ep. vi. 6; Col. iii. 22. (N. T.)*

ὀφθαλμός, οὐ, ὁ, *an eye*; fig., of the eye as the receptive channel into mind and heart, Mat. vi. 23 (see Mar. vii. 22; Mat. xx. 15); fig., *the eye of the mind, i.e., the understanding*, Ac. xxvi. 18.

ὄφις, εὠς, ὁ, *a serpent*, Mat. vii. 10; an emblem of wisdom, Mat. x. 16; of cunning, Mat. xxiii. 33; used symbol. for Satan, Rev. xii. 9, 14.

ὄφρυς, ὅος, ἡ, *the eyebrow; the brow* of a mountain or hill, Lu. iv. 29.*

ὀχλῶ, ὦ, *to disturb, to vex*, only in pass., Lu. vi. 18 (W. H. ἐνοχλέω), Ac. v. 16.*

ὀχλο-ποιέω, ὦ, *to gather a crowd*, Ac. xvii. 5. (N. T.)*

ὄχλος, οὐ, ὁ, *a crowd, an unorganized multitude*, Mat. ix. 23, 25; *the multitude, the common people*, Mar. xii. 12.

ὀχύρωμα, ατος, τό, *a fortress, a strong defense*, 2 Cor. x. 4.*

ὀψάριον, οὐ, τό (a relish with bread), *a little fish*, Jn. vi. 9, 11, xxi. 9, 10, 13. (N. T.)*

ὀψέ, adv., *late, in the evening*, Mar. xi. 11 (W. H.), 19, xiii. 35; *late in, gen.*, Mat. xxviii. 1.*

ὀψιμος, οὐ, latter, of the rain, Ja. v. 7.*

ὀψιμος, α, ον, *late*, Mar. xi. 11 (not W. H., see mrg.); as subst., ἡ ὀψις, *evening*, either the former of the two evenings reckoned among the Jews, Mat. viii. 16; or the latter, Mat. xiv. 23; see ver. 15.

ὀψις, εὠς, ἡ, *sight; the countenance*, Jn. xi. 44; Rev. i.

16; *external appearance*, Jn. vii. 24.*

ὀψώνιον, οὐ, τό, lit., *relish, sauce*, like ὀψάριον, (1) plur., *the rations of soldiers, their wages*, Lu. iii. 14; 1 Cor. ix. 7; hence, (2) *wages*, generally, Ro. vi. 23; 2 Cor. xi. 8.*

II

Π, π, πῑ, pi, p, the sixteenth letter. As a numeral, π' = 80; π = 80,000.

παγιδεῖω, σω, *to ensnare, to entrap*, fig., Mat. xxii. 15. (S.)*

παγίς, ἰδος, ἡ, *a snare, a trap*, Lu. xxi. 35; fig., Ro. xi. 9; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26.*

πάγος, οὐ, ὁ, *a hill*; only with the adj. Ἀρειος, *Mars' Hill, Areopagus*, Ac. xvii. 19, 22.*

πάθημα, ατος, τό, (1) *suffering, affliction*, Ro. viii. 18; (2) *affection of mind, passion*, Ro. vii. 5; Gal. v. 24; (3) *an undergoing, an enduring*, Heb. ii. 9.

παθητός, ἡ, ὁν, *destined to suffer*, Ac. xxvi. 23.*

πάθος, οὐς, τό, *suffering, emotion*, in N.T., of an evil kind, *depraved passion, lust*, Ro. i. 26; 1 Th. iv. 5; Col. iii. 5.*

παιδ-αγωγός, οὐ, ὁ, *a boys' guardian or tutor*, "pædagogus," a slave who had the charge of the life and morals of the boys of a family, not strictly a teacher, 1 Cor. iv. 15; Gal. iii. 24, 25.*

παιδάριον, οὐ, τό (dim. of παῖς), *a little boy, a lad*, Mat. xi. 16 (W. H. παιδῖον); Jn. vi. 9.*

παιδεία, ας, ἡ, *training and education of children*, Ep. vi. 4; hence, *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5-11.*

παιδευτής, οὐ, ὁ, (1) *an instructor*, Ro. ii. 20; (2) *a chastiser*, Heb. xii. 9.*

παιδεύω, σω, *to train a child*, Ac. xxii. 3; hence, (1) *to instruct*, 1 Tim. i. 20, (2) *to correct, to chasten*, 2 Tim. ii. 25; Heb. xii. 7.

παιδιόθεν, adv., *from childhood*, Mar. ix. 21. (N. T.)*

παιδίον, οὐ, τό (dim. of παῖς),

a little child, an infant, Mat. ii. 8; a child more advanced, Mat. xiv. 21; fig., 1 Cor. xiv. 20.

παιδίσκη, ἡ, (fem. dim. of παῖς), a young girl; a young female slave, Lu. xii. 45, xxii. 56.

παῖω, to play, as a child, to sport, to jest, 1 Cor. x. 7.*

παῖς, παιδός, ὁ, ἡ, (1) a child, a boy or girl, Lu. ii. 43, viii. 51, 54; (2) a servant, a slave, as Mat. viii. 6, 8; ὁ παῖς τοῦ θεοῦ, the servant of God, used of any servant, Lu. i. 69; of the Messiah, Mat. xii. 18.

παῖω, σω, to strike, to smite, with the fist, Mat. xxvi. 68; Lu. xxi. 64; with a sword, Mar. xiv. 47; Jn. xviii. 10; as a scorpion with its sting, Rev. ix. 5.*

Πακατιανή, ἡς, ἡ, Pacatiana, a part of Phrygia, 1 Tim. vi. 22 (Rec).*

παλαι, adv., of old, Heb. i. 1; long ago, Mat. xi. 21.

παλαιός, ὁ, ἡ, (1) old, ancient, 2 Cor. iii. 14; ὁ παλαιός ἀνθρωπος, the old or former man, i.e., man in his old, un-renewed nature, Ro. vi. 6; (2) worn out, as a garment, Mat. ix. 16.

παλαιότης, τητος, ἡ, oldness, obsolescence, Ro. vii. 6.*

παλαιός, ὦ, to make old, to declare obsolete, Heb. viii. 13; pass., to grow old, to become obsolete, Lu. xii. 33; Heb. i. 11, viii. 13.*

πάλη, ἡς, ἡ, a wrestling, Ep. vi. 12.*

παλιγ-γενεσία (W. H. παλιγ-), as, ἡ, a new birth, regeneration, Tit. iii. 5; a renovation of all things, Mat. xix. 28.* Syn.: see ἀνακαινώσις.

παλίω, adv., again, back, used of place or of time; a particle of continuation, again, once more, further; and of antithesis, as 2 Cor. x. 7, on the other hand.

παμ-πληθεῖ, adv., all at once, all together, Lu. xxiii. 18. (N. T.)*

πάμ-πολυς, παμπόλλη, πάμπολυ, very great, Mar. viii. 1 (not W. H.).*

Παμφυλία, as, ἡ, Pamphylia, Ac. xiii. 13.

παν-δοχεῖον, ου, τό, a klan, or Eastern inn, Lu. x. 34.*

παν-δοχεύς, ἐως, ὁ (δέχομαι), the keeper of a klan, a host, Lu. x. 35.*

παν-ήγυρις, εως, ἡ (ἀγέλω), a general festal assembly, Heb. xii. 23.* Syn.: see ἐκκλησία.

παν-οικί, adv., with one's whole household or family, Ac. xvi. 34.*

παν-οπλία, as, ἡ, complete armor, Lu. xi. 22; Ep. vi. 11, 13.*

πανουργία, as, ἡ, shrewdness, skill; hence, cunning, craftiness, Lu. xx. 23, 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Ep. iv. 14.*

παν-οὔργος, ον (ἐργον), doing everything; cunning, crafty, 2 Cor. xii. 16.*

πανταχῇ, adv., everywhere, Ac. xxi. 28 (W. H.).*

πανταχοθεν, adv., from all sides, Mar. i. 45 (W. H. πάντοθεν).*

πανταχοῦ, adv., everywhere, Mar. xvi. 20; Lu. ix. 6.

παντελής, ἐς, complete; ἐς τὸ παντελής, completely, perfectly, Heb. vii. 25; the same phrase, with μή, not at all, Lu. xiii. 11.*

πάντη, adv., in every way, Ac. xxiv. 3.*

πάντοθεν, adv., from all sides, Mar. i. 45 (W. H.); Lu. xix. 43; Heb. ix. 4.*

παντο-κράτωρ, οπος, ὁ, the almighty, used of God, Rev. i. 8, iv. 8.

πάντοτε, adv., always, at all times, Mat. xxvi. 11.

πάντως, adv., wholly, entirely, 1 Cor. v. 10; in every way, by all means, Ro. iii. 9; assuredly, certainly, Ac. xxi. 22.

παρά, prep., gov. the gen., the dat., and accus., beside; with a gen. (of person), it indicates source or origin; with a dat., it denotes presence with; with an accus., it indicates motion towards, or alongside, and is employed in comparisons, beyond; for details see Gr. § 306, Wi. §§ 47 b, 48 d, 49 g, Bu. 339 sq. In composition, παρά retains its general meaning, besides, sometimes denoting nearness, sometimes motion by or

past, so as to miss or fail; occasionally also stealthiness (by the way), as in παρεισάγω.

παρα-βαίνω, 2d aor. παρέβην, to transgress, Mat. xv. 2, 3; 2 Jn. 9 (W. H. προάγω); to depart, desert, Ac. i. 25.*

παρα-βάλλω, (1) to compare, Mar. iv. 30 (not W. H.); (2) to betake one's self, arrive, Ac. xx. 15.*

παρά-βασις, εως, ἡ, a transgression, Ro. ii. 23. Syn.: see ἀννόμημα.

παρά-βας, ον, ὁ, a transgressor, Ro. ii. 25, 27; Gal. ii. 18; Ja. ii. 9, 11.*

παρα-βιάζομαι, to constrain by entreaties, Lu. xxiv. 29; Ac. xvi. 15.*

παρα-βολεύομαι, to expose one's self to peril, to be venturesome, Phil. ii. 30 (W. H.). (N. T.)*

παρα-βολή, ἡς, ἡ, (1) a comparison, Heb. ix. 9; (2) a parable, often of those uttered by our Lord, Mar. iv. 2, 10; (3) a proverb, an adage, Lu. iv. 23; (4) perhaps in Heb. xi. 19, a venture, a risk (see παραβολεύομαι).

παραβουλεύομαι, to consult amiss, be reckless, Phil. ii. 30 (Rec.). (N. T.)*

παραγγέλλω, as, ἡ, a command, a charge, Ac. v. 28, v. 24; 1 Th. iv. 2; 1 Tim. i. 5, 18.*

παρ-αγγέλλω, to notify, to command, to charge, Lu. viii. 29; 2 Th. iii. 4; dat. of person, acc. of thing, or ὅτι, 1 Th. vi. 13.

παρα-γίνομαι, to come near, come forth, come against (ἐπὶ, πρὸς), Lu. xii. 51, xxii. 52; Jn. iii. 23; Heb. ix. 11.

παρ-άγω, to pass by, Mat. xx. 30; to depart, Mat. ix. 27; to pass away, act., 1 Cor. vii. 31; pass., only 1 Jn. ii. 8, 17.

παρα-δειγματίζω, to make a public example of, to expose to disgrace, Mat. i. 19 (W. H. δειγματίζω); Heb. vi. 6.*

παράδεισος, ου, ὁ (probably a Persian word, "garden," "park"), Paradise, Lu. xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.*

παρα-δέχομαι, dep., mid., to receive, accept, acknowledge, Mar. iv. 20; Ac. xv. 4 (W.

H.), xvi. 21, xxii. 18; 1 Tim. v. 19; Heb. xii. 6.*

παρα-δια-τριβή, ἥς, ἡ, *useless occupation*, 1 Tim. vi. 5 (W. H. διαπαρτριβή). (N. T.)*

παρα-δίδωμι, acc. and dat., (1) *to deliver over*, as to prison, judgment, or punishment, Mat. iv. 12; *to betray*, spec. of the betrayal by Judas; (2) *to surrender*, abandon one's self, Ep. iv. 19; (3) *to hand over*, entrust, commit, deliver, as Mat. xxv. 14; Lu. i. 2; Ac. vi. 14; (4) *to commend* to kindness, Ac. xiv. 26; (5) *to give or prescribe*, as laws, etc., Ac. vi. 14; (6) prob. *to permit*, in Mar. iv. 29, *when the fruit permits or allows*.

παρα-δοξος, ov, *strange, wonderful*, Lu. v. 26.*

παρα-δοσις, ewς, ἡ, *an instruction, or tradition*, Mat. xv. 2; 1 Cor. xi. 2; 2 Th. ii. 15, iii. 6.

παρα-ἡλῶ, ῶ, ὥσω, *to provoke to rivalry*, Ro. xi. 11, 14; *to jealousy*, Ro. x. 19; *to anger*, 1 Cor. x. 22. (S.)*

παρα-θαλάσσιος, α, ov, *by the sea*, Mat. iv. 13.*

παρα-θερῶ, ῶ, *to overlook*, neglect, Ac. vi. 1.*

παρα-θήκη, ἥς, ἡ, *a deposit, anything committed to one's charge*, 1 Tim. vi. 20 (W. H.); 2 Tim. i. 12, 14 (W. H.).*

παρα-αἰνῶ, ῶ, *to exhort, admonish*, Ac. xxvii. 9, 22.*

παρα-αἰτέομαι, οὔμαι, dep., mid., *to entreat for*, *to beg off*, *make excuse*, *refuse*, *reject*, Mar. xv. 6 (W. H.); Lu. xiv. 18, 19; Ac. xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.*

παρα-καθίζομαι, *to seat one's self*, Lu. x. 39 (W. H.).*

παρα-καθίζω, intrans., *to sit down beside*, Lu. x. 39 (Rec.).*

παρα-καλέω, ῶ, ἐσώ, (1) *to send for*, *summon*, Ac. xxviii. 20; (2) *to beseech*, *entreat*, Mar. i. 40; (3) *to exhort*, *admonish*, Ac. xv. 32; 1 Tim. vi. 2; (4) *to comfort*, 2 Cor. i. 4; pass., *to be comforted*, Lu. xvi. 25.

παρα-καλύπτω, *to hide*, *to conceal*, Lu. ix. 45.*

παρα-κατα-θήκη, ἥς, ἡ, *a trust, a deposit*, 1 Tim. vi. 20; 2 Tim. i. 14 (in both passages W. H. read παραθήκη).*

παρα-κειμαι, *to be at hand*, *be present with* (dat.), Ro. vii. 18, 21.*

παρα-κλῆσις, ewς, ἡ, *a calling for*, *a summons*; hence, (1) *exhortation*, Heb. xii. 5; (2) *entreaty*, 2 Cor. viii. 4; (3) *encouragement*, Phil. ii. 1; (4) *consolation*, *comfort*, Ro. xv. 4; met., of the Consoler, Lu. ii. 25; (5) generally, of the power of imparting all these, Ac. iv. 36.

παρα-κλῆτος, ου, ὁ, (1) *an advocate, intercessor*, 1 Jn. ii. 1; (2) *a consoler, comforter, helper*, of the Holy Spirit, Jn. xiv. 16, 26, xv. 26, xvi. 7.*

παρα-κοή, ἥς, ἡ, *disobedience*, Ro. v. 19; 2 Cor. x. 6; Heb. ii. 2. *Syn.*: see ἀγνόημα.

παρα-ακολουθεῖν, ῶ, ἥσω, *to follow closely*, *to accompany* (dat.), Mar. xvi. 17 (not W. H., see mrg.); *to follow so as to trace out*, *to examine*, Lu. i. 3; *to follow teaching*, 1 Tim. iv. 6; 2 Tim. iii. 10.*

παρα-ακούω, *to hear negligently*, *to disregard*, Mat. xviii. 17; Mar. v. 36 (W. H.).*

παρα-κύντω, ψω, *to stoop*, Lu. xxiv. 12; Jn. xv. 5, 11; fig., *with els*, *to search into*, Ja. i. 25; 1 Pet. i. 12.*

παρα-λαμβάνω, λήψομαι (W. H. λήψω), (1) *to take to one's self*, *to take with one*, Lu. ix. 10, 28, xi. 26; *to lead off* a prisoner, Jn. xix. 16; Ac. xxiii. 18; (2) *to receive by transmission*, Col. iv. 17; Heb. xii. 28; fig., *to receive by instruction*, Mar. vii. 4.

παρα-λέγω, N. T. in mid., *to lay one's course near*, in sailing, *to coast along*, Ac. xxvii. 8, 13.*

παρα-λίτος, ov, *adjacent to the sea*, *on the coast*, Lu. vi. 17.*

παρα-αλλάγη, ἥς, ἡ, *change, variation*, Ja. i. 17.*

παρα-λογίζομαι, dep., *to impose upon*, *to delude*, acc., Col. ii. 4; Ja. i. 22.*

παρα-λυτικός, ἡ, ὁν, *afflicted with paralysis*, in the whole

or a part of the body, Mat. iv. 24, viii. 6. (N. T.)

παρα-λύω, *to relax*, *to enfeeble*, only perf. part., pass., παρα-λελυμένος, *paralyzed, enfeebled*.

παρα-μένω, μενῶ, *to remain by* (dat., or πρὸς, acc.), *to abide with*, 1 Cor. xvi. 6 (W. H. καταμένω); Phil. i. 25 (W. H.); *to continue*, Ja. i. 25; Heb. vii. 23.*

παρα-μυθῶμαι, οὔμαι, *to speak to*, *to cheer*, *to comfort*, Jn. xi. 19, 31; 1 Th. ii. 11, v. 14.*

παρα-μυθία, ας, ἡ, *encouragement, comfort*, 1 Cor. xiv. 3.*

παρα-μύθιον, ου, τό, *comfort*, Phil. ii. 1.*

παρα-νομέω, ῶ, *to act contrary to law*, Ac. xxiii. 3.*

παρα-νομία, ας, ἡ, *violation of law*, *transgression*, 2 Pet. ii. 16.* *Syn.*: see ἀγνόημα.

παρα-πικραίνω, ἀνά, 1st aor. παρεπικράνα, *to provoke God to anger*, Heb. iii. 16. (S.)*

παρα-πικρασμός, οὔ, ὁ, *provocation of God*, Heb. iii. 8, 15. (S.)*

παρα-πίπτω, 2d aor. παρέπεσον, *to fall away*, Heb. vi. 6.*

παρα-πλέω, ῶ, ἐσώμαι, *to sail past*, acc., Ac. xx. 16.*

παρα-πλήσθω, adv., *near to* (gen.), Phil. ii. 27.*

παραπλησῶς, adv., *similarly*, *in like manner*, Heb. ii. 14.*

παρα-πορεύομαι, dep., mid., *to pass by*, *to pass along by*, Mar. xi. 20, xv. 29.

παρα-πτῶμα, ατος, τό (παρα-πίπτω), *a falling away or aside*, a sin, Ep. i. 7, ii. 1, 5. *Syn.*: see ἀγνόημα.

παρα-ρῶ, 2d aor., pass., ταπερρήν, pass., *to be carried past*, *to lose*, Heb. ii. 1.*

παρα-σημῶ, ov, *marked with* (dat.), Ac. xxviii. 11.*

παρα-σκενάζω, σω, *to prepare*, Ac. x. 10; mid., *to prepare one's self*, 1 Cor. xiv. 8; pass., *to be in readiness*, 2 Cor. ix. 2, 3.*

παρα-σκευή, ἥς, ἡ, *a preparation, i.e., the day immediately before a sabbath or other festival*, Mat. xxvii. 62; Mar. xv. 42; Lu. xxiii. 54; Jn. xix. 14, 31, 42.*

παρ-τείνω, to extend, to prolong, Ac. xx. 7.*

παρ-τηρέω, ὦ, ἡσω, (1) to watch, Mar. iii. 2; (2) to observe scrupulously, Gal. iv. 10.

παρ-τήρησις, εως, ἡ, observation, Lu. xvii. 20.*

παρ-τίθημι, θήσω (see Gr. § 107), (1) to place near or by the side of, as food, Lu. xi. 6; (2) to set or lay before, as instruction, used of a parable, Mat. xiii. 24; mid., to give in charge to, to entrust, Lu. xii. 48; to commend, to recommend (acc. and dat., or els), Ac. xiv. 23.

παρ-τυγχάνω, to fall in with, chance to meet, Ac. xvii. 17.*

παρ-αυτίκα, adv., for the moment, 2 Cor. iv. 17.*

παρ-άφω (see Gr. § 103, 6, Wi. § 52, 4, II), to remove (acc. and ἀπό), Mar. xiv. 36; Lu. xxii. 42; pass., to be led aside, carried away, Heb. xiii. 9 (W. H.); Ju. 12 (W. H.).*

παρ-αφρονέω, ὦ, to be beside one's self, 2 Cor. xi. 23.*

παρ-αφρονία, as, ἡ, being beside one's self, madness, folly, 2 Pet. ii. 16. (N. T.).*

παρ-αχειμάζω, άσω, to pass the winter, Ac. xxvii. 12, xxviii. 11; 1 Cor. xvi. 6; Tit. iii. 12.*

παρ-αχειμασία, as, ἡ, a passing the winter, Ac. xxvii. 12.*

παρ-αχρήμα, adv., instantly, immediately, Lu. i. 64, iv. 39.

παρδαλις, εως, ἡ, a leopard, a panther, Rev. xiii. 2.*

παρ-εδρεύω, to wait upon, to attend to (dat.), 1 Cor. ix. 13 (W. H.).*

παρ-εμι (εἶμι), to be near, to be present; part., παρών, present; τὸ παρὼν, the present time; τὰ παρόντα, possessions.

παρ-εἰσ-άγω, ξω, to bring in secretly, 2 Pet. ii. 1.*

παρ-εἰσ-ακτος, ον, brought in secretly, surreptitious, Gal. ii. 4.*

παρ-εἰσ-δύω, or -ύνω, ύσω, to come in by stealth, to enter secretly, Ju. 4.*

παρ-εἰσ-έρχομαι (see Gr. § 103, 2), (1) to enter secretly, Gal.

ii. 4; (2) to enter in addition, Ro. v. 20.*

παρ-εἰσ-φέρω, to contribute besides, 2 Pet. i. 5.*

παρ-εκτός, adv., besides; τὰ παρ'εκτός, the things that occur besides, 2 Cor. xi. 28 (see R.V. mrg.); prep. with gen., except, Mat. v. 32; Ac. xxvi. 29; also Mat. xix. 9, W. H. mrg.*

παρ-εἰ-βάλλω, βαλῶ, to cast up a bank about a city, Lu. xix. 43 (W. H.).*

παρ-εἰ-βολή, ἡς, ἡ, (1) a camp, Heb. xiii. 11, 13; (2) soldiers' barracks, Ac. xxi. 34, 37; (3) an army in battle array, Heb. xi. 34.

παρ-εν-οχλέω, ὦ, to cause disturbance to, to disquiet (dat.), Ac. xv. 19.*

παρ-επλ-δημος, ον, residing in a strange country; as subst., a stranger, foreigner, Heb. xi. 13; 1 Pet. i. 1, ii. 11.*

παρ-έρχομαι, ελεύσομαι (see Gr. § 103, 2, Wi. § 52, 4, II), (1) to pass by, with acc. of person or place; (2) to pass, elapse, as time; (3) to pass away or perish; (4) to pass from any one; (5) to pass carelessly, i.e., to disregard, neglect.

παρ-εως, εως, ἡ (ἔημι), passing over, pratermission, Ro. iii. 25.* Syn.: see ἀφείρις.

παρ-έχω, έξω, 2d aor. παρῆσχον (dat. and acc.), (1) to offer, to supply, Lu. vi. 29; Ac. xxii. 2; espec. the phrase παρῆχω κόπους, to cause trouble, Mat. xxvi. 10; (2) in mid., to present, manifest, Tit. ii. 7; to bestow, Col. iv. 1.

παρ-ηγορία, as, ἡ, solace, Col. iv. 11.*

παρθενία, as, ἡ, virginity, Lu. ii. 36.*

παρθένος, ον, ἡ, a virgin, a maid, Mat. xxv. 1, 7, 11; hence one who is chaste, Rev. xiv. 4, applied to the male sex.

Πάρθος, ον, ὁ, a Parthian, Ac. ii. 9.*

παρ-ίημι, to pass by or over, to relax; pass., perf. part., παρειμένος, weary, Heb. xii. 12.*

παρ-ίστημι, or παριστάνω (Ro. vi. 13, 16; see Gr. § 107),

στήσω, (1) trans. in act., pres., imp., fut., and 1st aor., to place near or at hand, to provide, Ac. xxiii. 24; to present, to offer, Ro. vi. 13, 16; specially, to dedicate, to consecrate, Lu. ii. 22; to cause to appear, to demonstrate, Ac. xxiv. 13; (2) intrans., perf., plup., 2d aor., and mid., to stand by, Mar. xiv. 47, 69, 70; Lu. xix. 24; to have come, Mar. iv. 29; to stand by, i.e., for aid or support, Ro. xvi. 2; to stand in hostile array, Ac. iv. 26.

Παρμενάς, acc. ἄν, ὁ, Parmenas, Ac. vi. 5.*

παρ-οδος, ον, ἡ, a passing by or through, 1 Cor. xvi. 7.*

παρ-οικέω, ὦ, to dwell in (ἐν or els, const. praeg.) as a stranger, Lu. xxiv. 18; Heb. xi. 9.*

παρ-οικία, as, ἡ, a sojourning, a dwelling in a strange land, Ac. xiii. 17; 1 Pet. i. 17. (S.).*

παρ-οικος, ον, generally as substantive, a stranger, a foreigner, Ac. vii. 6, 29; Ep. ii. 19; 1 Pet. ii. 11.*

παρ-ομίαι, as, ἡ (ὁμιος, a way), (1) a current or trite saying, a proverb, 2 Pet. ii. 22; (2) an obscure saying, a symbolic saying, Jn. xvi. 25, 29; (3) a comparative discourse, an allegory, Jn. x. 6.

παρ-οινος, ον, given to wine, drunken, 1 Tim. iii. 3; Tit. i. 7.*

παρ-οίχομαι, to pass away, of time, Ac. xiv. 16.*

παρ-ομοιάζω, to resemble, Mat. xxiii. 27. (N. T.).*

παρ-ομοιος, ον, similar, Mar. vii. 8 (W. H. omit), 13.*

παρ-οξύνω, to provoke, to irritate, in pass., Ac. xvii. 16; 1 Cor. xiii. 5.*

παρ-οξυσμός, οὔ, ὁ, (1) incitement, Heb. x. 24; (2) contention, irritation, Ac. xv. 39.*

παρ-οργίζω, ιῶ, to provoke greatly, exasperate, Ro. x. 19; Ep. vi. 4.*

παρ-οργισμός, οὔ, ὁ, exasperation, wrath, Ep. iv. 26. (S.).* Syn.: see θυμός.

παρ-οτρίνω, to stir up, to incite, Ac. xiii. 50.*

παρ-ουσία, as, ἡ (ἐλπίς), (1) *presence*, 2 Cor. x. 10; Phil. ii. 20; (2) *a coming, an arrival, advent*, often of the second coming of Christ, 2 Cor. vii. 6, 7; 1 Th. iii. 13.

παρ-ουσία, ἰδός, ἡ, *a dish for delicacies*, Mat. xxiii. 25, 26.*

παρηγορία, as, ἡ, *freedom, openness*, especially in speaking, *boldness, confidence*, Ac. iv. 13; Heb. x. 19; **παρηγορία**, ἐν **παρηγορία**, or μετὰ **παρηγορίας**, *boldly, openly*.

παρηγοριάζομαι, dep., mid., 1st aor. ἐπαρηγοσιάσθην, *to speak freely, boldly, to be confident*, Ac. xviii. 26, xxvi. 26.

πᾶς, πᾶσα, πᾶν (see Gr. § 37), *all, the whole, every kind of* (see Gr. § 224, Wi. § 18, 4, Bu. 119 sq., and for negative in phrases, Gr. § 328, iii., Wi. § 26, 1, Bu. 121 sq.); *adverbial phrases are διαπαντός* (which see), *always; ἐν παντί, ἐν πᾶσιν, in everything; and πάντα* (neut. plur. acc.), *altogether*.

πάσχα, τό (Aram.), *the paschal lamb*, Mar. xiv. 12; applied to Christ, 1 Cor. v. 7; *the paschal supper*, Mar. xiv. 16; *the passover feast*, Mat. xxvi. 2. (S.)

πάσχω (παθ., see Gr. § 94, i. 7), *to be affected with anything, good or bad; so, to enjoy good*, Gal. iii. 4; more commonly, *to endure suffering*, Mat. xvii. 15; *to suffer* (acc. of that suffered, ἀπό or ὑπό, gen., of person inflicting).

Πάταρα, ἄρων, τό, *Patara*, Ac. xxi. 1.*

πατάσσω, ξω, *to smite, to strike, to smite to death, to afflict*, Mat. xxvi. 31; Ac. xii. 23.

πατέω, ὦ, ἡσω, *to tread upon*, Lu. x. 19; *to press by treading*, as grapes, Rev. xiv. 20, xix. 15; fig., *to tread down, to trample upon*, Lu. xxi. 24; Rev. xi. 2.*

πατήρ, τρός, ὁ (see Gr. § 30, ii., Wi. §§ 19, 1a, 30, 3, Bu. 94), *a father; often of God as the father of men*, Mat. v. 16, 45; as the father of the Lord Jesus Christ, Mat. vii. 21; as the first person in the Trinity, Mat. xxviii. 19; as the source of manifold bless-

ings, 2 Cor. i. 3. Secondary meanings are: (1) *a founder of a race, an ancestor*; (2) *a senior, a father in age*, 1 Jn. ii. 13, 14; (3) *the author, or cause, or source of anything*, Jn. viii. 44; Heb. xii. 9; (4) *a spiritual father, or means of converting any one to Christ*, 1 Cor. iv. 15; (5) *one to whom resemblance is borne*, Jn. viii. 38, 41, 44.

Πάτμος, ου, ἡ, *Patmos*, Rev. i. 9.*

πατρ-αλφίας (W. H. -ολφίας), ου, ὁ, *a parricide*, 1 Tim. i. 9.*

πατριὰ, ἀς, ἡ, *a family* (in O. T. a division between the tribe and the household), Lu. ii. 4; Ac. iii. 25; Ep. iii. 15 (on which see Gr. § 224).*

πατρι-άρχης, ου, ὁ, *head or founder of a family, a patriarch*, Ac. ii. 29, vii. 8, 9; Heb. vii. 4. (S.)*

πατρικός, ἡ, ὁ, *paternal, ancestral*, Gal. i. 14.*

πατρίς, ἰδός, ἡ, *one's native place, fatherland*, Heb. xi. 14; *one's native place, i.e., city*, Mat. xiii. 54, 57.

Πατρόβας, acc. αν, ὁ, *Patrobas*, Ro. xvi. 14.*

πατρο-παρά-δοτος, ου, *handed down from ancestors*, 1 Pet. i. 18.*

πατρός, α, ου, *received from the fathers, hereditary*, Ac. xxii. 3, xxiv. 14, xxviii. 17.*

Παῦλος, ου, ὁ, *Paul*, (1) Sergius Paulus, Ac. xiii. 7; (2) the apostle of the Gentiles, Ac. xxi. 40 (see Gr. § 159c, Wi. § 18, 6).

παύω, σω, *to cause to cease, to restrain*, 1 Pet. iii. 10; generally mid., *to cease, desist*, Lu. v. 4, viii. 24.

Πάφος, ου, ἡ, *Paphos*, Ac. xiii. 6, 13.*

παχύνω (παχύς), *to make fat, to fatten*; pass., fig., *to become stupid*, Mat. xiii. 15; Ac. xxviii. 27.*

πέδη, ης, ἡ, *a shackle, a fetter for the feet*, Mar. v. 4; Lu. viii. 29.*

πεδινός, ἡ, ὁ, *level*, Lu. vi. 17.*

περεύω (περὶός), *to travel on foot or by land*, Ac. xx. 13.*

περὶ, adv., *on foot, or by land*, Mat. xiv. 13; Mar. vi. 33.*

πειθ-αρχέω, ὦ, (1) *to obey a ruler or one in authority*, Ac. v. 29, 32; Tit. iii. 1; (2) *to obey, or conform to advice*, Ac. xxvii. 21.*

πειθός (W. H. πῖθός), ἡ, ὁ, *persuasive*, 1 Cor. ii. 4. (N.T.)*

πειθω, πείσω, *to persuade*, Ac. xiii. 4; *to influence by persuasion*, Mat. xxvii. 20; *to seek to please, to conciliate*, Ac. xiv. 29; 2 Cor. v. 11; *to appease, to render tranquil*, 1 Jn. iii. 19; *to conciliate, to aspire to the favor of*, Gal. i. 10; pass., *to yield to persuasion, to assent, to listen to, to obey*, Ac. v. 36, 37; the 2d perf., **πέπειθα**, is intrans., *to trust, to rely on, to have confidence in*, Mat. xxvii. 43; Ro. ii. 19.

πεινῶ, ὦ, inf. πεινᾶν, δσω, (1) *to be hungry*, Mat. iv. 2, xii. 1, 3; hence, (2) *to be needy*, Lu. i. 53; (3) *to desire earnestly, to long for*, acc., Mat. v. 6.

πείρα, as, ἡ, *trial, experiment*; with λαμβάνω, *to make trial of, to experience*, Heb. xi. 29, 36.*

πειράζω, σω, (1) *to attempt* (inf.), Ac. xvi. 7; (2) *to make trial of, to test* (acc.), Jn. vi. 6; (3) *to tempt to sin*, Ja. i. 13, 14; ὁ **πειράζων**, *the tempter, i.e., the devil*, Mat. iv. 3. Syn.: see δοκιμάζω.

πειρασμός, οῦ, ὁ, *a trying, proving*, 1 Pet. iv. 12; Heb. iii. 8; *a tempting to sin*, Mat. vi. 13; *calamity, adversity*, as trying men, Ac. xx. 19. (S.)

πειράω, ὦ, only in mid., *to attempt*, Ac. ix. 26 (W. H. **πειράζω**), xxvi. 21.*

πεισμονή, ης, ἡ, *persuasion, conviction*, Gal. v. 8. (N.T.)*

πλάγος, ους, τό, *the sea, the deep*, Mat. xviii. 6; Ac. xxvii. 5.*

πλεκξις (πλέκευς an axe), *to behead*, Rev. xx. 4.*

πέμπτος, η, ου, ord. num., *the fifth*, Rev. vi. 9.

πέμπω, ψω, (1) *to send, of persons, to send forth*, spoken of teachers, as John Baptist, Jn. i. 33; of Jesus, Jn. iv. 34; of the Spirit, Jn. xiv. 26; of apostles, Jn. xiii. 20; (2) *to send, of things, to*

transmit, Rev. xi. 10; to send among or upon, 2 Th. ii. 11; to thrust in the sickle, Rev. xiv. 15, 18.

πένης, πτος, ὁ, poor, 2 Cor. ix. 9.* Syn.: πτωχός implies utter destitution, usually beggary; πένης, simply poverty, scanty livelihood.

πενθερά, ἄς, ἡ, a mother-in-law, a wife's mother, Mar. i. 30.

πενθερός, οὗ, ὁ, a father-in-law, a wife's father, Jn. xviii. 13.*

πενθῶ, ὦ, ἡσω, (1) to mourn, intrans., Ja. iv. 9; (2) to mourn passionately for, to lament, trans., 2 Cor. xii. 21.

πένθος, οὖς, τό, mourning, Ja. iv. 9; Rev. xviii. 7, 8, xxi. 4.*

πενυχτός, ὁ, ὅν, poor, needy, Lu. xxi. 2.*

πεντάκις, num. adv., five times, 2 Cor. xi. 24.*

πεντακισ-χilioi, αι, α, num., five thousand, Mat. xiv. 21.

πεντακόσιοι, αι, α, num., five hundred, Lu. vii. 41; 1 Cor. xv. 6.*

πέντε, οί, αι, τό, num. indecl., five, Mat. xiv. 17.

πεντε-και-δέκατος, η, ον, ord. num., fifteenth, Lu. iii. 1. (S.)*

πεντήκοντα, οί, αι, τό, num. indecl., fifty, Lu. vii. 41.

πεντηκοστή, ἡς, ἡ (lit. fiftieth), Pentecost, the feast beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan, Ac. ii. 1, xx. 16; 1 Cor. xvi. 8.*

πέποιθα, see πεῖθω.

πεποίθησις, εως, ἡ, trust, confidence, with εἰς or ἐν, 2 Cor. viii. 22; Phil. iii. 4. (S.)

περ, an enclitic particle, cognate with περί, only found joined to pronouns or particles for intensity of meaning, as ἐάνπερ, εἴπερ, if indeed; ἐπειπερ, since indeed; καίπερ, and really; ὅτεπερ, the very one who.

περαιτέρω (τέρα), adv., further, besides, Ac. xix. 39 (W. H.).*

πέραν, adv., over, on the other side, beyond, with article prefixed or genitive following, Mat. viii. 18, 28, xix. 1.

πέρας, ατος, τό, a limit, the ex-

tremity, in space, as Mat. xii. 42; or time, Heb. vi. 16.

Πέργαμος, ον, ἡ, Pergamus or Pergamum, Rev. i. 11, ii. 12.*

Πέργη, ης, ἡ, Perga, Ac. xiii. 13.

περί, a prep., governing the gen. and acc.; with gen., about, i.e., concerning or respecting a thing; with acc., about, around, in reference to (see Gr. § 302, Wi. §§ 476, 491, Bu. 335). In composition, περί denotes round about, on account of, above, beyond.

περι-άγω, trans., to lead or take about, 1 Cor. ix. 5; intrans., to go about (acc. of place), Mat. iv. 23, ix. 35, xxiii. 15; Mar. vi. 6; Ac. xiii. 11.*

περι-αίρω, ὦ (see Gr. § 103, 2, Wi. § 15, Bu. 53), to take from around, take entirely away, lit., Ac. xxvii. 40 (to cast off anchors, R. V.); fig., of the removal of sin, Heb. x. 11.

περι-άπτω, to kindle, Lu. xxii. 55 (W. H.).*

περι-αστρέπτω, to lighten around, to flash around (acc., or περί, acc.), Ac. ix. 3, xxii. 6. (Ap.)*

περι-βάλλω, βαλῶ, βέβηκα, to cast around (acc. and dat.), Lu. xix. 43; to clothe, Mat. xxv. 36; for const., see Gr. § 284, Wi. § 53, 4, 12, Bu. 149; mid., to clothe one's self, to be clothed, Mat. vi. 29.

περι-βλέπω, N. T., in mid., to look around, abs., Mar. v. 32, ix. 8, x. 23; to look round upon, acc., Mar. iii. 5, 34, xi. 11; Lu. vi. 10.*

περι-βόλαιον, ον, τό, (1) a mantle, Heb. i. 12; (2) a veil, 1 Cor. xi. 15.*

περι-δέω, to bind round about, pass., plup., Jn. xi. 44.*

περι-δράμω, see περιτρέχω.

περι-εργάζομαι, to overdo, to be a busybody, 2 Th. iii. 11.*

περι-εργος, ον, act., overdoing, intermeddling, 1 Tim. v. 13; pass., τὰ περιεργα, superfluous arts, sorcery, Ac. xix. 19.*

περι-έρχομαι (see Gr. § 103, 2, Wi. § 53, 4, 12), to go about,

Ac. xix. 13; 1 Tim. v. 13; Heb. xi. 37; to tack, as a ship, Ac. xxviii. 13 (not W. H.).*

περι-έχω, to encompass; so, to contain, as a writing, Ac. xxiii. 25 (W. H. ἔχω); intrans., to be contained, 1 Pet. ii. 6; to seize, as astonishment, Lu. v. 9.*

περι-ἑάννυμι, or -ἑώννυ (see Gr. § 114, Wi. § 53, 4, 12), Bu. 191), to gird one's self around, mid. or pass., Ep. vi. 14; Lu. xii. 35, 37.

περι-θεσται, εως, ἡ, a putting around, as ornaments, 1 Pet. iii. 3. (N. T.).*

περι-ιστημι (see Gr. § 107, Wi. § 14, 1), in intrans. tenses of act., to stand around, Jn. xi. 42; Ac. xxv. 7; mid., to avoid, shun (acc.), 2 Tim. ii. 16; Tit. iii. 9.*

περι-κάδαρμα, ατος, τό, refuse, offscouring, 1 Cor. iv. 13. (S.).*

περι-καλύπτω, to cover round about, to cover up, as the face, Mar. xiv. 65; Lu. xxii. 64; Heb. ix. 4.*

περι-καίμαι, to lie about, surround, dat., or περί, acc., Mar. ix. 42; Lu. xvii. 2; Heb. xii. 1; to be encompassed or surrounded with, acc., Ac. xxviii. 20; Heb. v. 2.*

περι-κεφαλαια, ας, ἡ, a helmet, Ep. vi. 17; 1 Th. v. 8.*

περι-κρατέω, ἐς, having full power over (gen.), Ac. xxvii. 16. (Ap.)*

περι-κρύπτω, to hide entirely, Lu. i. 24. (N. T.).*

περι-κυκλώω, ὦ, ὥσω, to encircle, surround, Lu. xix. 43.*

περι-λάμπω, to shine around, Lu. ii. 9; Ac. xxvi. 13.*

περι-λείπω, to leave remaining; pass., to be left, 1 Th. iv. 15, 17.*

περι-λυσος, ον, very sorrowful, Mat. xxvi. 38; Mar. vi. 26, xiv. 34; Lu. xviii. 23, 24 (W. H. omit).*

περι-μένω, to wait for (acc.), Ac. i. 4.*

πέριε, adv., round about, Ac. v. 16.*

περι-οικῶ, ὦ, to dwell around, to be neighboring to (acc.), Lu. i. 65.*

περὶ-οἶκος, *ov*, dwelling around, a neighbor, Lu. i. 58.*
περὶ-ούσιος, *ov*, costly, treasured, select; hence, specially chosen, Tit. ii. 14 (S.). (S).
περὶ-οχῆ, *ης*, ἡ (περίχω), a section or passage of Scripture, Ac. viii. 32.*
περὶ-πατέω, *ω*, ἦσω, to walk, to walk about; fig., as Hebrew, to pass one's life, to conduct one's self (adv. or nom. pred.), to live according to (*ev*, dat.; κατὰ, acc.).
περὶ-πέλω, to pierce through, fig., i Tim. vi. 10.*
περὶ-πίπτω, to fall into the midst of (dat.), robbers, Lu. x. 30; temptations, Ja. i. 2; to happen upon a place, Ac. xxvii. 41.*
περὶ-ποτέω, *ω*, N. T. in mid., to preserve for one's self, Lu. xvii. 33 (W. H.); to get for one's self, purchase, Ac. xx. 28; i Tim. iii. 13.*
περὶ-προήσις, *ews*, ἡ, (1) a preserving, Heb. x. 39; (2) an obtaining, a possessing, i Th. v. 9; 2 Th. ii. 14; (3) a possession, Ep. i. 14; i Pet. ii. 9.
περὶ-ρρήννυμι, to tear off, as garments, Ac. xvi. 22.*
περὶ-σάω, *ω*, to drag around; hence, fig., pass., to be distracted in mind, Lu. x. 40.*
περισσεύω, *as*, ἡ, abundance, superfluity, Ro. v. 17; 2 Cor. viii. 2; Ja. i. 21; *els* περισσεύω, *as* adv., abundantly, 2 Cor. x. 15.*
περίσσευμα, *aros*, τό, abundance, Mat. xii. 34; Lu. vi. 45; 2 Cor. viii. 14; pl. a residue, Mar. viii. 8.*
περισσεύω, *ew*, to be more than enough, to remain over, to be in abundance, Lu. xii. 15; Jn. vi. 12; τό περισσεύον, the residue, Mat. xiv. 20; to redound to, *els*, 2 Cor. viii. 2; to make to abound, Mat. xiii. 12; 2 Cor. iv. 15.
περισσός, ἡ, *ov*, abundant, more than is necessary, Mat. v. 37; Mar. vii. 36; superior, Mat. v. 47; τό περισσόν, excellence, pre-eminence, Ro. iii. 1.
περισσοτέρως, adv. (compar. of περισσός), more abundantly, more earnestly, 2 Cor. vii. 13, 15.

περισσός, adv., greatly, exceedingly, Mar. x. 26.
περιστέρα, *ās*, ἡ, a dove, Mat. iii. 16, x. 16.
περὶ-τέμνω, to cut around, to circumcise, Lu. i. 59; pass. and mid., to undergo circumcision, to cause one's self to be circumcised, i Cor. vii. 18.
περὶ-τίθημι, to place, or put about or around (dat. and acc.), Mat. xxi. 33; fig., to bestow, to confer, i Cor. xii. 23.
περὶ-τομή, *ης*, ἡ, circumcision, the act, the custom, or state, Jn. v. 22, 23; Gal. v. 6; with art., the circumcision, i.e., the Jews, Ro. iii. 30, iv. 9, 12; fig., for spiritual purity, Ro. ii. 29; Col. ii. 11. (S).
περὶ-τρέπω, to turn about, to turn into (els) madness, Ac. xxvi. 24.*
περὶ-τρέχω, 2d aor. περιέδραμον, to run around (acc.), Mar. vi. 55.*
περὶ-φέρω, to bear or carry around, Mar. vi. 55; 2 Cor. iv. 10; pass., fig., to be carried about, carried away by false teaching, Ep. iv. 14; Heb. xiii. 9; Ju. 12 (W. H., in last two, παραφέρω).
περὶ-φρονέω, *ω*, to look down upon, to despise, Tit. ii. 15.*
περὶ-χωρος, *ov*, lying round about; only as subst., ἡ περιχωρος (sc. γῆ), the region round about, Lu. iii. 3, iv. 14; the inhabitants of such a region, Mat. iii. 5.
περὶ-ψήμα, *aros*, τό, scrapings, offscourings, i Cor. iv. 13.*
περὶ-πτεύομαι, dep., intrans., to boast, i Cor. xiii. 4.*
Περσὶς, *idos*, ἡ, Persis, Ro. xvi. 12.*
πέρυσσι, adv., last year; ἀπὸ πέρυσσι, a year ago, 2 Cor. viii. 10, ix. 2.*
πετράομαι, *ωμαι*, or *πέρομαι* (W. H.), to fly, as a bird, Rev.*
πετεινόν, *ov*, τό, a bird; only in plur., birds, Mat. vi. 26, xiii. 4.
πέτομαι, see πετράομαι.
πέτρος, *as*, ἡ, a rock, a ledge, cliff, Mat. vii. 24, 25, xxvii. 51; with art., the rock, i.e., the rocky substratum of the soil, Lu. viii. 6, 13; a large

detached rock, fig., Ro. ix. 33; see also Mat. xvi. 18.
Πέτρος, *ov*, ὁ, Peter (prop., a rock = Κηφᾶς), Lu. ix. 38; Jn. i. 42.
πετρώδης, *es*, rocky, stony, Mat. xiii. 5, 20; Mar. iv. 5, 16.*
πήγανον, *ov*, τό, rue, Lu. xi. 42.*
πηγή, *ης*, ἡ, a fountain, spring, Jn. iv. 14; Ja. iii. 11; fig., Rev. vii. 17; a flow of blood, Mar. v. 29.
πήγνυμι, *πῆξω*, to fasten, to pitch a tent, Heb. viii. 2.*
πηδάλιον, *ov*, τό, the rudder of a ship, Ac. xxvii. 40; Ja. iii. 4.*
πῆλός, *ης*, *ov*, how large, Gal. vi. 11 (see γράμμα); how distinguished, Heb. vii. 4.*
πῆλος, *ov*, ὁ, clay, mud, Jn. ix. 6-15; Ro. ix. 21.*
πήρα, *as*, ἡ, a sack, a wallet, for carrying provisions, Mat. x. 10; Mar. vi. 8; Lu. ix. 3, x. 4, xxii. 35, 36.*
πῆχυς, *ews*, ὁ, a cubit, the length from the elbow to the tip of the middle finger, about a foot and a half, Mat. vi. 27; Lu. xii. 25; Jn. xxi. 8; Rev. xxi. 17.*
πιάξω, *ow*, to lay hold of, Ac. iii. 7; to take, as in fishing or in hunting, Jn. xxi. 3, 10; Rev. xix. 20; to arrest, Jn. vii. 30.
πύξω, to press together, as in a measure, Lu. vi. 38.*
πιθανο-λογία, *as*, ἡ, persuasive or plausible speech, Col. ii. 4.*
πικραίνω, *avō*, to render bitter, lit., Rev. viii. 11, x. 9, 10; to embitter, fig., Col. iii. 19.*
πικρία, *as*, ἡ, bitterness, fig., Ac. viii. 23; Ro. iii. 14; Ep. iv. 31; Heb. xii. 15.*
πικρός, *as*, ὁ, bitter, acrid, malignant, Ja. iii. 11, 14.*
πικρῶς, adv., bitterly, of weeping, Mat. xxvi. 75; Lu. xxii. 12.*
Πιλάτος, or Πιλάτος (W. H. Πειλάτος), *ov*, ὁ (Lat. pilatus, "armed with a javelin"), Pilate, Mar. xv. 1, 2.
πιμπλημι, *πλήσω*, 1st aorist pass., ἐπλήσθην, (1) to fill with (gen.), Mat. xxvii. 48; fig., of emotions, Lu. iv. 28; or of the Holy Spirit, Ac. ii

4; (2) *pass.*, to be fulfilled or completed, of time, Lu. i. 23, 57.

πιμπρημι (πρα-), and **πιμπράω**, *pass.*, inf., **πιμπρασθαι**, to be inflamed, to swell, Ac. xxviii. 6.*

πινακ(ιδιον, ου, τό (dim. of **πιναξ**), a tablet for writing, Lu. i. 63.* **πιναξ**, ακος, δ, a plate, platter, Lu. xi. 39.

πίνω, fut. **πίομαι**, perf. **πέπωκα**, 2d aor. **ἐπιον** (inf. **πεῖν**, W. H.), to drink, abs., or with acc. of thing drunk (sometimes **ἐκ** or **ἀπό**), Lu. xii. 19, 29; to imbibe, as the earth imbibes rain, Heb. vi. 7; fig., to receive into the soul, to partake of, Jn. vii. 37.

πίστις, πτος, ἡ, fatness, as of the olive, Ro. xi. 17.*

πινράσκω (πρα-), perf. **πέπρακα**, 1st aor. **πράσσω**, perf. **πράραμαι**, to sell, Mat. xiii. 46; *pass.*, with **ὑπό**, to be sold under, to be a slave to, Ro. vii. 14.

πίπτω (πετ-, see Gr. § 94, i. 8d, Wi. § 13, 1a, Bu. 167), **πεσοῦμαι**, (1) to fall (whence, by **ἀπό** or **ἐκ**; whither, by **ἐπὶ** or **εἰς**, acc.), Mat. xv. 27; Mar. iv. 5, 7, 8; hence, (2) to fall prostrate, as of persons, to die, to perish, Jn. xviii. 6; Rev. i. 17; of structures, to fall in ruins, Mat. vii. 25, 27; of institutions, to fail; (3) to fall to, as a lot, Ac. i. 26; (4) to fall into or under, as condemnation.

Πισιδία, as, ἡ, Pisidia, Ac. xiv. 24, xiii. 14, where W. H. have adj. form.*

πιστεύω (see Gr. § 74, Wi. §§ 31, 5, 32, 5, 33d, 39, 1a, Bu. 173 sq., 337), **εἶσώ**, to believe, be persuaded of a thing (acc. or **ὅτι**); to give credit to, dat.; to have confidence in, to trust, believe, dat., **εἰς**, **ἐν**, **ἐπὶ** (dat.) or **ἐπὶ** (acc.), often of Christian faith, in God, in Christ; to entrust something (acc.) to any one (dat.); *pass.*, to be entrusted with (acc.).¹

πιστικός, ἡ, ὅν, genuine, pure, of ointment, Mar. xiv. 3; Jn. xii. 3.*

πίστις, **εὐσ**, ἡ, (1) faith, generally, as 2 Th. ii. 13; Heb. xi.

1; the object of the faith is expressed by obj. gen., or by **εἰς**, **ἐν**, **πρός** (acc.); (2) fidelity, good faith, Ro. iii. 3; 2 Tim. ii. 22; (3) a pledge, a promise given, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the Christian religion.

πιστός, ἡ, ὅν, (1) trustworthy, faithful, in any relation or to any promise, of things or (generally) persons; (2) believing, abs., as **οἱ πιστοί**, the followers of Christ, or with dat.

πιστόω, ὦ, to make faithful; N. T., only in *pass.*, to be assured of, 2 Tim. iii. 14.*

πλανῶ, ὦ, ἡσώ, to lead astray, to cause to wander, Heb. xi. 38; fig., to deceive, Jn. vii. 12; *pass.*, to be misled, to err, Mar. xii. 24, 27; Lu. xxi. 8.

πλάνη, ης, ἡ, a wandering; only fig., deceit, delusion, error, Mat. xxvii. 64; Ep. iv. 14.

πλανήτης, ου, δ, a wanderer; ἀστήρ **πλανήτης**, a wandering star, Ju. 13.*

πλάνος, ου, causing to wander, misleading, 1 Tim. iv. 1; as subst., a deceiver, Mat. xxvii. 63; 2 Cor. vi. 8; 2 Jn. 7.*

πλάξ, ακής, ἡ, a tablet to write on, 2 Cor. iii. 3; Heb. ix. 4.*

πλάσμα, ατος, τό, a thing formed or fashioned, Ro. ix. 20.*

πλάσσω, άσώ, to form, mould, as a potter his clay, Ro. ix. 20; 1 Tim. ii. 13.*

πλαστός, ἡ, ὅν, formed, moulded; fig., feigned, 2 Pet. ii. 3.*

πλατεία, as, ἡ (fem. of **πλατύς**, broad, sc. **δόξος**), a street, Mat. vi. 5, xii. 19.

πλάτος, ους, τό, breadth, Ep. iii. 18; Rev. xx. 9, xxi. 16.*

πλατώνω, to make broad, to enlarge, Mat. xxiii. 5; *pass.*, fig., to be enlarged, in mind or heart, 2 Cor. vi. 11, 13.*

πλατύς, εἰα, ὅ, broad, Mat. vii. 13.*

πλέγμα, ατος, τό (**πλέκω**), anything interwoven, braided hair, 1 Tim. ii. 9.*

πλείστος, η, ου, superl. of **πολύς**,

the greatest, the most, very great; τὸ **πλείστον**, adv., mostly, at most, 1 Cor. xiv. 27.

πλεῖον, εἶον (for declension see Gr. § 44, Bu. 127), compar. of **πολύς**, more, greater, in number, magnitude, comparison; **οἱ πλείους**, the more, the most, the many, majority, 2 Cor. ii. 6; **πλεῖον** or **πλέον**, as adv., more, Jn. xxi. 15; **ἐπὶ πλεῖον**, further, longer, Ac. i. 17.

πλέκω, ξω, to weave together, to plait, Mat. xxvii. 29; Mar. xv. 17; Jn. xix. 2.*

πλέον, see **πλεῖον**.

πλεονάζω, σω, intrans., to have more than enough, 2 Cor. viii. 15; to abound, to increase, Ro. v. 20; 2 Cor. iv. 15; trans., to cause to increase, 1 Th. iii. 12.

πλεονεκτέω, ὦ, to have more than another; hence, to overreach, take advantage of (R. V.), 2 Cor. vii. 2, xii. 17, 18; 1 Th. iv. 6; *pass.*, 2 Cor. ii. 11.*

πλεονέκτης, ου, δ, a covetous or avaricious person, 1 Cor. v. 10, 11, vi. 10; Ep. v. 5.*

πλεονεξία, as, ἡ, covetousness, avarice, Lu. xii. 15; 2 Pet. ii. 3. *Syn.*: **πλεονεξία** is more active, seeking to grasp the things it has not; **φιλαργυρία**, more passive, seeking to retain and multiply what it has.

πλευρά, ας, ἡ, the side of the body, 1 Jn. xix. 34.

πλέω, see **πιμπλημι**.

πλέω, impf. **ἔπλεον**, to sail, Lu. viii. 23; Ac. xxi. 3, xxvii. 6, 24; Rev. xviii. 17 (W. H.); with acc. of direction, Ac. xxvii. 2 (but W. H. read **εἰς**).*

πληγή, ἥς, ἡ (**πλήσσω**), a blow, a stripe, a wound, Ac. xvi. 33; Rev. xiii. 14; an affliction, Rev. ix. 20.

πληθος, ους, τό, a multitude, a great number, Mar. iii. 7, 8; Heb. xi. 12; with art., the multitude, the whole number, the assemblage, Ac. xiv. 4; a quantity, Ac. xxviii. 3.

πληθύνω, νῶ, (1) intrans., to increase, Ac. vi. 1; (2) trans., to multiply, augment, 2 Cor.

ix. 10; pass., *to be increased*, Mat. xxiv. 12.

πλήθω, see **πληθηναι**.

πληκτης, ου, ὁ, a *striker, a contentious person*, 1 Tim. iii. 3; Tit. i. 7.*

πλημύρα, ας (W. H. ης), ἡ, a *flood*, Lu. vi. 48.*

πλήν, adv. (akin to **πλεόν**, hence it *adds* a thought, generally adversative, sometimes partly confirmatory), *besides, but, nevertheless, of a truth*, Mat. xi. 22, xviii. 7, xxvi. 39, 64; **πλήν** ὅτι, *except that*, Ac. xx. 23; as prep. with gen., *besides, excepting*, Mar. xii. 32; Ac. viii. 1.

πλήρης, ες, (1) *full, abs.*, Mar. iv. 28; (2) *full of* (gen.), *abounding in*, Mar. viii. 19; Lu. iv. 1.

πληρο-φορέω, ὡ (φέρω), *to bring to the full, to fulfill*, 2 Tim. iv. 5, 17; pass., *of things, to be fully accomplished*, Lu. i. 1; *of persons, to be fully convinced*, Ro. iv. 21, xiv. 5; Col. iv. 12 (W. H.).*

πληρο-φορία, ας, ἡ, *fullness, entire possession, full assurance*, Col. ii. 2; 1 Th. i. 5; Heb. vi. 11, x. 22. (N. T.).*

πληρώω, ὡ, ὥσω, *to fill with* (gen.), *to fill up, to pervade, to complete*, either time or number; *to bestow abundantly, to furnish liberally*, Phil. iv. 18; Ep. iii. 19; *to accomplish, to perform fully*, as prophecies, etc.; pass., *to be full of*, 2 Cor. vii. 4; Ep. v. 18; *to be made full, complete, or perfect*, Jn. iii. 29; Col. iv. 12 (W. H. read **πληρο-φορέω**).

πληρωμα, ατος, τό, *fullness, plenitude, i.e., that which fills*, 1 Cor. x. 26, 28; so, *the full number*, Ro. xi. 25; *the completion, i.e., that which makes full, the fulfillment*, Mat. ix. 16; Ro. xiii. 10; *the fullness of time*, Gal. iv. 4, is the completion of an era; *the fullness of Christ*, Ep. i. 23, that which is filled by Christ, i.e., the Church; *the fullness of the Godhead*, Col. ii. 9, all divine attributes.

πλησίον, adv., *near, near by*, with gen., Jn. iv. 5; with the

art., ὁ **πλησίον**, a *neighbor*, Ac. vii. 27.

πλησμονή, ἡς, ἡ, *full satisfying, indulgence*, Col. ii. 23.*

πλησσω, 2d aor. pass. **ἐπλήγγην**, *to smite*, Rev. viii. 12.*

πλοιάριον, ου, τό (dim. of **πλοῖον**), a *small vessel, a boat*, Mar. iii. 9; Jn. xxi. 8.

πλοῖον, ου, τό, a *ship, a vessel*, Mat. iv. 21, 22; Mar. i. 19.

πλός, οὗς, gen. οὐ or οὐς, ὁ, a *voyage*, Ac. xxi. 7, xxvii. 9, 10.*

πλούσιος, α, ον, *rich, abounding in* (ἐν), Lu. xii. 16; Ep. ii. 4.

πλουσιως, adv., *richly, abundantly*, Col. iii. 16.

πλουτῶ, ὡ, ἡσω, *to become rich, to be rich, to abound in*, Lu. i. 53; Ro. x. 12; Rev. xviii. 15.

πλουτίζω, *to make rich, to cause to abound in*, 1 Cor. i. 5; 2 Cor. vi. 10, ix. 11.*

πλοῦτος, ου, ὁ (see Gr. § 32a, Wi. § 9c, note 2, Bu. 22), *riches, wealth, abundance*, Ja. v. 2; Col. i. 27; *spiritually, enrichment*, Ro. xi. 12.

πλύνω, νῶ, *to wash*, Lu. v. 2 (W. H.); Rev. vii. 14, xxii. 14 (W. H.). Syn.: see **λούω**.

πνεῦμα, ατος, τό, (1) properly, *the wind, or the air in motion*, Jn. iii. 8; hence, (2) *the human spirit*, dist. from **σῶμα** and **ψυχή**, 1 Th. v. 23; (3) *a temper or disposition of the soul*, Lu. ix. 55; Ro. viii. 15; (4) *any intelligent, incorporeal being*, as (a) *the human spirit*, separated from the body, *the undying soul*; (b) *angels*, good and bad; (c) *God*, Jn. iv. 24; (d) *the Holy Spirit*, the third person of the Trinity (see Gr. § 217f, Wi. § 19, 1a, Bu. 89), in relation to Jesus, Lu. iv. 1; Ac. x. 38; in relation to prophets and apostles, Ac. xxi. 11; Jn. xx. 22; and in relation to saints generally, Gal. iii. 2.

πνευματικός, ἡ, ὅν, *spiritual*, relating to the human spirit, or belonging to a spirit, or imparted by the divine Spirit, 1 Cor. ii. 13 (see Gr. § 316, Wi. § 64, 5), 15, xv. 44; τὰ **πνευματικά**, *spiritual things*, Ro. xv. 27; *spiritual gifts*, 1 Cor. xii. 1.

πνευματικῶς, adv., *spiritually, i.e., by the aid of the Holy Spirit*, 1 Cor. ii. 14; in a mystical sense, Rev. xi. 8. (N. T.).*

πνέω, ἐσσω, *to blow*, as the wind, Mat. vii. 25, 27.

πνίγω, *to choke, to seize by the throat*, Mat. xviii. 28; Mar. v. 13.*

πνικτός, ἡ, ὅν, *strangled*, Ac. xv. 20, 29; xxi. 25.

πνοή, ἡς, ἡ, (1) *breath*, Ac. xvii. 25; (2) *wind*, Ac. ii. 2.*

ποδήρης, ες, *reaching to the feet*; as subst. (sc. **χιτῶν** or **ἐσθῆς**), a *long robe*, Rev. i. 13.* Syn.: see **ἱμάτιον**.

πόθεν, adv., interrog., *whence?* of place, Mat. xv. 33; *from what source?* Mat. xiii. 27; of cause, *how?* Lu. i. 43; Mar. xii. 37.

ποία, ας, ἡ, *grass, herbage*, according to some, in Ja. iv. 14; but more probably the word here is the fem. of **ποιός**, *of what sort?* *

ποιέω, ὡ, ἡσω, (1) *to make, i.e., to form, to bring about, to cause*; spoken of religious festivals, etc., *to observe, to celebrate*; of trees and plants, *to germinate, to produce; to cause to be or to become*, Mat. xxi. 13; *to declare to be*, Jn. viii. 53; *to assume*, Mat. xii. 33; (2) *to do, generally, to do, i.e., habitually, to perform, to execute, to exercise, to practice, i.e., to pursue a course of action, to be active, to work, to spend, to pass, i.e., time or life*, Ac. xv. 33. Syn.: see Trench, § xcvi.

ποίημα, ατος, τό, a *thing made, a work*, Ro. i. 20; Ep. ii. 10.*

ποίησις, εως, ἡ, a *doing*, Ja. i. 25.*

ποιητής, οὗ, ὁ, (1) a *doer, performer*, Ro. ii. 13; Ja. i. 22, 23, 25, iv. 11; (2) a *poet*, Ac. xvii. 28.*

ποικίλος, η, ον, *various, of different colors, diverse*, Lu. iv. 40.

ποιμαίνω, ἀνῶ, (1) *to feed a flock*, Lu. xvii. 7; 1 Cor. ix. 7; hence, fig., (2) *to be shepherd of, to tend, to cherish*, Mat. ii. 6; Jn. xxi. 16; Ac. xx. 28; 1 Pet. v. 2; Ju. 12;

Rev. vii. 17; (3) *to rule, govern*, Rev. ii. 27, xii. 5, xix. 15.* *Syn.*: see βδοσκω.
ποιμήν, ἑνός, ὁ, (1) *a shepherd*, Mat. ix. 36, xxv. 32; (2) *fig.*, of Christ as the *Shepherd*, Heb. xiii. 20; 1 Pet. ii. 25; and of his ministers as *pastors*, Ep. iv. 11
ποιμνῇ, ἡς, ἡ, (1) *a flock* of sheep or goats, Lu. ii. 8; 1 Cor. ix. 7; (2) *fig.*, of Christ's followers, Mat. xxvi. 31; Jn. x. 16.*
ποιμνιον, ου, τό (= ποιμνῇ), *a flock*; only *fig.*, Lu. xii. 32; Ac. xx. 28, 29; 1 Pet. v. 2, 3.*
ποιος, ποια, ποῖον, an interrog. pronoun corresponding to οὗτος and τοῖος, *of what kind, sort, species? what? what one?* In Lu. v. 19, sc. ὁδοῦ.
πολεμέω, ὦ, ἥσω, *to make war, to contend* with (μετά, gen.), Rev. ii. 16, xiii. 4.
πόλεμος, ου, ὁ, (1) *war, a war*, Lu. xiv. 31; (2) *a battle*, Rev. ix. 7, 9; (3) *strife*, Ja. iv. 1.
πόλις, εως, ἡ, *a city*, Ac. v. 16; *met.*, the *inhabitants of a city*, Mar. i. 33; with art., the *city Jerusalem, the heavenly city*, of which Jerusalem was a symbol, Heb. xiii. 14; Rev. iii. 12.
πολιτ-άρχης, ου, ὁ, *a ruler of a city, a city magistrate*, Ac. xvii. 6, 8.*
πολιτεία, ας, ἡ, (1) *citizenship*, Ac. xxii. 28; (2) *a state, commonwealth*, Ep. ii. 12.*
πολίτευμα, ατος, τό, *a state, a commonwealth*, Phil. iii. 20.*
πολιτεύω, in mid., *to behave as a citizen*; hence, *to live, i.e., to order one's life*, Ac. xxiii. 1; Phil. i. 27.*
πολίτης, ου, ὁ, *a citizen*, Lu. xv. 15; Ac. xxi. 39; with gen., αὐτοῦ, *a fellow-citizen*, Lu. xix. 14; Heb. viii. 11 (W. H.).*
πολλάκις, adv., *many times, often*, Mar. v. 4, ix. 22.
πολλα-πλάσιον, ov, gen. onos, *manifold, many times more*, Mat. xix. 29 (W. H.); Lu. xviii. 30.*
πολυ-λογία, ας, ἡ, *much speaking*, Mat. vi. 7.*
πολυ-μαρῶς, adv., *in many*

parts, by many portions, Heb. i. 1.*
πολυ-ποικίλος, ov, *much varied, manifold*, Ep. iii. 10.*
πολύς, πολλή, πολύ (see Gr. § 39, 2), *many, numerous*; πολύ, *much, greatly*, as adv.; πολλοί, *many*, often with partitive genitive, or ἐκ; οἱ πολλοί, *the many* (see Gr. § 227, Wi. § 18, 3); πολλά, in like manner, *much, very much, often, many times*; πολλῶ, *by much*, joined with comparatives; ἐπὶ πολύ, *for a great while*, Ac. xxviii. 6; ἐν πολλῶ, *altogether*, Ac. xxvi. 29 (not W. H.).
πολύ-σπλαγχνος, ov, *very compassionate, of great mercy*, Ja. v. 11. (N. T.)*
πολυ-τέλης, ἐς, *very costly, very precious*, Mar. xiv. 3; 1 Tim. ii. 9; 1 Pet. iii. 4.*
πολύ-τιμος, ov, *of great value, very costly*, Mat. xiii. 46; Jn. xii. 3; compar., 1 Pet. i. 7 (W. H.).*
πολυ-τρόπως, adv., *in many ways*, Heb. i. 1.*
πόμα, ατος, τό, *drink*, 1 Cor. x. 4; Heb. ix. 10.*
πονηρία, ας, ἡ, *evil disposition, wickedness*, Mat. xxii. 18; Lu. xi. 39; Ro. i. 29; 1 Cor. v. 8; Ep. vi. 12; plur., *malignant passions, iniquities*, Mar. vii. 22; Ac. iii. 26.*
πονηρός, ὁ, ἐν (πόνος), *evil, bad*, actively, of things or persons; *wicked, depraved, spec. malignant*, opp. to ἀγαθός; ὁ πονηρός, *the wicked one, i.e., Satan*; τὸ πονηρόν, *evil*.
πόνος, ου, ὁ, (1) *labor*, Col. iv. 13 (W. H.); (2) *pain, anguish*, Rev. xvi. 10, 11, xxi. 4.*
Ποντικός, ἡ, ἐν, *belonging to Pontus*, Ac. xviii. 2.*
Πόντιος, ου, ὁ, *Pontius*, the prænomen of Pilate, Lu. iii. 1.
Πόντος, ου, ὁ, *Pontus*, Ac. ii. 9; 1 Pet. i. 1.*
Πόπλιος, ου, ὁ, *Publius*, Ac. xxviii. 7, 8.*
πορεία, ας, ἡ, *a journey*, Lu. xiii. 22; *a pursuit, undertaking*, Ja. i. 11.*
πορεύομαι, σομαι, dep., with pass. aor., ἐπορεύην, *to go, to go away, to depart, to journey,*

to travel, often (as Hebrew) to take a course in life.
πορθεῖν, ἥσω, *to lay waste, to destroy*, Ac. ix. 21; Gal. i. 13, 23.*
πορισμός, οὗ, ὁ, *a source of gain*, 1 Tim. vi. 5, 6.*
Πόρκιος, ου, ὁ, *Porcius*, the prænomen of Festus, Ac. xxiv. 27.*
πορνεία, ας, ἡ, *fornication*, Ac. xv. 20, 29; *fig.* in Rev., *idolatry*, xiv. 8, xvii. 2, 4.
πορνεῦω, σω, *to commit fornication*, 1 Cor. vi. 18; *fig.* in Rev., *to worship idols*, xviii. 3, 9.
πόρνη, ἡς, ἡ, *a harlot, a prostitute*, Mat. xxi. 31, 32; *fig.* in Rev., *an idolatrous community*, xvii. 1, 5.
πόρνος, ου, ὁ, *a man who prostitutes himself; a fornicator*, Ep. v. 5.
πόρρω, adv., *far, far off*, Mat. xv. 8; Mar. vii. 6; Lu. xiv. 32; comp., πορρωτέρω (or -τερον, W. H.), Lu. xxiv. 28.*
πόρρωθεν, adv., *from afar, far off*, Lu. xvii. 12; Heb. xi. 13.*
πορφύρα, ας, ἡ, *a purple garment*, indicating wealth or rank, Mar. xv. 17, 20; Lu. xvi. 19; Rev. xvii. 4 (W. H. read following), xviii. 12.*
πορφύρεος, οὗς, ἄ, οὖν, *purple*, Jn. xix. 2, 5; Rev. xvii. 4 (W. H.), xviii. 16.*
πορφυρό-πῶλις, ιδος, ἡ, *a female seller of purple cloth*, Ac. xvi. 14. (N. T.)*
ποσάκις, interrog. adv., *how often?* Mat. xviii. 21, xxiii. 37; Lu. xiii. 34.*
πόσις, εως, ἡ, *drink*, Jn. vi. 55; Ro. xiv. 17; Col. ii. 16.*
πόσος, ἡ, ov, *how much? how great?* plur., *how many?* πόσῳ, as adv. with comparatives, *by how much?*
ποταμός, οὗ, ὁ, *a river, a torrent*, Mar. i. 5; Lu. vi. 48, 49.
ποταμο-φόρητος, ov, *carried away by a stream*, Rev. xii. 15. (N. T.)*
ποταπός, ἡ, ἐν, interrog. adj., *of what kind? of what manner?* Lu. i. 29, vii. 39.
πότε, interrog. adv., *when? at what time?* with εως, *how long?*
ποτέ, enclitic particle, *at some*

time, at one time or other (see Gr. § 129, Wi. § 57, 2).

πότερος, α, ον, *which of two?* N. T. neut. as adv., *whether*, correlating with *ἢ*, or, Jn. vii. 17.*

ποτήριον, ου, τό, *a drinking-cup*, Mar. vii. 4, xiv. 23; *the contents of the cup*, 1 Cor. xi. 25; fig., *the portion which God allots*, whether of good or ill, commonly of the latter, Mat. xx. 22, 23, xxvi. 39.

ποτίω, σω, *to cause to drink* (two accs.); *to give drink to* (acc.); fig., 1 Cor. iii. 2; *to water or irrigate*, as plants, 1 Cor. iii. 6-8.

Ποτιόλοι, ων, οί, *Puteoli*, Ac. xxviii. 13.*

πότος, ου, ὁ (πίνω), *a drinking, carousing*, 1 Pet. iv. 3.*

πού, interrog. adv., *where? whither?* Mat. ii. 4; Jn. vii. 35.

πού, an enclitic particle of place or degree, *somewhere, somewhere about*, Heb. ii. 6, 16 (W. H., see *δῆπου*), iv. 4; Ro. iv. 19 (see Gr. § 129, Bu. 71).*

Πούδης, δερτος, ὁ, *Pudens*, 2 Tim. iv. 21.*

πούς, ποδός, ὁ, *the foot*, Lu. i. 79; ὑπὸ τοῦς πόδας, *under the feet, i.e., entirely subdued*, as Ro. xvi. 26.

πράγμα, ατος, τό, *a thing done, a fact, a thing, a business, a suit*, as at law, Lu. i. 1; 1 Th. iv. 6; Ro. xvi. 2; Heb. x. 1. **πραγματεία** (W. H. -ria), ας, ἡ, *a business, occupation*, 2 Tim. ii. 4.*

πραγματεύομαι, σομαι, dep., *to transact business, to trade*, Lu. xix. 13.*

πραιτώριον, ου, τό (Lat. *praetorium*), *the palace at Jerusalem occupied by the Roman governor*, Mat. xxvii. 27; Mar. xv. 16; Jn. xviii. 28, 33, xix. 9; so at Caesarea, Ac. xxiii. 35; *the quarters of the praetorian army in Rome*, Phil. i. 13.*

πράκτωρ, οπος, ὁ, *an officer employed to execute judicial sentences*, Lu. xii. 58.*

πράξις, εως, ἡ, (1) *a doing, action, mode of action*, Mat. xvi. 27; Lu. xxiii. 51; plur., *deeds, acts*, Ac. xix. 18; Ro.

viii. 13; Col. iii. 9; and in inscription to the Acts of the Apostles; (2) *function, business*, Ro. xii. 4.*

πρῶτος, α, ον, Rec. in Mat. xi. 29 for *πρᾶν* (W. H.).*

πρῶτος, τητος, ἡ, Rec. for *πρᾶντης* (W. H.) in 1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1; Ep. iv. 2; Col. iii. 12; 1 Tim. vi. 11 (W. H. *πρᾶνπάθια*); 2 Tim. ii. 25; Tit. iii. 2.*

πρασῖά, ἀς, ἡ, *a company formed into divisions like garden-beds*, Mar. vi. 40.* For constr., see Gr. § 242, Wi. § 37, 3, Bu. 30, 139.

πράσσω, or *πράττω*, ξω, pf. *πέπραχα*, *πέπραγμα*, (1) *to do, perform, accomplish*, with acc., 1 Th. iv. 11; 2 Cor. v. 10; (2) *with advs., to be in any condition, i.e., to fare*, Ac. xv. 29; Ep. vi. 21; (3) *to exact, to require*, Lu. iii. 13. Syn.: see *ποιέω*.

πρᾶν-παθία (or *la*), ας, ἡ (W. H.), *mildness*, 1 Tim. vi. 11.*

πρᾶν, εἰα, ὁ, gen. *εὖος* or *εἰως* (W. H.), pl. *εἰς*, *mild, gentle*, Mat. v. 5, xi. 29 (see *πρῶτος*), xxi. 5; 1 Pet. iii. 4.*

πρᾶντης, τητος, ἡ, *mildness, gentleness*, Ja. i. 21, iii. 13; 1 Pet. iii. 15; and W. H. (*πρᾶντης*) in the passages quoted under *πρᾶντης*.*

πρέτω, *to become, be fitting to* (dat.), 1 Tim. ii. 10; Tit. ii. 1; Heb. vii. 26; impers. (see Gr. § 101, Bu. 278), *it becomes, it is fitting to*, Mat. iii. 15; 1 Cor. xi. 13; Ep. v. 3; Heb. ii. 10.*

πρεσβεία, ας, ἡ, *an embassy, ambassadors*, Lu. xiv. 32, xix. 14.*

πρεσβέω, from *πρέσβυς* (lit., *to be aged*, old men being usually chosen for the office), *to act as ambassador*, 2 Cor. v. 20; Ep. vi. 20.*

πρεσβύτεριον, ου, τό, *an assembly of elders, the Sanhedrin*, Lu. xxii. 66; Ac. xxii. 5; *officers of the church assembled, presbytery*, 1 Tim. iv. 14.*

πρεσβύτερος, τέρα, τερον (compar. of *πρέσβυς*, old), generally used as subst., *elder*, (1) in age, Ac. ii. 17; 1 Tim.

v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) as subst., *an elder*, in dignity and office, *a member of the Jewish Sanhedrin*, Mat. xvi. 21; *an elder of a Christian church*, Ac. xx. 17, 28; in Rev., of the twenty-four members of the heavenly Sanhedrin, iv. 4, 10.

πρεσβύτες, ου, ὁ, *an old man*, Lu. i. 18; Tit. ii. 2; Philem. 9.*

πρεσβύτες, ἰδος, ἡ, *an old woman*, Tit. ii. 3.*

πρηνής, ἐς, *falling headlong*, Ac. i. 18.*

πρίω, or *πρίω*, 1st aor. pass. *ἐπρίσθην*, *to saw, to saw asunder*, Heb. xi. 37.*

πρίν, adv., of time, *formerly*; as conj. in N. T., with or without *ἢ*, *before that*; generally with acc. and inf., Mat. xxvi. 34; but after a negative we find *πρίν ἄν* with subj. where the principal verb is in a primary tense, Lu. ii. 26; *πρίν* with opt. where it is in a historical tense, Ac. xxv. 16.

Πρίσκα, ης, ἡ, and dim. *Πρισκίλλα*, ης, ἡ, a proper name, *Prisca* or *Priscilla*, Ro. xvi. 3; 2 Tim. iv. 19.

πρό, prep. with gen., *before, i.e., of place, time, or superiority* (see Gr. § 294, Wi. § 47 d, Bu. 153). In composition, it retains the same meanings.

προ-άγω, ἄξω, *to bring out*, Ac. xvi. 30; gen. intrans., *to go before, to lead the way, to precede*, in place, Mat. ii. 9; in time, Mar. vi. 45; part. *προάγων*, *preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.

προ-αίρω, ὦ, N. T., in mid., *to propose to one's self, to purpose*, 2 Cor. ix. 7.*

προ-αυτιάομαι, ὦμαι, *to lay to one's charge beforehand*, Ro. iii. 9. (N. T.)*

προ-ακούω, *to hear before*, Col. i. 5.*

προ-αμαρτάνω, *to sin before*, 2 Cor. xii. 21, xiii. 2. (N. T.)*

προ-αύλιον, ου, τό, *a court before a building, a porch*, Mar. xiv. 68.*

προ-βαίω, *to go forward*, Mat. iv. 21; Mar. i. 19; pf. part

προβεβηκώς ἐν ἡμέραις, *advanced in age*, Lu. i. 7, 18, il. 36.*

προβάλλω, *to put forth, as trees their leaves*, Lu. xxi. 30; *to thrust forward*, Ac. xix. 33.*

προβατικός, ἡ, ὅν, *pertaining to sheep*, Jn. v. 2.*

προβάτιον, οὐ, τὸ, dim. of following, *a little sheep, a lamb*, Jn. xxi. 16, 17 (W. H.).*

πρόβατον, οὐ, τὸ (προβαίνω), *a sheep*, Mat. vii. 15; fig., *a follower of Christ*, Jn. x. 7, 8.

προ-βιάζω, σω, *to drag forward, to urge forward*, Mat. xiv. 8; Ac. xix. 33 (not W. H.).*

προ-βλέπω, N. T., in mid., *to foresee or provide*, Heb. xi. 40. (S.).*

προ-γίνομαι, *to happen before*, Ro. iii. 25.*

προ-γινώσκω, *to know beforehand*, Ac. xxvi. 5; 2 Pet. iii. 17; of the divine foreknowledge, Ro. viii. 29, xi. 2; 1 Pet. i. 20.*

πρόγνωσις, εως, ἡ, *foreknowledge*, Ac. ii. 23; 1 Pet. i. 2.*

πρό-γονος, οὐ, ὁ, *a progenitor, plur., ancestors*, 1 Tim. v. 4; 2 Tim. i. 3.*

προ-γράφω, ψω, *to write before, in time*, Ro. xv. 4; Ep. iii. 3; *to depict or portray openly*, Gal. iii. 1; *to designate beforehand*, Ju. 4.*

πρό-δηλος, οὐ, manifest to all, *evident*, 1 Tim. v. 24, 25; Heb. vii. 14.*

προ-δίδωμι, (1) *to give before*, Ro. xi. 35; (2) *to give forth, betray*; see following word.*

προδοτής, οὐ, ὁ, *a betrayer*, Lu. vi. 16; Ac. vii. 52; 2 Tim. iii. 4.*

πρό-δρομος, οὐ, ὁ, ἡ (προτρέχω), *a precursor, a forerunner*, Heb. vi. 20.*

προ-εἶδον, 2d aor. of προοράω, *a precursor, 2d aor. of πρόφημι*, perf. προείρηκα.

προ-ελπίζω, *to hope before*, Ep. i. 12.*

προ-εν-άρχομαι, *to begin before*, 2 Cor. viii. 6, 10. (N. T.).*

προ-επαγγέλλω, in mid., *to promise before*, Ro. i. 2; 2 Cor. ix. 5 (W. H.). (N. T.).*

προ-έρχομαι (see Gr. § 103, 2,

Bu. 144), (1) *to go forward, advance*, Ac. xii. 10; (2) *to go before, precede*, in time or place (gen. or acc.), Lu. xxii. 47; 2 Cor. ix. 5.

προ-ετοιμάζω, σω, *to prepare beforehand, to predestine*, Ro. ix. 23; Ep. ii. 10.*

προ-επαγγέλλομαι, *to foretell good tidings, preach the gospel beforehand*, Gal. iii. 8.*

προ-έχω, in mid., *to hold one's self before, to be superior*, Ro. iii. 9 (see Gr. § 358, Wi. § 39, 3, note 3).*

προ-ηγούμεναι, οὔμαι, *to lead onward by example*, Ro. xii. 10.*

πρόθεσις, εως, ἡ (προτίθημι), (1) *a setting forth*; οἱ ἄρτοι τῆς προθέσεως, *the loaves of the presentation, or the show-bread*, Mat. xii. 4, compare Heb. ix. 2; (2) *a predetermination, purpose*, Ac. xi. 23.

προ-θέσμιος, α, ον, *set beforehand, appointed before*, Gal. iv. 2.*

προ-θυμία, ας, ἡ, *inclination, readiness*, Ac. xvii. 11; 2 Cor. viii. 11, 12, 19, ix. 2.*

πρό-θυμος, ον, *eager, ready, willing*, Mat. xxvi. 41; Mar. xiv. 38; τὸ πρόθυμον, *readiness*, Ro. i. 15.*

προθύμως, adv., *readily, with alacrity*, 1 Pet. v. 2.*

πρόθυμος, W. H., for προΰμος.

προ-τίθημι, N. T. only intrans., act., 2d aor. and perf., and mid., (1) *to preside over, to rule, gen.*, Ro. xii. 8; 1 Th. v. 12; 1 Tim. iii. 4, 5, 12, v. 17; (2) *to give attention to, gen.*, Tit. iii. 8.*

προ-καλέω, ὦ, in mid., *to provoke, stimulate*, Gal. v. 26.*

προ-κατ-αγγέλλω, *to announce beforehand, to promise*, Ac. iii. 18, 24 (not W. H.), vii. 52; 2 Cor. ix. 5 (not W. H.).*

προ-κατ-αρτίζω, *to prepare beforehand*, 2 Cor. ix. 5.*

πρό-κειμαι, *to lie or be placed before, to be appointed, as duty, example, reward, etc.*, Heb. vi. 18, xii. 1, 2; Ju. 7; *to be at hand, to be present*, 2 Cor. viii. 12.*

προ-κηρύσσω, ξω, *to announce or preach beforehand*, Ac. iii. 20 (not W. H.), xiii. 24.*

προ-κοπή, ῆς, ἡ, *progress, ad-*

vancement, Phil. i. 12, 25; 1 Tim. iv. 15.*

προ-κόπτω, *to make progress in* (dat. or ἐν), Lu. ii. 52; *to advance to* (ἐπὶ, acc.), 2 Tim. iii. 9; of time, *to be advanced or far spent*, Ro. xiii. 12.

πρό-κριμα, ατος, τὸ, *a prejudice, a prejudice*, 1 Tim. v. 21. (N. T.).*

προ-κυρώω, ὦ, *to establish or ratify before*, Gal. iii. 17. (N. T.).*

προ-λαμβάνω, *to take before, anticipate*, Mar. xiv. 8 ("she hath anticipated the anointing," i.e., hath anointed beforehand); 1 Cor. xi. 21; pass., *to be overtaken or caught*, Gal. vi. 1.*

προ-λέγω, *to tell beforehand, forewarn*, 2 Cor. xiii. 2; Gal. v. 21; 1 Th. iii. 4.*

προ-μαρτυρόμαι, *to testify beforehand, to predict*, 1 Pet. i. 11. (N. T.).*

προ-μελετώω, ὦ, *to meditate beforehand*, Lu. xxi. 14.*

προ-μεριμνάω, ὦ, *to be anxious beforehand*, Mar. xiii. 11. (N. T.).*

προ-νοέω, ὦ, *to perceive beforehand, to provide for, gen.*, 1 Tim. v. 8; in mid., *to take thought for, acc.*, Ro. xii. 17; 2 Cor. viii. 21.*

πρό-νοια, ας, ἡ, *forethought*, Ac. xxiv. 3; *provision for* (gen.), Ro. xiii. 14.*

προ-ορέω, ὦ, 2d aor. προείδον, *to see beforehand*, Ac. ii. 31, xxi. 29; Gal. iii. 8; mid., *to have before one's eyes*, Ac. ii. 25 (S.).*

προ-ορίζω, *to predetermine, to foreordain*, Ac. iv. 28; Ro. viii. 29, 30; 1 Cor. ii. 7; Ep. i. 5, 11. (N. T.).*

προ-πάσχω, *to suffer beforehand*, 1 Th. ii. 2.*

προ-πάτωρ, οπος, ὁ, *a forefather*, Ro. iv. 1 (W. H.).*

προ-πέρχω, *to send forward, to accompany*, Ro. xv. 24; *to equip for a journey*, Tit. iii. 13.

προ-πτήης, ἐς (πίπτω), *precipitate, rash*, Ac. xix. 36; 2 Tim. iii. 4.*

προ-πορεύομαι, σωμαί, in mid., *to precede, to pass on before* (gen.), Lu. i. 76; Ac. vii. 40.*

πρός (see Gr. § 307, Wi. §§ 47f,

48c, 49h, Bu. 340), prep., gov. gen., dat., and accus. cases, general signif., *to-wards*. In composition, it denotes motion, direction, reference, nearness, addition.

πρo-σάββατον, ου, τό, *the day before the sabbath*, Mar. xv. 42. (S.)*

πρo-αγορεύω, *to address by name, to designate*, Heb. v. 10.*

πρo-άγω, (1) trans., *to bring to, to bring near*, Mat. xviii. 24 (W. H.); Lu. ix. 47; Ac. xii. 6 (W. H.), xvi. 20; 1 Pet. iii. 18; (2) intrans., *to come to or towards, to approach*, Ac. xxvii. 27.*

πρo-αγωγή, ης, ἡ, *approach, access* (eis, πρὸς, acc.), Ro. v. 2; Ep. ii. 18, iii. 12.*

πρo-αἰτέω, ὦ, *to beg, to ask earnestly*, Mar. x: 46 (not W. H.); Lu. xviii. 35 (not W. H.); Jn. ix. 8.*

πρo-αἰτής, ου, ὁ, *a beggar*, Mar. x. 46 (W. H.); Jn. ix. 8 (W. H.).*

πρo-αναβαίνειν, *to go up farther*, Lu. xiv. 10.*

πρo-αναλίσκω, *to spend in addition*, Lu. viii. 43 (W. H. omit).*

πρo-ανα-πληρόω, ὦ, *to fill up by adding to, to supply*, 2 Cor. ix. 12, xi. 9.*

πρo-ανα-τίθημι, *to lay up in addition; in mid., (1) to communicate or impart* (acc. and dat.), Gal. ii. 6; (2) *to consult with* (dat.), Gal. i. 16.*

πρo-απειλέω, ὦ, *to utter additional threats*, Ac. iv. 21.*

πρo-δαπανάω, ὦ, ἥσω, *to spend in addition*, Lu. x. 35.*

πρo-δέομαι, *to want more, to need in addition* (gen.), Ac. xvii. 25.*

πρo-δέχομαι, dep. mid., (1) *to receive to companionship*, Lu. xv. 2; (2) *to admit, accept*, Heb. xi. 35; (3) *to await, to expect* (acc.), Mar. xv. 43.

πρo-δοκέω, ὦ, *to look for, expect, anticipate*, whether with hope or fear, Lu. iii. 15, vii. 19, 20.

πρo-δοκία, as, ἡ, *a looking for, expectation*, Lu. xxi. 26; Ac. xii. 11.*

πρo-έω, ὦ, *to permit one to approach*, Ac. xxvii. 7. (N. T.)*

πρo-εγγίζω, *to approach, to come near to* (dat.), Mar. ii. 4 (not W. H.).*

πρo-εξέρχω, *to wait upon, to minister to* (dat.), 1 Cor. ix. 13 (W. H. παρεδρεύω).*

πρo-εργάζομαι, dep. mid., *to gain by labor in addition*, Lu. xix. 16.*

πρo-έρχομαι (see Gr. § 103, 2, Wi. § 52, 3, 4, 14), (1) generally, *to come or to go to, to approach*, abs., or dat. of place or person, Mat. iv. 11, ix. 20, xxiv. 1; (2) specially, *to approach, to draw near to*, God or Christ, Heb. vii. 25; (3) *to assent to, concur in*, 1 Tim. vi. 3.

πρo-ευχῆ, ης, ἡ, (1) *prayer to God*, 1 Cor. vii. 5; Col. iv. 2; (2) *a place where prayer is offered*, only Ac. xvi. 13, 16 (see Gr. § 268, note). Syn.: see αἴτημα.

πρo-εύχομαι, dep. mid., *to pray to God* (dat.), *to offer prayer, to pray for* (acc. of thing, ὑπέρ or περί, of person, ἢνα or ὅπως, of object, occasionally inf.).

πρo-έχω, *to apply*, with νοῦν expressed or understood, *to apply the mind, to attend to*, dat.; with ἀπό, *to beware of*; also, *to give heed to*, inf. with μή.

πρo-ἐλθω, ὦ, *to fasten with nails, nail to*, Col. ii. 14.*

πρo-ἐλνυτο, ου, ὁ (from πρo-έρχομαι, orig. adj.), *a new-comer; a convert to Judaism*, a proselyte, Mat. xxiii. 15; Ac. ii. 10, vi. 5, xiii. 43. (S.)*

πρo-εκαιρος, ου, *for a season, temporary*, Mat. xiii. 21; Mar. iv. 17; 2 Cor. iv. 18; Heb. xi. 25.*

πρo-εκλέω, ὦ, N. T., mid., *to call to one's self, to call for, to summon*, Mar. iii. 13, 23, vi. 7; fig., *to call to an office, to call to the Christian faith*, Ac. ii. 39, xiii. 2.

πρo-εκατερίω, ὦ, ἥσω, *to persevere in, to continue steadfast in* (dat.), Ac. i. 14, ii. 42; *to wait upon* (dat.), Mar. iii. 9; Ac. x. 7.

πρo-κατήρηται, εως, ἡ, *per-*

severance, Ep. vi. 18. (N. T.)*

πρo-κεφάλαιον, ου, τό, *a cushion for the head, a pillow*, Mar. iv. 38.*

πρo-κλινῶ, ὦ, *to assign by lot, to allot*; pass. (dat.), Ac. xvii. 4.*

πρo-κλινω, *to incline towards*, Ac. v. 36 (W. H.).*

πρo-κλίσιν, εως, ἡ, *an inclination towards, partiality*, 1 Tim. v. 21.*

πρo-κολλῶ, ὦ, pass., *to join one's self to* (dat.), as a companion, Ac. v. 36 (W. H. προσκλινω); *to cleave to* (πρὸς, acc.), as husband to wife, Mat. xix. 5 (W. H. κολλῶ); Mar. x. 7; Ep. v. 31.*

πρo-κομμα, ατος, τό, *a stumbling-block, an occasion of falling*, Ro. xiv. 13, 20; 1 Cor. viii. 9; with λίθος, *a stone of stumbling* (R. V.), 1 Pet. ii. 8; Ro. ix. 32, 33 (S.)*

πρo-κοπή, ης, ἡ, *an occasion of stumbling*, 2 Cor. vi. 3.*

πρo-κόπτω, *to strike the foot against*, Mat. iv. 6; so, *to stumble*, 1 Pet. ii. 8.

πρo-κυλῶ, *to roll to* (dat., or ἐπὶ, acc.), Mat. xxvii. 60; Mar. xv. 46.*

πρo-κυνέω, ὦ, *to bow down, to prostrate one's self to, to worship*, God or inferior beings, *to adore* (dat. or acc.).

πρo-κυνητής, ου, ὁ, *a worshipper*, Jn. iv. 23.*

πρo-λαλέω, ὦ, *to speak to* (dat.), Ac. xiii. 43, xxviii. 20.*

πρo-λαμβάνω, N. T., mid., *to take to one's self, i.e., food, companions*, Ac. xxvii. 33, xxviii. 2; *to receive to fellowship*, Ro. xiv. 1.

πρo-ληψις (W. H. -ληψις), εως, ἡ, *a taking to one's self, a receiving*, Ro. xi. 15.*

πρo-μένω, *to continue with or in, to adhere to* (dat.), *to stay in* (ἐν) a place, Mat. xv. 32; 1 Tim. i. 3, v. 5.

πρo-ορμίζω (δρμος), mid., *to come to anchor*, Mar. vi. 53.*

πρo-οφείλω, *to owe besides*, Philom. 19.*

πρo-οχθίζω (δχθέω or δχθίζω), *to be displeased or offended*

with (dat.), Heb. iii. 10, 17 (S.).*

πρόσ-πεινός, ον (πεινά), *very hungry*, Ac. x. 10. (N. T.).*

πρόσ-πηγνυμι, *to fasten to*, applied to Christ's being fastened to the cross, Ac. ii. 23.*

πρόσ-πίπτω, (1) *to fall down before* (dat., or πρός, acc.), Mar. vii. 25; Lu. v. 8; (2) *to beat against* (dat.), Mat. vii. 25.

πρόσ-ποιέω, ὦ, in mid., *to conform one's self to*; hence, *to pretend* (inf.), Lu. xxiv. 28; in Jn. viii. 6, perhaps, *to regard* (W. H. omit).*

πρόσ-πορεύομαι, *to come to, approach* (dat.), Mar. x. 35.*

πρόσ-ρήγνυμι, *to dash against*, as waves, Lu. vi. 48, 49.*

πρόσ-τάσσω, ξω, abs., or acc. and inf., *to enjoin* (acc.) upon (dat.), Lu. v. 14; Ac. x. 33.

πρό-στάτης, ἰδος, ἡ, *a female guardian, a protector*, Ro. xvi. 2.*

πρόσ-τίθημι, *to place near or by the side of, to add to* (dat., or ἐπί, dat. or acc.), Lu. iii. 20; Ac. xi. 24; mid., with inf., *to go on to do a thing, i.e., to do again*, Ac. xii. 3; Lu. xx. 11, 12; so 1st aor. pass., part., Lu. xix. 11, προσ-βέβηκεν, *he spoke again* (see Gr. § 399 d, Wi. § 54, 5, Bu. 299 sq.).

πρόσ-τρέχω, 2d aor. προσέδραμον, *to run to*, Mar. ix. 15, x. 17; Ac. viii. 30.*

πρόσ-τράγειον, ον, τὸ, *anything eaten with bread*, as fish, meat, etc., Jn. xxi. 5.*

πρό-σφατος, ον (from σφάζω, *to slaughter, just slaughtered*), recent, new, Heb. x. 20.*

πρόσφάτως, adv., *recently*, Ac. xviii. 2.*

πρόσ-φέρω, *to bring to*, dat., Mat. iv. 24, viii. 16; *to offer, to present*, as money, Ac. viii. 18; specially, *to offer sacrifice*, Ac. vii. 42; pass., *to bear one's self towards, to deal with*, Heb. xii. 7.

πρόσ-φιλής, ἐς, *pleasing, acceptable*, Phil. iv. 8.*

πρόσ-φορά, ἄς, ἡ, *an offering, a sacrifice*, Ac. xxi. 26; Heb. x. 18.

πρόσ-φωνέω, ὦ, *to call to* (dat.),

Mat. xi. 16; *to call to one's self* (acc.), Lu. vi. 13.

πρόσ-χυσις, εως, ἡ (προσχέω), *an affusion, a sprinkling*, Heb. xi. 28. (N. T.).*

πρόσ-ψάω, *to touch lightly*, Lu. xi. 46.*

προσωπολημπτή (W. H. προσωπολημπτή), ὦ, *to respect the person of any one, to show partiality*, Ja. ii. 9. (N. T.).*

προσωπο-λήπτης (W. H. προσωπολημπτης), ου, ὁ, *a respecter of persons, a partial one*, Ac. x. 34. (N. T.).*

προσωποληψία (W. H. -ληψι-), ἄς, ἡ, *respect of persons, partiality*, Ro. ii. 11; Ep. vi. 9; Col. iii. 25; Ja. ii. 1. (N. T.).*

πρόσωπον, ον, τὸ (ὤψ), (1) *the face, the countenance*, Ja. i. 23; in antithesis with καρδιά, *mere appearance*, 2 Cor. v. 12; (2) *the surface, as of the earth*, Lu. xxi. 35; of the heaven, Lu. xii. 56.

πρό-τάσσω, *to appoint before*, Ac. xvii. 26 (W. H. προστάσσω).*

πρό-τείνω, *to stretch out, to tie up for scourging*, Ac. xxii. 25.*

πρότερος, ἐρα, ερον (comparative of πρό), *former*, Ep. iv. 22; πρότερον or τὸ πρότερον, as adv., *before, formerly*, Heb. iv. 6.

πρό-τίθημι, N. T. mid., *to set forth*, Ro. iii. 25; *to purpose, to design beforehand*, Ro. i. 13; Ep. i. 9.*

πρό-τρέπω, in mid., *to exhort*, Ac. xviii. 27.*

πρό-τρέχω, 2d aor. προέδραμον, *to run before, to outrun*, Lu. xix. 4; Jn. xx. 4.*

πρό-τε-ρόχως, *to be previously*, with participle, Lu. xxiii. 12; Ac. viii. 9.*

πρό-φασις, εως, ἡ, *a pretext, an excuse*, 1 Th. ii. 5; dat. adverbially, *in appearance, ostensibly*, Mar. xii. 40.

πρό-φέρω, *to bring forth*, Lu. vi. 45.*

πρό-φήμια, fut. προεφῶ, perf. προεφηκα, 2d aor. προέφην, *to say before, i.e., at an earlier time*, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mar. xiii. 23.

πρό-φήτεία, ἄς, ἡ, *prophecy, as a gift, or in exercise*, Ro. xii. 6; Rev. xix. 10; plur., *prophecies*, 1 Cor. xiii. 8.

πρό-φήτεύω, σω, *to be a prophet, to prophesy, to forth-tell, or speak of divine things* (the meaning foretell is secondary and incidental), Lu. i. 67; Ac. ii. 17, 18; of false prophets, Mat. vii. 22; *to divine*, used in mockery, Mat. xxvi. 68.

πρό-φήτης, ου, ὁ, (1) *a prophet, i.e., one who has insight into divine things and speaks them forth to others*, Mat. v. 12, xxi. 46; plur., *the prophetic books of the O. T.*, Lu. xxiv. 27, 44; (2) *a poet*, Tit. i. 12.

πρό-φητικός, ἡ, ὁν, *prophetic, uttered by a prophet*, Ro. xvi. 26; 2 Pet. i. 19.*

πρό-φήτις, ἰδος, ἡ, *a prophetess*, Lu. ii. 36; Rev. ii. 20.*

πρό-φθάνω, *to anticipate, to be beforehand*, with participle, Mat. xvii. 25.*

πρό-χειρίζομαι, *to appoint, to choose*, Ac. iii. 20 (W. H.), xxii. 14, xxvi. 16.*

πρό-χειρο-τονέω, ὦ, *to designate beforehand*, Ac. x. 41.*

Πρόχορος, ου, ὁ, *Prochorus*, Ac. vi. 5.*

πρόμνα, ἡς, ἡ, *the hindmost part of a ship, the stern*, Mar. iv. 38; Ac. xxvii. 29, 41.*

πρωτ, adv., *early in the morning, at dawn*, Mar. i. 35, xi. 20; with advs., ἅμα πρωτ, *very early in the morning*, Mat. xx. 1; Mar. xvi. 2.

πρώμιος (W. H. πρό-), ἡ, ὄν, *early*, of the early rain, Ja. v. 7.*

πρωϊνός, ὁ, ὄν, *belonging to the morning*, of the morning star, Rev. ii. 28, xxii. 16. (S.).*

πρώϊος, α, ὄν, *of the morning; fem. (sc. ὥρα), morning*, Mat. xxi. 18 (W. H. πρωί), xxvii. 1; Jn. xviii. 28 (W. H. πρωί), xxi. 4.*

πρόρα, ἄς, ἡ, *the forward part of a ship, the prow*, Ac. xxvii. 30, 41.*

πρωτεύω, *to have pre-eminence, to be chief*, Col. i. 18.*

πρωτο-καθεδρία, as, ἡ, a *chief seat*, Lu. xi. 43. (N. T.)

πρωτο-κλισία, as, ἡ, the *chief place at a banquet*, Mar. xii. 39. (Ap.)

πρώτος, ἡ, ον (superlative of πρό), *first*, in place, time, or order; like πρότερος with following gen., *before*, only Jn. i. 15, 30; πρῶτον, as adverb, *first*, Mar. iv. 28; with gen., *before*, Jn. xv. 18; τὸ πρῶτον, *at the first*, Jn. x. 40.

πρωτο-στάτης, ου, ὁ, a *leader, a chief*, Ac. xxiv. 5.*

πρωτοτόκια, ων, τὰ, the *right of the first-born, the birthright*, Heb. xii. 16. (S.)*

πρωτό-τοκος, ου, *first-born*; ὁ πρωτότοκος, specially a title of Christ, Lu. ii. 7; plur., the *first-born*, Heb. xii. 23, of saints already dead.

πρώτως, adv., *first*, Ac. xi. 26 (W. H.).*

πταλῶ, σω, to *stumble, to fall, to sin*, Ro. xi. 11; 2 Pet. i. 10; Ja. ii. 10, iii. 2.*

πίτενα, ης, ὁ, the *heel*, Jn. xiii. 18.*

πτερύγιον, ου, τὸ (dim. of πτέρυξ), an *extremity*, as a *battlement* or *parapet*, Mat. iv. 5; Lu. iv. 9.*

πτέρυξ, υγος, ἡ, a *wing*, Rev. iv. 8, xii. 14.

πτηνός, ἡ, ὅν (πέτομαι), *winged*, τὰ πτηνὰ, *birds*, 1 Cor. xv. 39.*

πτοῶ, ὦ, to *terrify*, Lu. xxi. 9, xxiv. 37.*

πτόησις, εως, ἡ, *terror, consternation*, 1 Pet. iii. 6.*

Πτολεμαῖς, ἴδος, ἡ, *Ptolemais*, Ac. xxi. 7.*

πτύον, ου, τὸ, a *winnowing-shovel*, Mat. iii. 12; Lu. iii. 17.*

πτύω, to *frighten*, Phil. i. 28.*

πτύσιμα, ατος, τὸ, *spittle*, Jn. ix. 6.*

πτύσσω, ξω, to *fold, to roll up*, as a scroll, Lu. iv. 20.*

πτύω, σω, to *spit*, Mar. vii. 33, viii. 23; Jn. ix. 6.*

πτῶμα, ατος, τὸ (πίπτω), a *body fallen in death, a carcase*, Mat. xxiv. 28.

πτῶσις, εως, ἡ, a *falling, a fall*, lit. or fig., Mat. vii. 27; Lu. ii. 34.*

πτωχία, as, ἡ, *beggary, poverty*, 2 Cor. viii. 2, 9; Rev. ii. 9.*

πτωχεύω, σω, to *be in poverty*, 2 Cor. viii. 9.*

πτωχός, ἡ, ὅν, *reduced to beggary, poor, destitute*, Lu. xiv. 13, 21, xviii. 22; Ja. ii. 5; *spiritually poor*, in a good sense, Mat. v. 3; in a bad sense, Rev. iii. 17. Syn.: see πένης.

πυγμή, ης, ἡ (πύξ), the *fight*, Mar. vii. 3 (see R. V. and mrg.).*

Πύθων, υγος, ὁ, *Python*; in N. T. a *divining spirit*; called after the Pythian serpent said to have guarded the oracle at Delphi and been slain by Apollo, Ac. xvi. 16 (see R. V.).*

πυκνός, ἡ, ὅν, *frequent*, 1 Tim. v. 23; neut. plur. πυκνά, as adverb, *often*, Lu. v. 33; so πυκνότερον, *more frequently*, Ac. xxiv. 26.*

πυκτεύω (πύκτης), to *be a boxer, to box*, 1 Cor. ix. 26.*

πύλη, ης, ἡ, a *door or gate*; πύλαι ᾗδου, the *gates of Hades*, i.e., the powers of the unseen world, Mat. xvi. 18.

πυλὴν, ὥνος, ὁ, a *large gate*, Ac. x. 17; a *gateway, porch*, Mat. xxvi. 71.

πυνθάνομαι, 2d aor. ἐπυνθόμην, (1) to *ask, ask from* (παρά, gen.), to *inquire*, Mat. ii. 4; Lu. xv. 26; (2) to *ascertain by inquiry*, only Ac. xxiii. 34.

πῦρ, πυρός, τὸ, *fire* generally; of the *heat of the sun*, Rev. xvi. 8; of *lightning*, Lu. ix. 54; God is so called, Heb. xii. 29; fig. for *strife*, Lu. xii. 49; *trials*, 1 Cor. iii. 13; of the *eternal fire*, or future punishment, Mat. xviii. 8.

πυρά, ἄς, ἡ, a *fire, a pile of burning fuel*, Ac. xxviii. 2, 3.*

πύργος, ου, ὁ, a *tower, fortified structure*, Lu. xiii. 4, xiv. 28.

πυρεσσω, to *be sick with a fever*, Mat. viii. 14; Mar. i. 30.*

πυρετός, οῦ, ὁ, a *fever*, Lu. iv. 38, 39.

πύρινος, ἡ, ον, *fiery, glittering*, Rev. ix. 17.*

πυρόω, ὦ, N. T., pass., to *be set on fire, to burn, to be inflamed*, 2 Pet. iii. 12; 1 Cor. vii. 9; to *glow with heat*, as

metal in a furnace, to *be purified by fire*, Rev. iii. 18.

πυρράζω, to *be fire-colored, to be red*, Mat. xvi. 2, 3 (W. H. omit both). (S. πυρρίζω).*

πυρρός, ἄ, ὅν, *fire-colored, red*, Rev. vi. 4, xii. 3.*

Πύρρος, ου, ὁ, *Pyrrhus*, Ac. xx. 4 (W. H.).*

πύρωσις, εως, ἡ, a *burning, a conflagration*, Rev. xviii. 9, 18; *severe trial*, as by fire, 1 Pet. iv. 12.*

πῶ, an enclitic particle, *even, yet*, used only in composition; see μήπω, μὴδέπω, οὐπω, οὐδέπω.

πωλῶ, ὦ, ἡσω, to *sell*, Mat. xxi. 12.

πῶλος, ου, ὁ, a *colt, a young ass*, as Mat. xxi. 2.

πῶ-ποτε, adv., at *any time*, used only after a negative, *not at any time, never*, Jn. i. 18, v. 37.

πυρῶω, ὦ, to *harden, to render callous*, fig., Jn. xii. 40; Ro. xi. 7.

πύρωσις, εως, ἡ, *hardness of heart, obtuseness*, Mar. iii. 5; Ro. xi. 25; Ep. iv. 18.*

πῶς, adv., interrog., *how? in what manner? by what means?* Also in exclamations, as Lu. xii. 50; Jn. xi. 36; with subj. or opt. (ἔν), implying a strong negative, Mat. xxvi. 54; Ac. viii. 31; often (N. T.) in indirect interrogations (classical ὅπως), Mat. vi. 28, etc.

πῶς, an enclitic particle, *in a manner, by any means*.

P

P, ρ, ρῶ, rho, ρ, and as an initial always ρ, rh, the seventeenth letter. As a numeral, ρ=100; ρ=100,000. *Ραββί, or Ραχάβ, ἡ (Heb.), *Rahab*, Heb. xi. 31.

ραββί (W. H. ραββελ), (Heb.), *Rabbi, my master*, a title of respect in Jewish schools of learning, often applied to Christ, Jn. iii. 26, iv. 31. (N. T.)

ραββουί, or ραββουρί (W. H. ραββουελ), (Aram.), similar to ραββί, *my master*, Mar. x. 51; Jn. xx. 16. (N. T.)*

ραβδίζω, ἰσω, to *scourge, to beat*

with rods, Ac. xvi. 22; 2 Cor. xi. 25.*
ράβδος, ου, ἡ, a rod, staff, Mat. x. 10; 1 Cor. iv. 21; Rev. xi. 1; a rod of authority, a sceptre, Heb. i. 8.
ραβδούχος, ου, δ (ἐξω), a holder of the rods, a lictor, a Roman officer, Ac. xvi. 35, 38.*
Ραγαυ, δ (Heb.), *Ragau*, Lu. iii. 35.*
ῥαδι-ούρηγμα, ατος, τό, a careless action, an act of villainy, Ac. xviii. 14.*
ῥαδι-ουργία, ας, ἡ, craftiness, villainy, Ac. xiii. 10.*
ρακά (Aram.), an empty, i.e., senseless man, Mat. v. 22 (see Gr. § 153, ii.). (N. T.)*
ράκος, ους, τό (ῥάγγυμι), a remnant torn off, a piece of cloth, Mat. ix. 16; Mar. ii. 21.*
Ραμά, ἡ (Heb.), *Ramah*, Mat. ii. 18.*
ρανίζω, low, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπό), Mar. vii. 4 (W. H.); Heb. ix. 13, 19, 21, x. 22. (S.)*
ραντισμός, οῦ, δ, sprinkling, purification, Heb. xii. 24; 1 Pet. i. 2. (S.)*
ραπίζω, low, to smite with the hand, Mat. v. 39, xxvi. 67.*
ράπισμα, ατος, τό, a blow with the open hand, Mar. xiv. 65; Jn. xviii. 22, xix. 3.*
ραφίς, ἰδος, ἡ, a needle, Mat. xix. 24; Mar. x. 25; Lu. xviii. 25 (W. H. βελόνη).*
Ραχάβ, see Ραδάβ.
Ραχήλ, ἡ (Heb.), *Rachel*, Mat. ii. 18.*
Ρεβέκκα, ης, ἡ, *Rebecca*, Ro. ix. 10.*
ρέδα, or **ρέδη**, ης, ἡ (Gallic), a chariot, Rev. xviii. 13. (N. T.)*
Ρεμφάν, or **Ρεφάν** (W. H. Ρομφά), δ (prob. Coptic), *Remphan*, the Saturn of later mythology, Ac. vii. 43 (Heb., *Chiun*, Amos v. 26).
ρέω, ρεύσω, to flow, Jn. vii. 38.*
ῥέω (see φημι, εἶπον). From this obs. root, to say, are derived: act. perf., *ἔρηκα*; pass., *ἐρήμαι*; 1st aor. pass., *ἐρρήθην* or *ἐρρήθην*; part., *ῥηθὲς*; espec. the neut. *τὸ ῥηθὲν*, that which was spoken by (ὁπὸ, gen.).

Ῥηγίον, ου, τό, *Rhegium*, now Reggio, Ac. xxviii. 13.*
ῥήγμα, ατος, τό (ῥάγγυμι), what is broken, a ruin, Lu. vi. 49.*
ῥάγγυμι (or *ῥήσω*, as Mar. ix. 18), *ῥήξω*, to break, to rend, to burst, to dash down, to break forth, as into praise, Mat. vii. 6, ix. 17; Mar. ii. 22, ix. 18; Lu. v. 37, ix. 42; Gal. iv. 27.*
ῥήμα, ατος, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise, Lu. vii. 1, ix. 45; Ro. x. 8; (2) a thing, a matter, a business, Lu. ii. 15; 2 Cor. xiii. 1.
Ῥησά, δ (Heb.), *Rhesa*, Lu. iii. 27.*
ῥήσσω, see ῥάγγυμι.
ῥήτωρ, οπος, δ, an orator, Ac. xxiv. 1.*
ῥητῶς, adv., expressly, in so many words, 1 Tim. iv. 1.*
ῥίζα, ης, ἡ, (1) a root of a tree or a plant, Mar. xi. 20; met., the origin or source of anything, 1 Tim. vi. 10; fig., constancy, perseverance, Mat. xiii. 21; (2) that which comes from the root, a descendant, Ro. xv. 12; Rev. v. 5.
ρίζω, ω, to root; perf. pass., participle, *ῥιζωμένος*, firmly rooted, fig., Ep. iii. 17; Col. ii. 7.*
ῥιπή, ης, ἡ (ῥιπτω), a stroke, a twinkle, as of the eye, 1 Cor. xv. 52.*
ῥιπίζω, to toss to and fro, as waves by the wind, Ja. i. 6.*
ῥιπτέω, ὦ, to throw off or away, Ac. xxii. 23.*
ῥίπτω, ψω, 1st aor. *ῥριψα*; part *ῥίψας*; to throw, throw down, throw out, prostrate, Mat. ix. 36, xv. 30, xxvii. 5; Lu. iv. 35, xvii. 2; Ac. xxvii. 19, 29.*
Ῥοβόα, δ (Heb.), *Rehoboam*, Mat. i. 7.*
Ῥόδη, ης, ἡ (rose), *Rhoda*, Ac. xii. 13.*
Ῥόδος, ου, ἡ, *Rhodes*, Ac. xxi. 1.*
ροῖζήδον, adv. (ροῖζέω), with a great noise, 2 Pet. iii. 10.*
ρομφαλα, ας, ἡ, a large sword, as Rev. i. 16; fig., piercing grief, Lu. ii. 35.
Ρουβήν, δ (Heb.), *Reuben*, Rev. vii. 5.*

Ῥούθ, ἡ (Heb.), *Ruth*, Mar. i. 5.*
Ῥούφος, ου, δ (Lat.), *Rufus*, Mar. xv. 21; Ro. xvi. 13.*
Ῥύμη, ης, ἡ, a street, a lane, Mat. vi. 2; Lu. xiv. 21; Ac. ix. 11, xii. 10.*
ῤύομαι, σμαι, dep. mid., 1st aor., pass., *ῥρυσθην*, to draw or snatch from danger, to deliver, 2 Pet. ii. 7; ὁ ῤύμενος, the deliverer, Ro. xi. 26.
ῤυπαίνω, to defile, Rev. xxii. 11 (W. H.).*
ῤυπαρεύομαι, to be filthy, Rev. xxii. 11 (W. H. mrg.). (N. T.)*
ῤυπαρία, ας, ἡ, filth, pollution, Ja. i. 21.*
ῤυπαρός, ᾧ, ὁν, filthy, defiled, Ja. ii. 2; Rev. xxii. 11 (W. H.).*
ῤύσις, ου, δ, filth, filthiness, 1 Pet. iii. 21.*
ῤυπόω, ὦ, to be filthy, Rev. xxii. 11 (not W. H.).*
ῤύσις, εως, ἡ (ῤέω), a flowing, an issue, Mar. v. 25; Lu. viii. 43, 44.*
ῤυτίς, ἰδος, ἡ, a wrinkle; fig., a spiritual defect, Ep. v. 27.*
ῤωμαϊκός, ἡ, ὁν, Roman, Lu. xxiii. 38 (W. H. omit).*
ῤωμαῖος, ου, δ, a Roman, Jn. xi. 48.
ῤωμαῖστῃ, adv., in the Latin language, Jn. xix. 10.*
ῤώμη, ης, ἡ, *Roms*, Ac. xviii. 2; 2 Tim. i. 17.
ῤώννυμι, to strengthen; only perf., pass., impv., *ῥρῶσο*, *ῥρῶσθε*, farewell, Ac. xv. 29, xxiii. 30 (W. H. omit).*

Σ

Σ, σ, final s, *sigma*, s, the eighteenth letter. As a numeral, σ' = 200; σ = 200,000.
σαβαχθάνι (W. H. -el), (Aram.), *sabachthani*, thou hast forsaken me, Mat. xxvii. 46; Mar. xv. 34; from the Aramaic rendering of Ps. xxii. 1. (N. T.)*
σαβαώθ (Heb.), *sabaoth*, hosts, armies, Ro. ix. 29; Ja. v. 4. (S.)*
σαββατισμός, οῦ, δ, a keeping of sabbath, a sabbath rest (R. V.), Heb. iv. 9.*
σάββατον, ου, τό (from Heb.),

dat. plur. σάββασι(ν), (1) *the sabbath*, Mat. xii. 8. xxviii. 1; (2) *a period of seven days, a week*, Mar. xvi. 2, 9; in both senses the plural is also used. (S.)

σαγήνη, ης, ἡ, *a drag-net*, Mat. xiii. 47. (S.)* Syn.: see ἀμφιβληστρον.

Σαδδουκαῖος, ου, ὁ, *a Sadducee*; plur., of the sect in general; prob. derived from the Heb. name Zadok.

Σαδὸκ, ὁ (Heb.), *Sadok*, Mat. i. 13.*

σαίνω, *to move, disturb*, pass., 1 Th. iii. 3.*

σάκκος, ου, ὁ, *hair-cloth, sack-cloth*, a sign of mourning, Mat. xi. 21; Lu. x. 13; Rev. vi. 12, xi. 3.*

Σαλά, ὁ (Heb.), *Sala*, Lu. iii. 35.*

Σαλαθιήλ, ὁ (Heb.), *Salathiel*, Mat. i. 12; Lu. iii. 27.*

Σαλαμίς, ἴνος, ἡ, *Salamis*, Ac. xiii. 5.*

Σαλέμ, τό, *Salim*, Jn. iii. 23.*

σαλεύω, σω, *to shake, to cause to shake*, as Mat. xi. 7; Heb. xii. 27; so, *to excite*, as the populace, Ac. xvii. 13; *to disturb in mind*, 2 Th. ii. 2.

Σαλήμ, ἡ (Heb.), *Salem*, Heb. vii. 1.*

Σαλμών, ὁ (Heb.), *Salmon*, Mat. i. 4, 5, Lu. iii. 32 (W. H. Σαλά).*

Σαλμώνη, ης, ἡ, *Salmon*, Ac. xxvii. 7.*

σάλος, ου, ὁ, *the tossing of the sea in a tempest*, Lu. xxi. 25.*

σάλπιγξ, γγγος, ἡ, *a trumpet*, 1 Cor. xiv. 8; 1 Th. iv. 16.

σαλπίζω, ἰσω (class. ἰγξω), *to sound a trumpet*, Rev. ix. 1, 13; for imper. use, 1 Cor. xv. 52 (see Gr. § 171, Wi. § 58, 9b, β), Bu. 134).

σαλπιστής, οὔ, ὁ (class. -ιγκτής), *a trumpeter*, Rev. xviii. 22.*

Σαλώμη, ης, ἡ, *Salome*, wife of Zebedee, Mar. xv. 40, xvi. 1.*

Σαμαρεία, ας, ἡ, *Samaria*, either (1) *the district*, Lu. xvii. 11; Jn. iv. 4; or (2) *the city*, afterwards called *Sebaste*, only Ac. viii. 5 (W. H.).

Σαμαρεῖτης, ου, ὁ, *a Samaritan*, Mat. x. 5; Lu. ix. 52.

Σαμαρεῖτις, ἰδος, ἡ, *a Samaritan woman*, Jn. iv. 9.*

Σαμο-θήρακη, ης, ἡ, *Samothrace*, Ac. xvi. 11.*

Σάμος, ου, ἡ, *Samos*, Ac. xx. 15.*

Σαμουήλ, ὁ (Heb.), *Samuel*, Ac. iii. 24.

Σαμψών, ὁ (Heb.), *Samson*, Heb. xi. 32.*

σανδάλιον, ου, τό, *a sandal*, Mar. vi. 9; Ac. xii. 8.*

σανὺς, ἰδος, ἡ, *a plank, a board*, Ac. xxvii. 44.*

Σαούλ, ὁ (Heb.), *Saul*, (1) the king of Israel, Ac. xiii. 21; (2) the apostle, only in direct address (elsewhere Σάβλος), Ac. ix. 4, 17.

σαπρός, δ, ὁν, *rotten*, hence, *useless*, Mat. vii. 17, 18; fig., *corrupt*, Ep. iv. 29.

Σαπφειρή, ης, ἡ, *Sapphira*, Ac. v. 1.*

σάπφειρος, ου, ἡ, *a sapphire*, Rev. xxi. 19.*

σαργάνη, ης, ἡ, *a basket*, generally of twisted cords, 2 Cor. xi. 33.*

Σάρδις, ων, dat. σοι(ν), αἱ, *Sardis*, Rev. i. 11, iii. 1, 4.*

σάρδιον, ου, ὁ (Rec. in Rev. iv. 3 for following). (N. T.)*

σάρδιον, ου, τό, *a precious stone, sardius or carnelian*, Rev. iv. 3 (W. H.), xxi. 20.*

σαρδόνυξ, νυχος, ὁ, *a sardonyx*, a precious stone, white streaked with red, Rev. xxi. 20.*

Σάρεπτα, ων, τὰ, *Sarepta*, Lu. iv. 26.*

σαρκικός, ἡ, ὁν, *fleshy, carnal*, whether (1) belonging to human nature in its bodily manifestation, or (2) belonging to human nature as sinful, Ro. xv. 27; 1 Cor. iii. 3, ix. 11; 2 Cor. i. 12, x. 4; 1 Pet. ii. 11; for Rec. σαρκικός, W. H. substitute σάρκιος, in Ro. vii. 14; 1 Cor. iii. 1; Heb. vii. 16; and ἄνθρωπος in 1 Cor. iii. 4.*

σάρκινος, η, ου, (1) *fleshy, consisting of flesh*, opp. to ἄθλιος, 2 Cor. iii. 3; (2) *fleshy, carnal* (W. H. in the passages quoted under σαρκικός).*

σάρξ, σαρκός, ἡ, *flesh*, sing., Lu. xxiv. 39; plur., Ja. v. 3; *the human body, man*; the

human nature of man as distinguished from his divine nature (πνεῦμα); *human nature*, as sinful; πᾶσα σὰρξ, *every man. all men*; κατὰ σάρκα, *as a man*; σὰρξ καὶ αἷμα, *flesh and blood*, i.e., man as frail and fallible; ζῆν, περιπατεῖν κατὰ σάρκα, *to live, to walk after flesh*, cf. a carnal, unspiritual life. The word also denotes *kinship*, Ro. xi. 14.

Σαρούχ, ὁ (Heb.), (W. H. Σαρούχ), *Saruch or Serug*, Lu. iii. 35.*

σαρώω, ᾶ, *to sweep, to cleanse by sweeping*, Mat. xii. 44. Lu. xi. 25, xv. 8.*

Σάρα, ας, ἡ, *Sarah*, Ro. iv. 19, ix. 9.

Σάρων, υνος, ὁ, *Sharon*, Ac. ix. 35.*

σατᾶν, ὁ (Heb.), and σατανᾶς, ὁ, *an adversary*, i.e., *Satan*, the Heb. proper name for the devil, διάβολος, Mat. iv. 10, 15; Ac. xxvi. 18; met., for one who does the work of Satan, Mat. xvi. 23; Mar. viii. 33. (S.)

σάτον, ου, τό (Aram.), *a seah*, a measure equal to about a peck and a half, Mat. xiii. 33; Lu. xiii. 21. (S.)*

Σάβλος, ου, ὁ, *Saul*, the apostle, generally in this form (see Σαούλ), Ac. vii. 58, viii. 1, 3.

σβέννυμι, σβέσω, (1) *to extinguish, to quench*, Ep. vi. 16; (2) fig., *to suppress*, 1 Th. v. 19.

σεαυτοῦ, ης, οὔ (only masc. in N. T.), a reflex. pron., *of thyself*; dat., σεαυτῷ, *to thyself*; acc., σεαυτόν, *thyself*.

σεβάζομαι, dep., pass., *to stand in awe of, to worship*, Ro. i. 25.*

σεβασμα, ατος, τό, *an object of religious worship*, Ac. xvii. 23; 2 Th. ii. 4.*

σεβαστός, ἡ, ὁν, *venerated, august*, a title of the Roman emperors (= Lat. *augustus*), Ac. xxv. 21, 25. Hence, secondarily, *Augustan, imperial*, Ac. xxvii. 1.*

σεβομαι, dep., *to reverence, to worship God*, Mar. vii. 7. οἱ σεβόμενοι, *the devout*, i.e., proselytes of the gate, Ac. xvii. 17.

σειρά, *as, ἡ, a chain*, 2 Pet. ii. 4 (W. H. read following).*

σειρός, *οὐδ, ὁ, a pit*, 2 Pet. ii. 4 (W. H.).*

σεισμός, *οὐδ, ὁ, a shaking*, as an earthquake, Mat. xxiv. 7; a storm at sea, Mat. viii. 24.

σειώ, *ω, to shake*, Heb. xii. 26; fig., *to agitate*, Mat. xxi. 10.

Σεκουνδος, *ου, ὁ (Lat.), Secundus*, Ac. xx. 4.*

Σελευκεια, *ας, ἡ, Seleucia*, Ac. xiii. 4.*

σελήνη, *ης, ἡ, the moon*, Mar. xiii. 24.

σεληνιάζομαι, *to be epileptic*, Mat. iv. 24, xvii. 15. (N. T.).*

Σεμεί, *δ (Heb.), (W. H. Semei)*, Semei or Semein, Lu. iii. 26.*

σεμιβαλς, *acc. ι, ἡ, the finest wheaten flour*, Rev. xviii. 13.*

σεμνός, *ἡ, ὁ, venerable, honorable*, of men, 1 Tim. iii. 8, 11; Tit. ii. 2; of acts, Phil. iv. 8.*

σεμνότης, *τητος, ἡ, dignity, honor*, 1 Tim. ii. 2, iii. 4; Tit. ii. 7.*

Σέργιος, *ου, ὁ, Sergius*, Ac. xiii. 7.*

Σῆθ, *δ (Heb.), Seth*, Lu. iii. 38.*

Σῆμ, *δ (Heb.), Shem*, Lu. iii. 36.*

σημαίνω, *1st aor. ἐσήμανα, to signify, indicate*, Jn. xii. 33; Ac. xxv. 27.

σημεῖον, *ου, τό, a sign, that by which a thing is known, a token, an indication*, of divine presence and power, 1 Cor. xiv. 22; Lu. xxi. 7, 11; hence, especially, *a miracle*, whether real or unreal, Lu. xi. 16, 29; 2 Th. ii. 9. *Syn.*: see δόναμις.

σημειώ, *ω, in mid., to mark for one's self, to note*, 2 Th. iii. 14.*

σημερον, *adv., to-day, at this time, now*, Mat. vi. 11; Lu. ii. 11; ἡ σημερον (ἡμέρα), *this very day*, Ac. xix. 40.

σῆπω, *to make rotten*; 2d perf. ἐσσηπα, *to become rotten, perish*, Ja. v. 2.*

σηρικός, *ἡ, ὁ (W. H. σηρικός), silken*; neut. as subst., *sil*, Rev. xviii. 12.*

σῆς, σῆρός, *δ, a moth*, Mat. vi. 19, 20; Lu. xii. 33.*

σῆτό-βρωτος, *ου, moth-eaten*, Ja. v. 2.*

σθενώ, *ω, to strengthen*, 1 Pet. v. 10. (N. T.).*

σιαγών, *ονος, ἡ, the jawbone*, Mat. v. 39; Lu. vi. 29.*

σιγάω, *ω, to keep silence*, Lu. ix. 36; pass., *to be concealed*, Ro. xvi. 25.

σιγή, *ῆς, ἡ, silence*, Ac. xxi. 40; Rev. viii. 1.*

σιδήρεος, *ἐα, εον, contr., οὐς, ἄ, οὖν, made of iron*, Ac. xii. 10; Rev. ii. 27.

σίδηρος, *ου, ὁ, iron*, Rev. xviii. 12.*

Σιδών, *ονος, ἡ, Sidon*, Mat. xi. 21, 22.

Σιδωνίος, *α, ου, Sidonian, inhabitant of Sidon*, Lu. iv. 26 (W. H.); Ac. xii. 20.

σικάριος, *ου, ὁ (Lat.), an assassin*, Ac. xxi. 38.*

σικερα, *τό (Aram.), intoxicating drink*, Lu. i. 15. (S.).*

Σίλας, *dat. γ, acc. αν, ὁ, Silas*, contr. from Σιλουανός, Ac. xv. 22, 27.

Σιλουανός, *ου, ὁ, Silvanus*, 2 Cor. i. 9.

Σιλωάμ, *δ, Siloam*, Lu. xiii. 4; Jn. ix. 7, 11.*

σικκινθιον, *ου, τό (Lat. semicinctum), an apron, worn by artisans*, Ac. xix. 12. (N. T.).*

Σίμων, *ωνος, ὁ, Simon*; nine persons of the name are mentioned: (1) *Peter*, the apostle, Mat. xvii. 25; (2) *the Zealot*, an apostle, Lu. vi. 15; (3) *a brother of Jesus*, Mar. vi. 3; (4) *a certain Cyrenian*, Mar. xv. 21; (5) *the father of Judas Iscariot*, Jn. vi. 71; (6) *a certain Pharisee*, Lu. vii. 40; (7) *a leper*, Mat. xxvi. 6; (8) *Simon Magus*, Ac. viii. 9; (9) *a certain tanner*, Ac. ix. 43.

Σινά, *τό (Heb.), Sinai*, Ac. vii. 30, 38; Gal. iv. 24, 25.*

σίναπι, *εως, τό, mustard*, Lu. xiii. 19, xvii. 6.

σινδών, *ονος, ἡ, fine linen, a linen cloth*, Mar. xiv. 51, 52, xv. 46.

σινιάζω, *to sift*, as grain, *to prove by trials*, Lu. xxii. 31. (N. T.).*

σηρικός, *see σηρικός*.

σιτυτός, *ἡ, ὁ, fattened, fatted*, Lu. xv. 23, 27, 30.*

σίτον, *ου, τό, grain*, Ac. vii. 12 (W. H.).*

σιτιστός, *ἡ, ὁ, fattened*; τὰ σιτιστά, *fallings*, Mat. xxii. 4.*

σιτο-μέτριον, *ου, τό, a measured portion of grain or food*, Lu. xii. 42. (N. T.).*

σίτος, *ου, δ, wheat, grain*, Jn. xii. 24; 1 Cor. xv. 37.

Σιχάρ, *see Συχάρ*.

Σιών, *ἡ, τό, Zion*, the hill; used for the city of Jerusalem, Ro. xi. 26; fig., *for heaven*, the spiritual Jerusalem, Heb. xii. 22; Rev. xiv. 1.

σιωπάω, *ω, ἡσω, to be silent*, whether voluntarily or from dumbness, Mar. iii. 4; Lu. i. 20; *to become still*, as the sea, Mar. iv. 39.

σκανδαλίζω, *low, to cause to stumble*; met., *to entice to sin*, Mat. xviii. 6, 8, 9; *to cause to fall away*, Jn. vi. 61; pass., *to be indignant*, Mat. xv. 12.

σκάδαλον, *ου, τό, a snare, a stumbling-block*; fig., *a cause of error or sin*, Mat. xiii. 41; Ro. xiv. 13. (S.).

σκάπτω, *ψω, to dig*, Lu. vi. 48, xiii. 8, xvi. 3.*

σκάφη, *ης, ἡ, any hollow vessel*; *a boat*, Ac. xxvii. 16, 30, 32.*

σκελος, *ους, τό, the leg*, Jn. xix. 31, 32, 33.*

σκεπάσμα, *ατος, τό, clothing*, 1 Tim. vi. 8.*

Σκευᾶς, *ἄ, δ, Sceva*, Ac. xix. 14.*

σκευή, *ῆς, ἡ, furniture, fittings*, Ac. xxvii. 19.*

σκεῖος, *ους, τό, (1) a vesicle*, to contain a liquid, or for any other purpose, Heb. ix. 21; 2 Tim. ii. 20; fig., *of recipients generally, a vessel of mercy*, of wrath, Ro. ix. 22, 23; *an instrument by which anything is done*; *household utensils*, plur., Mat. xii. 29; of a ship, *the tackling*, Ac. xxvii. 17; fig., *of God's servants*, Ac. ix. 15; 2 Cor. iv. 7.

σκηνή, *ῆς, ἡ, a tent, a tabernacle, an abode or dwelling*, Mat. xvii. 4; Ac. vii. 43, xv. 16; Heb. viii. 5, xiii. 10.

σκηνο-πηγία, *ας, ἡ, the feast of tabernacles*, Jn. vii. 2.*

σκηνο-ποιός, *ου, δ, a tent-maker*, Ac. xviii. 3. (N. T.).*

σκήνος, *ους, τό, a tent*; fig., of

the human body, 2 Cor. v. 1, 4.*

σκηνώω, ὦ, ὥσω, to spread a tent, Rev. vii. 15; met., to dwell, Jn. i. 14; Rev. xii. 12, xiii. 6, xxi. 3.*

σκήνωμα, ατος, τό, a tent pitched, a dwelling, Ac. vii. 46; fig., of the body, 2 Pet. i. 13, 14.*

σκιά, ἄς, ἡ, (1) a shadow, a thick darkness, Mat. iv. 16 (S.); (2) a shadow, an outline, Col. ii. 17.

σκιρτάω, ὦ, ἤσω, to leap for joy, Lu. i. 41, 44, vi. 23.*

σκληρο-καρδία, ας, ἡ, hardness of heart, perverseness, Mat. xix. 8; Mar. x. 5, xvi. 14 (S.).*

σκληρός, ἄ, ὁν, hard, violent, as the wind, Ja. iii. 4; fig., grievous, painful, Ac. ix. 5 (W. H. omit), xxvi. 14; Ju. 15; harsh, stern, Mat. xxv. 24; Jn. vi. 60.*

σκληρότης, τητος, ἡ, fig., hardness of heart, obstinacy, Ro. ii. 5.*

σκληρο-τράχηλος, ον, stiff-necked; fig., obstinate, Ac. vii. 51. (S.).*

σκληρύνω, fig., to make hard, to harden, as the heart, Ro. ix. 18; Heb. iii. 8, 15, iv. 7; pass., to be hardened, to become obstinate, Ac. xix. 9; Heb. iii. 13.*

σκολιός, ἄ, ὁν, crooked, Lu. iii. 5; fig., perverse, Ac. ii. 40; Phil. ii. 15; unfair, 1 Pet. ii. 18.*

σκόλοψ, σπος, ὁ, a stake or thorn; fig., a sharp infliction, 2 Cor. xii. 7.*

σκοπέω, ὦ, (1) to look at, to regard attentively, Ro. xvi. 17; (2) to take heed (acc.), beware (μή), Gal. vi. 1.

σκοπός, οὔ, ὁ, a mark aimed at, a goal; κατὰ σκοπόν, towards the goal, i.e., aiming straight at it, Phil. iii. 14.*

σκορπίζω, σω, to disperse, to scatter abroad, as frightened sheep, Jn. x. 12; to distribute alms, 2 Cor. ix. 9.

σκορπίος, ου, ὁ, a scorpion, Lu. x. 19.

σκοτεινός, ἡ, ὁν, full of darkness, dark, Mar. vi. 23; Lu. xi. 34, 36.*

σκοτία, ας, ἡ, darkness, Mat. x.

27; fig., spiritual darkness, Jn. i. 5, vi. 17.

σκοτίζω, σω, in pass., to be darkened, as the sun, Mar. xiii. 24; fig., as the mind, Ro. i. 21.

σκότος, ου, τό (σκότος, ου, ὁ, only in Heb. xii. 18, where W. H. read ἰσθός), darkness, physical, Mat. xxvii. 45; moral, Jn. iii. 19.

σκοτώω, ὦ, pass. only, to be darkened, Ep. iv. 18 (W. H.); Rev. ix. 2 (W. H.), xvi. 10.*

σκύβαλον, ου, τό, refuse, dregs, Phil. iii. 8.*

Σκύθης, ου, ὁ, a Scythian, as typical of the uncivilized, Col. iii. 11.*

σκυθρωπός, ον, sad-countenanced, gloomy, Mat. vi. 16; Lu. xxiv. 17.*

σκόλλω, pass. perf. part. ἐσकुλμένος, to flay; to trouble, annoy, Mat. ix. 36 (W. H.); Mar. v. 35; Lu. vii. 6, viii. 29.*

σκόλον, ου, τό, spoil taken from a foe, Lu. xi. 22.*

σκοληκό-βρωτος, ον, eaten by worms, Ac. xii. 23.*

σκόληξ, ηκος, ὁ, a gnawing worm, Mar. ix. 44 (W. H. omit) 46 (W. H. omit), 48.*

σμαράγδινος, η, ον, made of emerald, Rev. iv. 3. (N.T.).*

σμάραγδος, ου, ὁ, an emerald, Rev. xxi. 19.*

σμύρνα, ης, ἡ, myrrh, Mat. ii. 11; Jn. xix. 39.*

Σμύρνα, ης, ἡ, Smyrna. Rev. i. 11, ii. 8 (W. H.).*

Σμυρνατός, ου, ὁ, ἡ, one of Smyrna, a Smyranean, Rev. ii. 8 (not W. H.).*

σμυρνίζω, to mingle with myrrh, Mar. xv. 23. (N.T.).*

Σόδομα, ων, τό, Sodom, Mat. x. 15, xi. 23, 24.

Σολομών or -μῶν, ὁντος or ὄντος, ὁ, Solomon, Mat. vi. 29, xii. 42.

σορός, οὔ, ἡ, a bier, an open coffin, Lu. vii. 14.*

σός, σή, σόν, poss. pron., thy, thine (see Gr. §§ 56, 255, Bu. 115).

σουδάριον, ου, τό (Lat.), a handkerchief, Lu. xix. 20; Jn. xi. 44. (N.T.).

Σουσάννα, ης, ἡ, Susanna, Lu. viii. 3.*

σοφία, ας, ἡ, wisdom, insight, skill, human, Lu. xi. 31; or divine, 1 Cor. i. 21, 24. Syn.: see γνῶσις.

σοφίζω, to make wise, 2 Tim. iii. 15; pass., to be devised skillfully, 2 Pet. i. 16.*

σοφός, ἡ, ὁν, wise, either (1) in action, expert, Ro. xvi. 19; (2) in acquirement, learned, cultivated, 1 Cor. i. 19, 20; (3) philosophically, profound, Ju. 25; (4) practically, Ep. v. 15.

Σπανία, ας, ἡ, Spain, Ro. xv. 24, 28.*

σπαράσσω, ξω, to convulse, to throw into spasms, Mar. i. 26, ix. 20 (not W. H.), 26; Lu. ix. 39.*

σπαργανός, ὦ, perf. pass. part. ἐσπαργανωμένος, to swathe, to wrap in swaddling clothes, Lu. ii. 7, 12.*

σπαταλάω, ὦ, ἤσω, to live extravagantly or luxuriously, 1 Tim. v. 6; Ja. v. 5.* Syn.: The fundamental thought of στρογγύω is of insolence and voluptuousness which spring from abundance; of τρυφάω, effeminate self-indulgence; of σπαταλάω, is effeminacy and wasteful extravagance.

σπάω, ὦ, mid., to draw, as a sword, Mar. xiv. 47; Ac. xvi. 27.*

σπείρα, ης, ἡ, (1) a cohort of soldiers, the tenth part of a legion, Ac. x. 1; (2) a military guard, Jn. xviii. 3, 12.

σπείρω, σπερῶ, 1st aor. ἐσπεира, perf. pass. part. ἐσπαρμένος, 2d aor. pass. ἐσπάρην, to sow or scatter, as seed, Lu. xii. 24; to spread or scatter, as the word of God, Mat. xiii. 19; applied to giving alms, 2 Cor. ix. 6; to burial, 1 Cor. xv. 42, 43; and to spiritual effort generally, Gal. vi. 8.

σπεκουλάτωρ, ορος, ὁ (Lat.), a body-guard, a soldier in attendance upon royalty, Mar. vi. 27 (see Gr. § 154c). (N.T.).*

σπένδω, to pour out, as a libation, fig., Phil. ii. 17; 2 Tim. iv. 6.*

σπέρμα, ατος, τό, seed, produce, Mat. xiii. 24-38; children, offspring, posterity, Jn. vii. 42; a remnant, Ro. ix. 29.

σπερμι-λόγος, ου, ὁ, *a babbler*, i.e., one who picks up trifles, as birds do seed, Ac. xvii. 18.*

σπεύδω, σω, (1) *to hasten*, intrans., usually adding to another verb the notion of speed, Lu. xix. 5, 6; (2) *to desire earnestly* (acc.), 2 Pet. iii. 12.

σπήλαιον, ου, τό, *a cave, a den*, Heb. xi. 38.*

σπλάς, ἄδος, ἡ, *a rock in the sea, a reef*; fig., of false teachers, *a hidden rock* (R. V.), Ju. 12.*

σπίλος, ου, ὁ, *a spot*; fig., *a fault*, Ep. v. 27; 2 Pet. ii. 13.*

σπιλώω, ὦ, *to defile, to spot*, Ja. iii. 6; Ju. 23.*

σπλάγχνα, ων, τὰ, *bowels*, only Ac. i. 18; elsewhere, fig., *the affections, compassion, the heart*, as Col. iii. 12; 1 Jn. iii. 17.

σπλαγχνίζομαι, dep., with 1st aor. pass. ἐσπλαγχνίσθην, *to feel compassion, to have pity on* (gen., or ἐπὶ, dat. or acc., once περὶ, Mat. ix. 36).

σπόνγος, ου, ὁ, *a sponge*, Mat. xxvii. 48; Mar. xv. 36; Jn. xix. 29.*

σποδός, οὐ, ἡ, *ashes*, Mat. xi. 21; Lu. x. 13; Heb. ix. 13.*

σπορά, ἄς, ἡ, *seed*, 1 Pet. i. 23.*

σπóρμος, ον, *sown*; neut. plur. τὰ σπόρμια, *sown fields*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.*

σπóρος, ου, ὁ, *seed, for sowing*, Lu. viii. 5, 11.

σπουδάζω, ἄσω, *to hasten, to give diligence* (with inf.), Heb. iv. 11; 2 Tim. iv. 9, 21.

σπουδαίος, ἀλα, αἰὼν, *diligent, earnest*, 2 Cor. viii. 17, 22; compar. neut. as adv., σπουδαίωτερον, 2 Tim. i. 17 (not W. H.).*

σπουδαίως, adv., *diligently, earnestly*, Lu. vii. 4; 2 Tim. i. 17 (W. H.); Tit. iii. 13; *hastily*, compar., Phil. ii. 28.*

σπουδή, ἥς, ἡ, (1) *speed, haste*, Mar. vi. 25; (2) *diligence, earnestness*, Ro. xii. 11.*

σπυρίς (W. H. σφυρίς), ἴδος, ἡ, *a plaited basket*, Mar. viii. 8, 20.

στάδιον, ου, τό, plur. οἱ στάδιοι, (1) *a stadium*, one eighth of

a Roman mile, Jn. xi. 18; (2) *a race-course*, for public games, 1 Cor. ix. 24.

στάμνος, ου, ὁ, ἡ, *a jar or vase*, for the manna, Heb. ix. 4.*

στασιαστής, οὐ, ὁ, *an insurgent*, Mar. xv. 7 (W. H.).*

στάσις, εως, ἡ (ἰστημι), *a standing*, lit. only Heb. ix. 8; *an insurrection*, Mar. xv. 7; *disension*, Ac. xv. 2.

στατήρ, ἥρος, ὁ, *a stater*, a silver coin equal to two of the διδραχμον (which see), a Jewish shekel, Mat. xvii. 27.*

σταυρός, οὐ, ὁ, *a cross*, Mat. xxvii. 32, 40; met., often of Christ's death, Gal. vi. 14; Ep. ii. 16.

σταυρώω, ὦ, ὥσω, *to fix to the cross, to crucify*, Lu. xxiii. 21, 23; fig., *to destroy*, the corrupt nature, Gal. v. 24.

σταφυλή, ἥς, ἡ, *a grape, a cluster of grapes*, Mat. vii. 16; Lu. vi. 44; Rev. xiv. 18.*

στάχυς, υος, ὁ, *an ear of corn*, Mat. xii. 1; Mar. ii. 23, iv. 28; Lu. vi. 1.*

στάχυνς, υς, ὁ, *Stachys*, Ro. xvi. 9.*

στέγη, ης, ἡ (lit. *a cover*), *a flat roof of a house*, Mat. viii. 8; Mar. ii. 4; Lu. vii. 6.*

στέγω, *to cover, to conceal, to bear with*, 1 Cor. ix. 12, xiii. 7; 1 Th. iii. 1, 5.*

στεῖρος, α, ον, *barren*, Lu. i. 7, 36, xxiii. 29; Gal. iv. 27.*

στέλλω, *to set, arrange*; in mid., *to provide for, take care*, 2 Cor. viii. 20; *to withdraw from* (ἀπό), 2 Th. iii. 6.*

στέμμα, ατος, τό, *a garland*, Ac. xiv. 13.*

στεναγμός, οὐ, ὁ, *a groaning*, Ac. vii. 34; Ro. viii. 26.*

στενάζω, ξω, *to groan*, expressing grief, anger, or desire, Mar. vii. 34; Heb. xiii. 17.

στενός, ἡ, ον, *narrow*, Mat. vii. 13, 14; Lu. xiii. 24.*

στενο-χωρέω, ὦ, *to be narrow*; in pass., *to be distressed*, 2 Cor. iv. 8, vi. 12.*

στενο-χωρία, ας, ἡ, *a narrow space*; *great distress*, Ro. ii. 9, viii. 35; 2 Cor. vi. 4, xii. 10.*

στερεός, ἄ, ον, *solid*, as food,

Heb. v. 12, 14; fig., *firm, steadfast*, 1 Pet. v. 9; 2 Tim. ii. 19.*

στερεώω, ὦ, ὥσω, *to strengthen, confirm, establish*, Ac. iii. 7, 16, xvi. 5.*

στερέωμα, ατος, τό, *firmness, steadfastness*, Col. ii. 5.*

Στεφανᾶς, ἁ, ὁ, *Stephanas*, 1 Cor. i. 16, xvi. 15, 17.

στέφανος, ου, ὁ, *a crown, a garland*, of royalty, of victory in the games, of festal joy, Jn. xix. 2, 5; 1 Cor. ix. 25; often used fig., 2 Tim. iv. 8; Rev. ii. 10. Syn.: see δίδδῃμα.

Στέφανος, ου, ὁ, *Stephen*, Ac. vi., vii.

στεφανώω, ὦ, ὥσω, *to crown, to adorn*, 2 Tim. ii. 5; Heb. ii. 7, 9.*

στήθος, ους, τό, *the breast*, Lu. xviii. 13.

στήκω (ἰστημι, ἔστηκα), *to stand*, in the attitude of prayer, Mar. xi. 25; generally, *to stand firm, persevere*, as Ro. xiv. 4; 1 Cor. xvi. 13; Gal. v. 1. (S.)

στηριγμός, οὐ, ὁ, *firmness, steadfastness*, 2 Pet. iii. 17.*

στηρίζω, ἴξω or ἴσω, pass. perf. ἐστήρικμαι, (1) *to fix, to set firmly*, Lu. ix. 51, xvi. 26; (2) *to strengthen, to confirm, to support*, as Lu. xxii. 32; Ro. i. 11.

στιβάς, see στοιβάς.

στίγμα, ατος, τό, *a mark or brand*, used of the traces of the apostle's sufferings for Christ, Gal. vi. 17.*

στιγμή, ἥς, ἡ, *a point of time, an instant*, Lu. iv. 5.*

στίλβω, *to shine, to glisten*, Mar. ix. 3.*

στοά, ἄς, ἡ, *a colonnade, a portico*, Jn. v. 2, x. 23; Ac. iii. 11, v. 12.*

στοιβάς, ἄδος, ἡ (W. H. στιβάς), *a bough, a branch of a tree*. Mar. xi. 8.*

στοιχεῖα, ων, τὰ, *elements, rudiments*, Gal. iv. 3, 9; Col. ii. 8, 20; Heb. v. 12; 2 Pet. iii. 10, 12.*

στοιχέω, ὦ, ἥσω, *to walk*, always fig. of conduct; *to walk in* (local dat.), Ac. xxi. 24; Ro. iv. 12; Gal. v. 25, vi. 16; Phil. iii. 16.*

στολή, ἥς, ἡ, *a robe*, i.e., the

long outer garment which was a mark of distinction, Lu. xv. 22. *Syn.*: see *ἱμάτιον*.

στόμα, *στόμα*, τό, (1) the mouth, generally; hence, (2) speech, speaking; used of testimony, Mat. xviii. 16; eloquence or power in speaking, Lu. xxi. 15; (3) applied to an opening in the earth, Rev. xii. 16; (4) the edge or point of a sword, Lu. xxi. 24.

στόμαχος, *στόμαχος*, ου, δ, the stomach, 1 Tim. v. 23.*

στρατιά, *στρατιά*, ας, ἡ, warfare, military service; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.*

στράτευμα, *στράτευμα*, ατος, τό, (1) an army, Rev. ix. 16; (2) a detachment of troops, Ac. xxiii. 10, 27; plur., Lu. xxiii. 11.

στρατεύομαι, *στρατεύομαι*, dep. mid., to wage war, to fight, Lu. iii. 14; fig., of the warring of lusts against the soul, Ja. iv. 1; to serve as a soldier, of Christian work, 1 Tim. i. 18; 2 Cor. x. 3.

στρατ-ηγός, *στρατ-ηγός*, ου, δ (ἄγω), (1) a leader of an army, a general; (2) a magistrate or governor, Ac. xvi. 20-38; (3) the captain of the temple, Lu. xxii. 4, 52; Ac. iv. 1, v. 24, 26.*

στρατιά, *στρατιά*, ἄς, ἡ, an army; met., a host of angels, Lu. ii. 13; the host of heaven, i.e., the stars, Ac. vii. 42.*

στρατιώτης, *στρατιώτης*, ου, δ, a soldier, as Mat. viii. 9; fig., of a Christian, 2 Tim. ii. 3.

στρατο-λογία, *στρατο-λογία*, ῶ, ἡσω, to collect an army, to enlist troops, 2 Tim. ii. 4.*

στρατοπεδ-άρχης, *στρατοπεδ-άρχης*, ου, δ, the praetorian prefect, i.e., commander of the Roman emperor's body-guard, Ac. xxviii. 16 (W. H. omit).*

στρατό-πεδον, *στρατό-πεδον*, ου, τό, an encamped army, Lu. xxi. 20.*

στρεβλώω, *στρεβλώω*, ῶ, to rack, to pervert, to twist, as words from their proper meaning, 2 Pet. iii. 16.*

στρέφω, *στρέφω*, ψω, 2d aor. pass. ἐσπράφην, to turn, trans., Mat. v. 39; Rev. xi. 6 (to change into, els); intrans., Ac. vii. 42; mostly in pass., to turn one's self, Jn. xx. 14; to be con-

verted, to be changed in mind and conduct, Mat. xviii. 3.

στρηνιάω, *στρηνιάω*, ῶ, ἄσω, to live voluptuously, Rev. xviii. 7, 9.* *Syn.*: see *σπαταλάω*.

στρήνους, *στρήνους*, ους, τό, profligate luxury, voluptuousness, Rev. xviii. 3.*

στρούθιον, *στρούθιον*, ου, τό (dim. of *στρούθος*), a small bird, a sparrow, Mat. x. 29, 31; Lu. xii. 6, 7.*

στρωνύμι, *στρωνύμι*, or -ώννυμι, στρώω, pass. perf. part. ἐστρωμένος *ἐστρωμαι*, to spread, Mat. xxi. 8; to make a bed, Ac. ix. 34; pass., to be spread with couches, ἀνάγειον *ἐστρωμένον*, an upper room furnished, Mar. xiv. 15; Lu. xxii. 12.

στυγερτός, *στυγερτός*, ον, hateful, detestable, Tit. iii. 3.*

στυγνάω, *στυγνάω*, ἄσω, to be gloomy, Mar. x. 22; of the sky, Mat. xvi. 3.*

στόλος, *στόλος*, ου, δ, a pillar, Gal. ii. 9; 1 Tim. iii. 15; Rev. iii. 12, x. 1.*

Στωικός, *Στωικός*, ἡ, ον (στοά, portico), Stoic, Ac. xvii. 18.*

σύ, *σύ*, σου, σοί, σέ, plur. ὑμεῖς, thou, ye, the pers. pron. of second person (see Gr. § 53).

συγγ-. In some words commencing thus, W. H. prefer the unassimilated form *συγγ-*.

συγγένεια, *συγγένεια*, ας, ἡ, kindred, family, Lu. i. 61; Ac. vii. 3, 14.*

συγγενής, *συγγενής*, ἐς, akin, as subst., a relative, Mar. vi. 4; Lu. xiv. 12; a fellow-countryman, Ro. ix. 3.

συγγενίς, *συγγενίς*, ἰδος, ἡ, a kinswoman, Lu. i. 36 (W. H.).*

συγγνώμη, *συγγνώμη*, ης, ἡ, permission, indulgence, 1 Cor. vii. 6.*

συγκ-. In words commencing thus, W. H. prefer the unassimilated form *συγκ-*.

συγκάθημαι, *συγκάθημαι*, to sit with (dat. or μερά, gen.), Mar. xiv. 54; Ac. xxvi. 30.*

συγκάθω, *συγκάθω*, σω, (1) to cause to sit down with, Ep. ii. 6; (2) to sit down together, Lu. xxii. 55.*

συγκako-παθῶ, *συγκako-παθῶ*, ῶ, to suffer hardships together with, 2 Tim. i. 8, ii. 3 (W. H.). (N. T.)*

συγκakouῖν, *συγκakouῖν*, ῶ, pass., to suffer

ill-treatment with, Heb. xi 25. (N. T.)*

συγκάλλω, *συγκάλλω*, ῶ, ἔσω, to call together, Lu. xv. 6; mid., to call together to one's self, Lu. ix. 1.

συγκάλυπτο, *συγκάλυπτο*, to conceal closely. to cover up wholly, Lu. xii. 2.*

συγκάμπτο, *συγκάμπτο*, ψω, to bend together; to oppress, Ro. xi. 10 (S.)*

συγκαταβαίνο, *συγκαταβαίνο*, to go down with any one, Ac. xxv. 5.*

συγκά-θεσις, *συγκά-θεσις*, εως, ἡ, assent, agreement, 2 Cor. vi. 16.*

συγκατατίθημι, *συγκατατίθημι*, in mid., to give a vote with, to assent to (dat.), Lu. xxiii. 51.*

συγκαταψηφίζω, *συγκαταψηφίζω*, in pass., to be voted or classed with (μερά), Ac. i. 26.*

συγκεράννυμι, *συγκεράννυμι*, 1st aor. συνεκέρασα, pass. perf. συγέκραμαι, to mix with, to unite, 1 Cor. xii. 24; pass., to be united with, Heb. iv. 2.*

συγκινῶ, *συγκινῶ*, ῶ, ἡσω, to move together, stir up, Ac. vi. 12.*

συγκλείω, *συγκλείω*, σω, to inclose, to shut in, as fishes in a net, Lu. v. 6; to shut one up into (els) or under (ὑπό, acc.) something, to make subject to, Ro. xi. 32; Gal. iii. 22, 23.*

συγκληρο-νόμος, *συγκληρο-νόμος*, ου, δ, ἡ, a joint heir, a joint participant, Ro. viii. 17; Ep. iii. 6; Heb. xi. 9; 1 Pet. iii. 7.*

συγκοινωνῶ, *συγκοινωνῶ*, ῶ, to be a partaker with, have fellowship with, Ep. v. 11; Phil. iv. 14; Rev. xviii. 4.*

συγκοινωνός, *συγκοινωνός*, ου, δ, ἡ, a partaker with, a co-partner, Ro. xi. 17. (N. T.)

συγκομίζω, *συγκομίζω*, to bear away together, as in burying a corpse, Ac. viii. 2.*

συγκρίνω, *συγκρίνω*, ω join together, to combine, 1 Cor. ii. 13; to compare (acc., dat.), 2 Cor. x. 12.*

συγκύπτω, *συγκύπτω*, to be bowed together or bent double, Lu. xiii. 11.*

συγκυρία, *συγκυρία*, ας, ἡ, a coincidence, an accident; κατά συγκυρίαν, by chance, Lu. x. 31.*

συγκυρίω, *συγκυρίω*, 2d aor. in pass form συνεχάρην, to rejoice with (dat.), Lu. i. 58, xv. 6, 9; 1 Cor. xii. 26, xiii. 6; Phil. ii. 17, 18.*

συγχέω, also *συγχύω* and

συγχύνω, perf. pass. συγκέχυμαι, *to mingle together*; (1) *to bewilder*, Ac. ii. 6, ix. 22; (2) *to stir up, to throw into confusion*, Ac. xix. 32, xxi. 27, 31.*

συγ-χρόμαι, ὦμαι, *to have dealings with* (dat.), Jn. iv. 9.*

σύγ-χυσις, εως, ἡ, *confusion, disturbance*, Ac. xix. 29.*

συ-ζάω (W. H. συνζ-), ὦ, ἡσω, *to live together with* (dat.), Ro. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.*

συ-ζεύγνυμι, 1st aor. συνέζευξα, *to yoke together; to unite* (acc.), as man and wife, Mat. xix. 6; Mar. x. 9.*

συ-ζητέω, ὦ, *to seek together, to discuss, dispute, with* dat., or πρός, acc., Mar. viii. 11, ix. 16.

συ-ζήτησις, εως, ἡ, *mutual questioning, disputation*, Ac. xv. 2 (W. H. ζήτησις), 7 (W. H. ζήτησις), xxviii. 29 (W. H. omit).*

συ-ζητητής, οὗ, ὁ, *a disputer, as the Greek sophists*, 1 Cor. i. 20. (N. T.)*

σύ-ζυγος, ου, ὁ, *a yoke-fellow, a colleague*, Phil. iv. 3 (prob. a proper name, *Syzygus*).*

συν-ζωο-ποιέω, ὦ, 1st aor. συνεζωοποίησα, *to make alive together with*, Ep. ii. 5; Col. ii. 13. (N. T.)*

συκάμινος, ου, ἡ, *a sycamine-tree*, Lu. xvii. 6.*

συκίη, ἥς, ἡ (contr. from -έα), *a fig-tree*, Mar. xi. 13, 20, 21.

συκο-μωράλα, ας, ἡ (W. H. -μορέα), *a sycamore-tree*, Lu. xix. 4.*

σύνον, ου, τό, *a fig*, Ja. iii. 12.

συκο-φαντέω, ὦ, ἡσω, *to accuse falsely, to defraud*, Lu. iii. 14, xix. 8 (gen. person, acc. thing).*

συλ-αγωγέω, ὦ, *to plunder*, Col. ii. 8. (N. T.)*

συλλάω, ὦ, *to rob, to plunder*, 2 Cor. xi. 8.*

συλλ- In words commencing thus, W. H. prefer the unassimilated form συλλ-.

συλ-λαλέω, 1st aor. συνελάλησα, *to talk with* (dat.), μετά (gen.), πρός (acc.), Mat. xvii. 3; Mar. ix. 4; Lu. iv. 36, ix. 30, xxii. 4; Ac. xxv. 12.*

συλ-λαμβάνω, συλλήψομαι, συ-

νέληφα, συνέλαβον, (1) *to take together, to seize*, Mat. xxvi. 55; (2) *to conceive, of a woman*, Lu. i. 24, 31; (3) *mid., to apprehend* (acc.), *to help* (dat.), Ac. xxvi. 21; Phil. iv. 3.

συλ-λέγω, ξω, *to collect, to gather*, Mat. xiii. 28, 29, 30.

συλ-λογίζομαι, σομαι, *to reckon with one's self, to reason*, Lu. xx. 5.*

συλ-λυπέομαι, οὔμαι, pass., *to be grieved* (ἐπὶ, dat.), Mar. iii. 5.*

συμ-β-, συμμ-, συμπ-, συμφ-. In some words commencing thus, W. H. prefer the unassimilated form συνβ-, συνμ-, συνπ-, συνφ-.

συμ-βαίνω, 2d aor. συνέβην, *to happen, to occur*, Mar. x. 32; Ac. xx. 19; perf. part. τὸ συμβεβηκός, *an event*, Lu. xxiv. 14.

συμ-βάλλω, 2d aor. συνέβαλον, *to throw together, hence, to ponder*, Lu. ii. 19; *to come up with, to encounter, with or without hostile intent* (dat.), Lu. xiv. 31; Ac. xx. 14; *to dispute with*, Ac. xvii. 18; *mid., to confer, consult with*, Ac. iv. 15; *to contribute* (dat.), Ac. xviii. 27.*

συμ-βασιλεύω, σω, *to reign together with*, 1 Cor. iv. 8; 2 Tim. ii. 12.*

συμ-βιβάζω, άσω, (1) *to unite, or knit together*, Col. ii. 2, 19; (2) *to put together in reasoning, and so, to conclude, prove*, Ac. ix. 22; (3) *to teach, instruct*, 1 Cor. ii. 16.

συμ-βουλεύω, *to give advice* (dat.), Jn. xviii. 14; Rev. iii. 18; *mid., to take counsel together* (iva or inf.), Mat. xxvi. 4; Jn. xi. 53 (W. H. βουλεύομαι); Ac. ix. 23.*

συμ-βούλιον, ου, τό, (1) *mutual consultation, counsel*; λαμβάνω, ποιέω συμβούλιον, *to take counsel together*, Mat. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12; Mar. iii. 6, xv. 1; (2) *a council, a gathering of counselors*, Ac. xxv. 12.*

σύμ-βουλος, ου, ὁ, *an adviser, a counselor*, Ro. xi. 34.*

Συμῶν, ὁ (Heb.), *Simeon or*

Simon (see Σίμων); the apostle Peter is so called, Ac. xv. 14; 2 Pet. i. 1; and four others are mentioned: (1) Lu. ii. 25, 34; (2) Lu. iii. 30; (3) Ac. xiii. 1; (4) Rev. vii. 7.*

συμ-μαθητής, οὗ, ὁ, *a fellow-disciple*, Jn. xi. 16.*

συμ-μαρτυρέω, ὦ, *to bear witness together with*, Ro. ii. 15, viii. 16, ix. 1; Rev. xxii. 18 (not W. H.).*

συμ-μερίζω, in mid., *to divide together with, partake with* (dat.), 1 Cor. ix. 13.*

συμ-μέτοχος, ου, *jointly partaking*, Ep. iii. 6, v. 7.*

συμ-μιμητής, οὗ, ὁ, *a joint-imitator*, Phil. iii. 17. (N. T.)*

συμ-μορφίζω, see συμμορφόω. (N. T.)

σύμ-μορφος, ου, *similar, conformed to*, gen., Ro. viii. 29; dat., Phil. iii. 21.*

συμ-μορφόω, ὦ, *to bring to the same form with* (dat.), Phil. iii. 10 (W. H. συμμορφίζω, in same sense). (N. T.)*

συμ-παθεῖω, ὦ, *to sympathize with, to have compassion on* (dat.), Heb. iv. 15, x. 34.*

συμ-παθής, ές, *sympathizing, compassionate*, 1 Pet. iii. 8.*

συμ-παρα-γίνομαι, *to come together to* (ἐπὶ, acc.), Lu. xxiii. 48; *to stand by one, to help* (dat.), 2 Tim. iv. 16 (W. H. παραγίνομαι).*

συμ-παρα-καλέω, ὦ, in pass., *to be strengthened together*, Ro. i. 12.*

συμ-παρα-λαμβάνω, 2d aor. συμπαρέλαβον, *to take with one's self, as companion*, Ac. xii. 25, xv. 37, 38; Gal. ii. 1.*

συμ-παρα-μένω, μενῶ, *to remain or continue together with* (dat.), Phil. i. 25 (W. H. παραμένω).*

συμ-πάρεμι, *to be present together with*, Ac. xxv. 24.*

συμ-πάσχω, *to suffer together with*, Ro. viii. 17; 1 Cor. xii. 26.*

συμ-πέμπω, *to send together with*, 2 Cor. viii. 18, 22.*

συμ-περι-λαμβάνω, *to embrace completely*, Ac. xx. 10.*

συμ-πίνω, 2d aor. συνέπιον, *to drink together with*, Ac. x. 41.*

συμ-πίπτω, to fall together, Lu. vi. 49 (W. H.).*

συμ-πληρῶ, ὦ, to fill completely, Lu. viii. 23; pass., to be completed, to be fully come, Lu. ix. 51; Ac. ii. 1.*

συμ-πνέω, to choke utterly, as weeds do plants, Mat. xiii. 22; Mar. iv. 7, 19; Lu. viii. 14; to crowd upon (acc.), Lu. viii. 42.*

συμ-πολίτης, ου, ὁ, a fellow-citizen, Ep. ii. 19.*

συμ-πορεύομαι, (1) to journey together with (dat.), Lu. vii. 11, xiv. 25, xxiv. 15; (2) intrans., to come together, to assemble, Mar. x. 1.*

συμπόσιον, ου, τὸ (συμπίνω), a drinking party, a festive company, συμπόσια συμπόσια, by companies, Mar. vi. 39.*

συμ-πρεσβύτερος, ου, ὁ, a fellow-elder, 1 Pet. v. 1. (N. T.)*

συμ-φάγω, see συνεσθίω.

συμ-φέρω, 1st aor. συνήνεγκα, to bring together, to collect, only Ac. xix. 19; generally intrans., and often impers., to conduce to, to be profitable to, 1 Cor. x. 23; 2 Cor. xii. 1; part. τὸ συμφέρον, profit, advantage, 1 Cor. vii. 35.

σύμ-φημι, to assent to, Ro. vii. 16.*

σύμ-φορος, ου, profitable, 1 Cor. vii. 35, x. 33 (W. H. for Rec. συμφέρον).*

συμ-φυλέτης, ου, ὁ, one of the same tribe, a fellow-countryman, 1 Th. ii. 14. (N. T.)*

σύμ-φυτος, ου, grown together, united with (R. V.), Ro. vi. 5.*

συμ-φύω, 2d aor. pass. part. συμφύεις, pass., to grow at the same time, Lu. viii. 7.*

συμ-φωνέω, ὦ, ἥσω, to agree with, agree together, arrange with (dat., or μετὰ, gen.), of persons, Mat. xviii. 19, xx. 2, 13; Ac. v. 9; of things, to be in accord with, Lu. v. 36; Ac. xv. 15.*

συμ-φώνησις, εως, ἡ, concord, agreement, 2 Cor. vi. 15. (N. T.)*

συμ-φωνία, ας, ἡ, harmony, of instruments, music, Lu. xv. 25.*

σύμ-φωνος, ου, harmonious, agreeing with; ἐκ συμφώνου, by agreement, 1 Cor. vii. 5.*

συμ-ψηφίζω, to compute, reckon up, Ac. xix. 19.*

σύμ-ψυχος, ου, of one accord, Phil. ii. 2. (N. T.)*

σύν, a prep. gov. dative, with (see Gr. § 296, Wi. § 48δ, Bu. 331). In composition, σύν denotes association with, or is intensive. The final ν changes to γ, λ, or μ, or is dropped, according to the initial letter of the word with which it is compounded (see Gr. § 4d, 5, Bu. 8); but W. H. usually prefer the un-assimilated forms.

συν-άγω, ἀέω, (1) to bring together, to gather, to assemble, Lu. xv. 13; Jn. xi. 47; pass., to be assembled, to come together, Ac. iv. 5, xiii. 44; (2) to receive hospitably, only Mat. xxv. 35, 38, 43.

συναγωγή, ἡς, ἡ, an assembly, a congregation, synagogue, either the place, or the people gathered in the place, Lu. xii. 11, xxi. 12. Syn.: see ἐκκλησία.

συν-αγωνίζομαι, to strive together with another, to aid (dat.), Ro. xv. 30.*

συν-αθλῶ, ὦ, ἥσω, to strive together for (dat. of thing), Phil. i. 27; or with (dat. of person), Phil. iv. 3.*

συν-αθροίζω, ὦ, ἥσω, to gather or collect together, Ac. xix. 25; pass., to be assembled together, Lu. xxiv. 33 (W. H. ἀθροίζω); Ac. xii. 12.*

συν-αίρω, to reckon together, to make a reckoning with, Mat. xviii. 23, 24, xxv. 19.*

συν-αιχμαλώτος, ου, ὁ, a fellow-captive or prisoner, Ro. xvi. 7; Col. iv. 10; Philem. 23. (N. T.)*

συν-ακολουθεῖω, ὦ, ἥσω, to follow together with, to accompany, Mar. v. 37, xiv. 51 (W. H.); Lu. xxiii. 49.*

συν-αλίζω, in pass., to be assembled together with (dat.), Ac. i. 4.*

συν-αλλάσσω, to reconcile, see συνελαύνω.

συν-ανα-βαίνω, to go up together with (dat.), Mar. xv. 41; Ac. xiii. 31.*

συν-ανά-κειμαι, to recline together with, as at a meal, to

feast with (dat.), Mat. ix. 10; part. of συνανακείμενοι, the guests, Mar. vi. 22, 26. (Ap.)

συν-ανα-μίγνυμι, pass., to mingle together with, to keep company with (dat.), 1 Cor. v. 9, 11; 2 Th. iii. 14.*

συν-ανα-παύομαι, σωμαί, to find rest or refreshment together with (dat.), Ro. xv. 32. (S.)*

συν-αντῶ, ὦ, ἥσω, (1) to meet with (dat.), Lu. ix. 37, xxii. 10; Ac. x. 25; Heb. vii. 1, 10; (2) of things, to happen to, to befall; τὰ συναντήσονται, the things that shall happen, Ac. xx. 22.*

συν-άντησις, εως, ἡ, a meeting with, Mat. viii. 34 (W. H. ὑπάντησις).*

συν-αντι-λαμβάνω, mid., lit., to take hold together with; to assist, help (dat.), Lu. x. 40; Ro. viii. 26.*

συν-απ-άγω, to lead away along with; in pass., to be led or carried away in mind, Ro. xii. 16 (see R. V. mrg.); Gal. ii. 13; 2 Pet. iii. 17.*

συν-απο-θνήσκω, to die together with (dat.), Mar. xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.*

συν-απ-όλλυμι, in mid., to perish together with (dat.), Heb. xi. 31.*

συν-απο-στέλλω, to send together with (acc.), 2 Cor. xii. 18.*

συν-αρμολογέω, ὦ, in pass., to be framed together, Ep. ii. 21, iv. 16. (N. T.)*

συν-αρπάζω, ὦ, ἥσω, to seize, or drag by force (dat.), Lu. viii. 29; Ac. vi. 12, xix. 29, xxvii. 15.*

συν-αυξάνω, in pass., to grow together, Mat. xiii. 30.*

σύν-δεσμος, ου, ὁ, that which binds together, a band, a bond, Ac. viii. 23; Ep. iv. 3; Col. ii. 19, iii. 14.*

συν-δέω, in pass., to be bound together with any one, as fellow-prisoners, Heb. xiii. 3.*

συν-δοξάζω, to glorify together with (σύν), pass., Ro. viii. 17.*

σύν-δουλος, ου, ὁ, a fellow-slave, a fellow-servant, Mat. xviii. 28-33; of Christians, a fellow-worker, a colleague, Col. i. 7.

συνδρομή, ἡ, *a running together, a concourse*, Ac. xxi. 30.*

συνεγείρω, 1st aor. *συνήγειρα*, pass. *συνηγέρθη*; *to raise together, to raise with*, Ep. ii. 6; Col. ii. 12, iii. 1. (S).*

συνεδριον, ον, τό, *a council, a tribunal*, Mat. x. 17; specially, *the Sanhedrin*, the Jewish council of seventy-one members, usually presided over by the high priest, Mat. v. 22, xxvi. 59; *the council-hall*, where the Sanhedrin met, Ac. iv. 15.

συνείδησις, εως, ἡ, *consciousness*, Heb. x. 2; *the conscience*, Ro. ii. 15; 2 Cor. iv. 2, v. 11; 1 Pet. ii. 19.

συνεῖδον, 2d aor. of obs. pres., *to be conscious or aware of, to understand*, Ac. xii. 12, xiv. 6; perf. *συνείδα*, part. *συνειδώς*, *to be privy to a design*, Ac. v. 2; *to be conscious to one's self (dat.) of guilt (acc.)*, 1 Cor. iv. 4.*

σύνεμι, *to be with (dat.)*, Lu. ix. 18; Ac. xxii. 11.*

σύνεμι (εἰμι), part. *συνιών*, *to go or come with, to assemble*, Lu. viii. 4.*

συνεσ-έρχομαι, *to enter together with (dat.)*, Jn. vi. 22, xviii. 15.*

συνέκδημος, ου, ὁ, ἡ, *a fellow-traveler*, Ac. xix. 29; 2 Cor. viii. 19.*

συνελεγκτός, ὁ, *being elected together with*, 1 Pet. v. 13. (N. T.)*

συνελαύνω, ελάσω, *to compel, to urge (acc. and els)*, Ac. vii. 26 (W. H. συναλλάσσω).*

συνεπι-μαρτυρέω, ὦ, *to unite in bearing witness*, Heb. ii. 4.*

συνεπι-τίθημι, mid., *to join in assailing*, Ac. xxiv. 9 (W. H. for συντίθημι).*

συνέπομαι, *to follow with, to accompany (dat.)*, Ac. xx. 4.*

συνεργέω, ὦ, *to co-operate with (dat.)*, *to work together*, 1 Cor. xvi. 16; Ro. viii. 28.

συνεργός, *being co-working, helping*; as a subst., *a companion in work, a fellow-worker*, gen. of person, obj. with *els*, or dat., or (met.) gen., 2 Cor. i. 24.

συνέρχομαι (see Gr. § 103, 2, Wl. § 15, Bu. 58), *to come or*

go with, to accompany, Ac. i. 21; *to come together, to assemble*, Ac. i. 6, v. 16; used also of conjugal intercourse, *to come or live together*, Mat. i. 18.

συνεσθίω, 2d aor. *συνέφαγον*, *to eat with (dat., or μετά, gen.)*, Lu. xv. 2; Ac. x. 41, xi. 3; 1 Cor. v. 11; Gal. ii. 12.*

σύνεσις, εως, ἡ (συνήμι), *a putting together, in mind*; hence, *understanding*, Lu. ii. 47; *the understanding, the source of discernment*, Mar. xii. 33.

συνετός, ὁ, *being (συνήμι), intelligent, prudent, wise*, Mat. xi. 25; Lu. x. 21; Ac. xiii. 7; 1 Cor. i. 19.*

συνευδοκέω, ὦ, *to be pleased together with, to approve together (dat.)*, Lu. xi. 48; Ac. viii. 1, xxii. 20; *to be of one mind with (dat.)*, Ro. i. 32; *to consent, agree to (inf.)*, 1 Cor. vii. 12, 13.*

συνευαχέω, ὦ, in pass., *to feast sumptuously with*, 2 Pet. ii. 13; Ju. 12.*

συνεφ-ίστημι, *to rise up together against (κατά)*, Ac. xvi. 22.*

συνέχω, ἔω, (1) *to press together, to close*, Ac. vii. 57; (2) *to press on every side, to confine*, Lu. viii. 45; (3) *to hold fast*, Lu. xxii. 63; (4) *to urge, impel*, Lu. xii. 50; 2 Cor. v. 14; (5) in pass., *to be afflicted with sickness*, Lu. iv. 38.

συνήδομαι, *to delight inwardly in (dat.)*, Ro. vii. 22.*

συνήθεια, *as, ἡ, a custom*, Jn. xviii. 39; 1 Cor. viii. 7 (W. H.), xi. 16.*

συνηλικιώτης, ου, ὁ, *one of the same age*, Gal. i. 14.*

συνθάπτω, 2d aor. pass. *συνετάφη*, in pass., *to be buried together with*, Ro. vi. 4; Col. ii. 12.*

συνθλάω, ὦ, fut. pass. *συνθλασθήσομαι*, *to break, to break in pieces*, Mat. xxi. 44; Lu. xx. 18.*

συνθλίβω, *to press on all sides, to crowd upon*, Mar. v. 24, 31.*

συνθρύπτω, *to break in pieces, to crush*, fig., Ac. xxi. 13. (N. T.)*

συν-ίημι, inf. *συνιέναι*, part. *συνιών* or *συνιείς*, fut. *συνήσω*, 1st aor. *συνήκα*, *to put together, in mind*; hence, *to consider, understand (acc.)*, *to be aware (δτι)*, *to attend to (ἐπὶ, dat.)*, Mat. xiii. 23, 51, xvi. 12; Mar. vi. 52.

συν-ίστημι, also *συνιστάω* and *συνιστάω*, *to place together; to commend*, 2 Cor. iii. 1, vi. 4; *to prove, exhibit*, Gal. ii. 18; Ro. iii. 5, v. 8; perf. and 2d aor., intrans., *to stand with*, Lu. ix. 32; *to be composed of, to cohere*, Col. i. 17; 2 Pet. iii. 5.

συν-οδεύω, *to journey with, to accompany (dat.)*, Ac. ix. 7.*

συν-οδία, *as, ἡ, a company traveling together, a caravan*, Lu. ii. 44.*

συν-οικέω, ὦ, *to dwell together, as in marriage*, 1 Pet. iii. 7.*

συν-οικοδομέω, ὦ, in pass., *to be built up together*, Ep. ii. 22.*

συν-ομιλέω, ὦ, *to talk with (dat.)*, Ac. x. 27.*

συν-ομορέω, ὦ, *to be contiguous to (dat.)*, Ac. xviii. 7. (N. T.)*

συν-οχή, ἡ, *constraint of mind*; hence, *distress, anguish*, Lu. xxi. 25; 2 Cor. ii. 4.*

συν-τάσσω, ἔω, *to arrange with, prescribe, appoint*, Mat. xxi. 6 (W. H.), xxvi. 19, xxvii. 10.*

συν-τέλεια, *as, ἡ, a completion, a consummation, an end*, Mat. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; Heb. ix. 26.*

συν-τελέω, ὦ, ἔσω, (1) *to bring completely to an end*, Mat. vii. 28 (W. H. τελέω); Lu. iv. 2, 13; Ac. xxi. 27; (2) *to fulfill, to accomplish*, Ro. ix. 28; Mar. xiii. 4; *to make, to conclude*, Heb. viii. 8.*

συν-τέμνω, *to cut short, to bring to swift accomplishment*, Ro. ix. 28.*

συν-τηρέω, ὦ, (1) *to preserve, to keep safe*, Mat. ix. 17; Mar. vi. 20; Lu. v. 38 (W. H. omit); (2) *to keep in mind*, Lu. ii. 19.*

συν-τίθημι, in mid., *to place together, to make an agreement*, Lu. xxii. 5; Jn. ix. 22; Ac. xxiii. 20; *to assent*, Ac.

xxiv. 9 (W. H. συνεπι-
θημι).*

συν-τόμος, adv., *concisely, brief-
ly*, Ac. xxiv. 4.*

συν-τρέχω, 2d aor. συνέδραμον,
to run together, as a multi-
tude, Mar. vi. 33; Ac. iii.
11; to run with (fig.), 1 Pet.
iv. 4.*

συν-τριβω, ψω, to break by
crushing, to break in pieces,
Lu. ix. 39; Ro. xvi. 20; perf.
pass. part. συντριμμένος,
bruised, Mat. xii. 20.

συν-τριμμα, ατος, τό, crushing;
fig., destruction, Ro. iii. 16.
(S.)*

σύν-τροφος, ου, δ, one brought
up with, a foster-brother, Ac.
xiii. 1.*

συν-τυχάνω, 2d aor. inf. συν-
τυχεῖν, to meet with, come to
(dat.), Lu. viii. 19.*

Συντύχη, acc. ην, ή, Syntyche,
Phil. iv. 2.*

συν-υπο-κρίνομαι, dep. pass.,
1st aorist συνυπεκρίθην, to
dissemble with, Gal. ii.
13.*

συν-υπουργέω, ᾧ, to help to
gether, 2 Cor. i. 11.*

συν-ωδίνω, to be in travail to-
gether, Ro. viii. 22.*

συν-ωμοσία, ας, ή, a swearing
together, a conspiracy, Ac.
xxiii. 13.*

Συράκουσαι, ᾧν, αί, Syracuse,
Ac. xxviii. 12.*

Συρία, ας, ή, Syria, Lu. ii. 2.

Σύρος, ου, δ, a Syrian, Lu. iv.
27.*

Συρο-φοίνισσα (W. H. Συρο-
φοινίκισσα, mrg., Σύρα Φοι-
νίκισσα), ης, ή, an appellative,
a Syrophenician woman, Mar.
vii. 26.*

Σύρτις, εως, acc. ιν, ή, (a quick-
sand), the Syrtis major, Ac.
xxvii. 17.*

σύρω, to draw, to drag, Jn. xxi.
8; Ac. viii. 3, xiv. 19, xvii.
6; Rev. xii. 4.* Syn.: see
έλω.

συν-. In some words com-
mencing thus, W. H. prefer
the uncontracted form συν-.

συν-σπαράσσω, έω, to convulse
completely (acc.), Mar. ix. 20
(W. H.); Lu. ix. 42.*

σύν-σημον, ου, τό, a concerted
signal, a sign agreed upon,
Mar. xiv. 44.*

σύν-σωμος (W. H. σύνσωμος),

ον, belonging to the same
body; fig., of Jews and Gen-
tiles, in one church, Ep. iii.
6. (N. T.)*

συν-στασιαστής, ου, δ, a fellow-
insurgent (W. H. στασιασ-
τής), Mar. xv. 7.*

συν-στατικός, ή, ου, commenda-
tory, 2 Cor. iii. 1.*

συν-σταυρόω, ᾧ, to crucify to-
gether with (acc. and dat.);
lit., Mat. xxvii. 44; fig., Gal.
ii. 19. (N. T.)

συν-στέλλω, (1) to contract, perf.
pass. part., contracted, short-
ened, 1 Cor. vii. 29; (2) to
wrap round, to swathe, as a
dead body, Ac. v. 6.*

συν-σπινάζω, to groan together,
Ro. viii. 22.*

συν-στοιχέω, ᾧ, to be in the same
rank with; to answer to, to
correspond to (dat.), Gal. iv.
25.*

συν-στρατιώτης, ου, δ, a fellow-
soldier, i.e., in the Christian
service, Phil. ii. 25; Philem.
2.*

συν-στρέφω, ψω, to roll or gather
together, Mat. xvii. 22 (W.
H.); Ac. xxviii. 3.*

συν-στροφή, ης, ή, a gathering
together, a riotous concourse,
Ac. xix. 40; a conspiracy, Ac.
xxiii. 12.*

συν-σχηματίζω, in pass., to con-
form one's self, to be assim-
ilated to (dat.), Ro. xii. 2; 1
Pet. i. 14.*

Συχάρ (W. H.), or Σιχαρ, ή,
Sychar, Jn. iv. 5.*

Συχημ, Shechem, (1) δ, the
prince, Ac. vii. 16 (Rec., W.
H. the city); (2) ή, the city,
Ac. vii. 16.*

σφαγή, ης, ή, (1) slaughter, Ac.
viii. 32; Ro. viii. 36 (S.); Ja.
v. 5.*

σφάγιον, ου, τό, a slaughtered
victim, Ac. vii. 42.*

σφάλλω, έω, pass., perf. part.
έσφαγμένος, 2d aor. έσφάγην,
to kill by violence, to slay, 1
Jn. iii. 12; Rev. v. 9, vi. 4.

σφόδρα, adv., *exceedingly, great-
ly*, Mat. ii. 10.

σφοδρώς, adv., *exceedingly*, Ac.
xxvii. 18.*

σφραγίζω, ίσω, to seal, to set a
seal upon, (1) for security,
Mat. xxvii. 66; (2) for se-
crecy, Rev. xxii. 10; (3) for
designation, Ep. i. 13; or

(4) for authentication, Ro.
xv. 28.

σφραγίς, ίδος, ή, (1) a seal, a
signet-ring, Rev. vii. 2; (2)
the impression of a seal
whether for security and
secrecy, as Rev. v. 1; or for
designation, Rev. ix. 4; (3)
that which the seal attests,
the proof, 1 Cor. ix. 2.

σφυρίς, see σφυρís.

σφυρόν (W. H. σφυδρόν), ου,
τό, the ankle-bone, Ac. iii.
7.*

σχεδόν, adv., *nearly, almost*,
Ac. xlii. 44, xix. 26; Heb. ix.
22.*

σχήμα, ατος, τό, fashion, habit,
1 Cor. vii. 31; form, appear-
ance, Phil. ii. 7.* Syn.: see
ίδεα.

σχιζω, ίσω, to rend, to divide
asunder, Mat. xxvii. 51;
pass., to be divided into fac-
tions, Ac. xiv. 4.

σχίσμα, ατος, τό, a rent, as in
a garment, Mar. ii. 21; a
division, a dissension, 1 Cor.
i. 10.

σχοινίον, ου, τό (dim. of σχοῶ-
νος, a rush), a cord, a rope,
Jn. ii. 15; Ac. xxvii. 32.*

σχολεύω, άσω, to be at leisure;
to be empty or unoccupied,
Mat. xii. 44; to have leisure
for (dat.), give one's self to,
1 Cor. vii. 5.*

σχολή, ης, ή, leisure; a place
where there is leisure for
anything, a school, Ac. xix.
9.*

σώζω, σώσω, perf. σέσωκα, pass.
σέσωμαι, 1st aor. pass. έσώ-
θην; (1) to save, from evil or
danger, Mat. viii. 25, xvi.
25; (2) to heal, Mat. ix. 21,
22; Jn. xi. 12; (3) to save,
i.e., from eternal death, 1
Tim. i. 15; part. pass. ol σω-
ζόμενοι, those who are being
saved, i.e., who are in the
way of salvation, Ac. ii. 47.

σώμα, ατος, τό, a body, i.e., (1)
the living body of an animal,
Ja. iii. 3; or of a man, as 1
Cor. xii. 12, espec. as the
medium of human life, and
of human life as sinful; the
body of Christ, as the medi-
um and witness of his hu-
manity; σώματα, Rev. xviii.
13, slaves; (2) a dead body,
a corpse, Ac. ix. 40; (3) fig.

a community, the church, the mystic body of Christ, Col. i. 24; (4) any material body, plants, sun, moon, etc., 1 Cor. xv. 37, 38, 40; (5) substance, opp. to shadow, Col. ii. 17.

σωματικός, ἡ, ὅν, of or pertaining to the body, 1 Tim. iv. 8; bodily, corporeal, Lu. iii. 22.* σωματικῶς, adv., bodily, corporeally, Col. ii. 9.*

Σωπάτρος, ου, ὁ, Sopater, Ac. xx. 4; (perh. = Σωσιπάτρος, see Ro. xvi. 21).*

συνεῖναι, σιν, to heap up, to load, Ro. xii. 20; 2 Tim. iii. 16.*

Σωσθένης, ου, ὁ, Sosthenes, (1) Ac. xviii. 17; (2) 1 Cor. i. 1.*

Σωσιπάτρος, ου, ὁ, Sospater, Ro. xvi. 21 (see Ac. xx. 4).*

σωτήρ, ἡρος, ὁ, a savior, deliverer, preserver; a name given to God, Lu. i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Ju. 25; elsewhere always of Christ, Lu. ii. 11; Jn. iv. 42.

σωτηρία, ας, ἡ, welfare, prosperity, deliverance, preservation, from temporal evils, Ac. vii. 25, xxvii. 34; Heb. xi. 7; 2 Pet. iii. 15; specially salvation, i.e., deliverance from eternal death, viewed either as present or future, 2 Cor. i. 6; 1 Th. v. 9.

σωτήριος, ου, saving, bringing salvation, Tit. ii. 11; neut. τὸ σωτήριον, salvation, Lu. ii. 30, iii. 6; Ac. xxviii. 28; Ep. vi. 17.*

σωφρονέω, ὦ, ἡσω, (1) to be of sound mind, Mar. v. 15; (2) to be sober-minded, Ro. xii. 3; (3) to exercise self-control, Tit. ii. 6.

σωφρονίζω, to make sober-minded, to admonish, Tit. ii. 4.*

σωφρονισμός, ου, ὁ, self-control, or discipline, 2 Tim. i. 7.*

σωφρόνως, adv., soberly, with moderation, Tit. ii. 12.*

σωφροσύνη, ης, ἡ, soundness of mind, sanity, Ac. xxvi. 25; self-control, sobriety, 1 Tim. ii. 9, 15.*

σώφρων, ου (σῶος, σῶς, sound, and φρήν), of sound mind, self-controlled, temperate, 1 Tim. iii. 2; Tit. i. 8, ii. 2, 5.*

T

Τ, τ, ταῦ, ταυ, τ, the nineteenth letter. As a numeral, τ' = 300; τ = 300,000.

ταβέρναι, ὧν, αἱ (Lat.), taverns; Ac. xxviii. 15, Τρεῖς Ταβέρναι, Three Taverns, a place on the Appian Way. (N.T.)* Ταβιθά, ἡ (Aram.), Tabitha, Ac. ix. 36, 40.*

τάγμα, ατος, τό, an order or series, a class, 1 Cor. xv. 23.*

τακτός, ἡ, ὅν, appointed, fixed, Ac. xii. 21.*

ταλαιπώρῳ, ὦ, ἡσω, to be distressed, to be miserable, Ja. iv. 9.*

ταλαιπώρια, ας, ἡ, hardship, misery, Ro. iii. 16; Ja. v. 1.*

ταλαλ-πιρος, ου, afflicted, miserable, Ro. vii. 24; Rev. iii. 17.*

ταλαντίας, αλα, αἶον, of the weight of a talent, Rev. xvi. 21.*

τάλαντον, ου, τό, a talent, of silver or gold, Mat. xviii. 24. The N. T. talent is probably the Syrian silver talent, worth about 237 dollars, rather than the Attic, worth about 1000 dollars.

ταλιθά, ἡ (Aram.), a damsel, Mar. v. 41. (N.T.)*

ταμεῖον (or -μεν), ου, τό, a store-chamber, Lu. xii. 24; a secret chamber, Mat. vi. 6, xxiv. 26; Lu. xii. 3.*

τὰνν, adv. (τὰ νῦν, the things that now are), as respects the present, at present, now, only in Ac. (W. H. always write τὰ νῦν).

τάξις, εως, ἡ, order, i.e., (1) regular arrangement, Col. ii. 5; (2) appointed succession, Lu. i. 8; (3) position, rank, Heb. v. 6.

ταπεινός, ἡ, ὅν, humble, lowly, in condition or in spirit; in N. T. in a good sense, Ja. i. 9, iv. 6.

ταπεινοφροσύνη, ης, ἡ, lowliness of mind, humility, real, as Phil. ii. 3; or affected, as Col. ii. 18.

ταπεινόφρων, ου, humble, 1 Pet. iii. 8 (W. H. for φιλόφρων). (S.)*

ταπεινῶω, ὦ, ὡσω, to make or

bring low, Lu. iii. 5; to humble, humiliate, 2 Cor. xii. 21; pass., to be humbled, Lu. xviii. 14; pass., in mid. sense, to humble one's self, Ja. iv. 10.

ταπείνωσις, εως, ἡ, low condition, in circumstances, Lu. i. 48; abasement, in spirit, Ja. i. 10.

ταράσσω, ξω, to agitate, as water in a pool, Jn. v. 4 (W. H. omit), 7; to stir up, to disturb in mind, with fear, grief, anxiety, doubt, Ac. xviii. 8; 1 Pet. iii. 14.

ταραχή, ης, ἡ, a disturbance, Jn. v. 4 (W. H. omit); a tumult, sedition, Mar. xiii. 8 (W. H. omit).*

τάραχος, ου, ὁ, a disturbance, Ac. xix. 23; commotion, Ac. xii. 18.*

Ταρσός, εως, ὁ, one of Tarsus, Ac. ix. 11, xxi. 39.*

Ταρσός, οὔ, ἡ, Tarsus, Ac. ix. 30.

ταρταρόω, ὦ, ὡσω, to thrust down to Tartarus (Gehenna), 2 Pet. ii. 4. (N.T.)*

τάσσω, ξω, (1) to assign, arrange, Ro. xiii. 1; (2) to determine; mid., to appoint, Mat. xxviii. 16.

ταῦρος, ου, ὁ, a bull, Ac. xiv. 13.

ταῦτά, by crasis for τὰ αὐτά, the same things.

ταῦτα, see οὗτος.

ταφή, ης, ἡ (θάπτω), a burial, Mat. xxvii. 7.*

τάφος, ου, ὁ, a burial-place, a sepulchre, as Mat. xxiii. 27.

τάχα, adv., quickly; perhaps, Ro. v. 7; Philem. 15.*

ταχῶς, adv. (ταχύς), soon, quickly, Gal. i. 6; hastily, 2 Th. ii. 2; 1 Tim. v. 22.

ταχινός, ἡ, ὅν, swift, quick, 2 Pet. i. 14; ii. 1.*

τάχυς, ους, τό, quickness, speed, only in the phrase ἐν τάχει, quickly, speedily, Lu. xviii. 8.

ταχύς, εἰα, ὅ, quick, swift, only Ja. i. 19; ταχύς, compar. τάχιον (W. H. τάχειον), superl. τάχιστα, adverbially, swiftly; more, most quickly.

τέ, conj. of annexation, and, both (see Gr. § 403, Wi. § 53, 2, Bu. 360 sq.).

τείχος, οὐς, τό, *a wall of a city*, Ac. ix. 25.
τεκμήριον, οὐ, τό, *a sign, a certain proof*, Ac. i. 3.*
τεκνίον, οὐ, τό (dim. of τέκνον), *a little child*, Jn. xiii. 33; Gal. iv. 19; 1 Jn. ii. 1, 12, 28, iii. 7, 13, iv. 4, v. 21.*
τεκνὸν-γενέω, ὦ, *to bear children*, 1 Tim. v. 14.*
τεκνὸν-γονία, ας, ἡ, *child-bearing*, 1 Tim. ii. 15.*
τέκνον, οὐ, τό (τεκνω), *a child, a descendant; an inhabitant*, Lu. xiii. 34; fig. of various forms of intimate union and relationship, *a disciple, a follower*, Philem. 10; hence, such phrases as τέκνα τῆς σοφίας, τέκνα ὑπακοῆς, τέκνα τοῦ φωτός, *children of wisdom, obedience, the light*, and espec. τέκνα τοῦ θεοῦ, *children of God*, Ro. viii. 16, 17, 21; 1 Jn.
τεκνὸν-τροφέω, ὦ, *to bring up children*, 1 Tim. v. 10.*
τέκτων, οὐος, ὁ, *a carpenter*, Mat. xiii. 55; Mar. vi. 3.*
τέλειος, α, οὐ, *perfect*, as (1) *complete* in all its parts, Ja. i. 4; (2) *full grown* of full age, Heb. v. 14; (3) *special* of the completeness of Christian character, *perfect*, Mat. v. 48. Syn.: see ἀπ-τιος.
τελειότης, τητος, ἡ, *perfectness, perfection*, Col. iii. 14; Heb. vi. 1.*
τελειόω, ὦ, ὥσω, (1) *to complete, to finish*, as a course, a race, or the like, Jn. iv. 34; (2) *to accomplish*, as time, or prediction, Lu. ii. 43; Jn. xix. 28; (3) *to make perfect*, Heb. vii. 19; pass., *to be perfected*, Lu. xiii. 32.
τελειῶς (τέλειος), adv., *perfectly*, 1 Pet. i. 13.*
τελειώσις, εως, ἡ, *completion, fulfillment*, Lu. i. 45; *perfection*, Heb. vii. 11.*
τελειωτής, οὐ, ὁ, *a perfecter*, Heb. xii. 2. (N.T.)*
τελισ-φορέω, ὦ, *to bring to maturity*, Lu. viii. 14.*
τελευτάω, ὦ, *to end, to finish*, e.g., *life*; so, *to die*, Mat. ix. 18; Mar. vii. 10.
τελευτή, ης, ἡ, *end of life, death*, Mat. ii. 15.*
τελέω, ὦ, ἔσω, τετέλεκα, τετέ-

λεσμαι, ἐτετέλεσθην, (1) *to end, to finish*, Rev. xx. 3, 5, 7; (2) *to fulfill, to accomplish*, Lu. ii. 39; Ja. ii. 8; (3) *to pay*, Mat. xvii. 24.
τέλος, οὐς, τό, (1) *an end*, Lu. i. 33; (2) *event or issue*, Mat. xxvi. 58; (3) *the principal end, aim, purpose*, 1 Tim. i. 5; (4) *a tax*, Mat. xvii. 25; Ro. xiii. 7.
τελώνης, οὐ, ὁ, *a collector of taxes*, Lu. iii. 12, v. 27.
τελώνιον, οὐ, τό, *a toll-house, a tax-collector's office*, Mat. ix. 9; Mar. ii. 14; Lu. v. 27.*
τέρας, ατος, τό, *a wonder, a portent*; in N. T. only in plur., and joined with σημεῖα, *signs and wonders*, Ac. vii. 36; Jn. iv. 48. Syn.: see δυνάμεις.
Τέρτιος, οὐ, ὁ (Lat.), *Tertius*, Ro. xvi. 22.*
Τέρτυλλος, οὐ, ὁ, *Tertullus*, Ac. xxiv. 1, 2.*
τεσσαράκοντα, *forty*, Mat. iv. 2; Mar. i. 13.
τεσσαρακοντα-ετής, ἐς, *of forty years, age or time*, Ac. vii. 23, xiii. 18.*
τέσσαρες, τέσσαρα, gen. ον, *four*, Lu. ii. 37; Jn. xi. 17.
τεσσαρες-και-δέκατος, η, οὐ, ord. num., *fourteenth*, Ac. xxvii. 27, 33.*
τετραταῖος, αλα, αἰον, *of the fourth (day)*; τετραταῖος ἐστιν, *he has been dead four days*, Jn. xi. 39.*
τέταρτος, η, οὐ, ord. num., *fourth*, Mat. xv. 25.
τετρά-γωνος, οὐ, *four-cornered, square*, Rev. xxi. 16.*
τετράδιον, οὐ, τό, *a quaternion, or guard of four soldiers*, Ac. xii. 4.*
τετρακισ-χίλιοι, αι, α, *four thousand*, Mar. viii. 9, 20.
τετρακόσιοι, αι, α, *four hundred*, Ac. v. 36.
τετρά-μηνος, οὐ, *of four months*; sc. χρόνος, *a period of four months*, Jn. iv. 35.*
τετρα-πλῆθος, οὐς, ἡ, οὖν, *fourfold*, Lu. xix. 8.*
τετρά-πους, οὖν, gen. οδος, *four-footed*, Ac. x. 12, xi. 6; Ro. i. 23.*
τετρά-ρχῳ (W.H. τετραρχῳ), ὦ, *to rule over as a tetrarch (gen.)*, Lu. iii. 1.*

τετρά-ρχης (W.H. τετραδρχης), οὐ, ὁ, *a ruler over a fourth part of a region, a tetrarch*, applied also to rulers over any small dominion, Mat. xiv. 1.
τεύχω, see τυγχάνω.
τεφρώω, ὦ, ὥσω (τέφρα, ashes), *to reduce to ashes*, 2 Pet. ii. 6.*
τέχνη, ης, ἡ, (1) *art, skill*, Ac. xvii. 29; (2) *an art, a trade*, Ac. xviii. 3; Rev. xviii. 22.*
τεχνίτης, οὐ, ὁ, *an artificer, craftsman*, Ac. xix. 24, 38; Rev. xviii. 22; used of God, Heb. xi. 10.* Syn.: see δημιουργός.
τήκω, *to make liquid*; pass., *to melt*, 2 Pet. iii. 12.*
τηλ-αυγῶς, adv. (τῆλε, afar, αὐγή, radiance), *clearly, distinctly*, Mar. viii. 25.*
τηλικ-οὔτος, αὐτη, οὔτο, *so great*, 2 Cor. i. 10; Heb. ii. 3; Ja. iii. 4; Rev. xvi. 18.*
τηρέω, ὦ, ἡσω, *to watch carefully, with good or evil design*; (1) *to guard*, Mat. xxvii. 36, 54; (2) *to keep or reserve*, 1 Cor. vii. 37; (3) *to observe, keep, enactments or ordinances*, Jn. xiv. 15, 21.
τήρησις, εως, ἡ, (1) *a prison*, Ac. iv. 3, v. 18; (2) *observance*, as of precepts, 1 Cor. vii. 19.*
Τιβεριάς, ἀδος, ἡ, *Tiberias*, Jn. vi. 1, 23, xxi. 1.*
Τιβήριος, οὐ, ὁ, *Tiberius*, Lu. iii. 1.*
τιῶμι, θήσω (see Gr. § 107, Wi. § 14, 1, Bu. 45 sq.), (1) *to place, set, lay, put forth, put down, put away, put aside*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.
τικτω, τέξομαι, 2d aor. ἔτεκον, 1st aor. pass. ἐτέχθην, *to bear, to bring forth, of women*, Lu. i. 57, ii. 6, 7; *to produce, of the earth*, Heb. vi. 7.
τὼλω, *to pluck, to pluck off*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.*
Τιμαῖος, οὐ, ὁ, *Timaeus*, Mar. x. 46.*
τιμάω, ὦ, ἡσω, (1) *to estimate, to value at a price*, Mat. xxvii. 9; (2) *to honor, to reverence*, Mar. vii. 6, 10.

τιμή, ἡς, ἡ, (1) *a price*, Mat. xxvii. 6, 9; (2) *honor*, Ro. ix. 21; Heb. v. 4; 2 Tim. ii. 20, 21; 1 Pet. ii. 7.

τίμιος, α, ον, *of great price, precious, honored*, Rev. xvii. 4; Heb. xiii. 4.

τιμιότης, ἡ, *preciousness, costliness*, Rev. xviii. 19.*

Τιμόθεος, ου, ὁ, *Timothy*, Ac. xvii. 14, 15.

Τίμων, υνος, ὁ, *Timon*, Ac. vi. 5.*

τιμωρέω, ὦ, *to punish* (acc.), Ac. xxii. 5, xxvi. 11.*

τιμωρία, ας, ἡ, *punishment, penalty*, Heb. x. 29.*

τίωω, τίσω, *to pay; with δίκην, to pay penalty, suffer punishment*, 2 Th. i. 9.*

τις, τῆ, gen. τινός (enclitic), indef. pron., *any one, some one* (see Gr. § 352, Wi. § 25, 2, Bu. 85, 93).

τίς, τῆ, gen. τίνος; interrogative pron., *who? which? what?* (see Gr. § 350, Wi. § 25, 1, Bu. 115, 138).

Τίτιος, ου, ὁ, *Titius*, Ac. xviii. 7 (W. H.).*

τίτλος, ου, ὁ (Lat.), *a title, an inscription*, Jn. xix. 19, 20.*

Τίτος, ου, ὁ, *Titus*, 2 Cor. vii. 6, 13, 14.

τοί, an enclitic part., *truly, indeed*; see καιτοίγε, μέντοι, τοιγαροῦν, τοίνυν.

τοιγαροῦν, *consequently, therefore*, 1 Th. iv. 8; Heb. xii. 1.*

τοίγε, *although* (in καιτοίγε).

τοίνυν, *indeed now, therefore*, Lu. xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; Ja. ii. 24 (not W. H.).*

τοιόσδε, τοιάδε, τοιόνδε, demonst. pron., *of this kind, such*, 2 Pet. i. 17.*

τοιούτος, τοιαύτη, τοιοῦτο, demonst. denoting quality (as τοσοῦτος denotes quantity, and οὔτος simply determines), *of such a kind, such, so*, used either with or without a noun, the corresponding relative is οὗτος, as, only Mar. xiii. 19; 1 Cor. xv. 48; 2 Cor. x. 11; once οἷοις, Ac. xxvi. 29. For τοιοῦτος with the article, see Gr. § 220, Wi. § 18, 4, Bu. 87.

τοιχος, ου, ὁ, *a wall of a house*, Ac. xxiii. 3; *disting. from τεῖχος, a wall of a city*.*

τόκος, ου, ὁ (*a bringing forth*), *interest, usury*, Mat. xxv. 27; Lu. xix. 23.*

τολμᾶω, ὦ, ἥσω, (1) *to dare* (inf.), Mar. xi. 34; (2) *to endure*, Ro. v. 7; (3) *to be bold*, 2 Cor. xi. 21.

τολμώτερον (τολμηρός), neut. compar. as adv., *more boldly*, Ro. xv. 15 (W. H. τολμηροτέρως).*

τολμητής, ου, ὁ, *a daring, presumptuous man*, 2 Pet. ii. 10.*

τομός, ἡ, ὅν, *sharp, keen*, comp. τομώτερος, Heb. iv. 12.*

τόξον, ου, τό, *a bow*, Rev. vi. 2.*

τοπάριον, ου, τό, *topaz*, Rev. xxi. 20. (N. T.).*

τόπος, ου, ὁ, (1) *a place, i.e., a district or region, or a particular spot in a region*; (2) *the place one occupies, the room, an abode, a seat, a sheath for a sword*; (3) *a passage in a book*; (4) *state, condition*; (5) *opportunity*.

τοσοῦτος, τοσαύτη, τοσοῦτο, demonst. pron. denoting quantity (see τοιούτος), *so great, so much, so long*; plur., *so many*.

τότε, demonst. adv., *then*.

τόναντιον, for τὸ ἐναντίον, *on the contrary*, 2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.*

τοῖονμα, for τὸ ὄνομα, acc. absol., *by name*, Mat. xxvii. 57.*

τούτῃστι, for τοῦτ' ἔστι (W. H. prefer the uncontracted form), *that is*, Ac. i. 19; Ro. x. 6, 7, 8.

τοῦτο, neut. of οὔτος, which see.

τράγος, ου, ὁ, *a he-goat*, Heb. ix. 12, 13, 19, x. 4.*

τράπεζα, ἡς, ἡ, *a table*, (1) *for food and banqueting*, Mat. xv. 27; met., *food*, Ac. xvi. 34; (2) *for money-changing or business*, Mar. xi. 15.

τραπέζιτης, ου, ὁ, *a money-changer, a banker*, Mat. xxv. 27.*

τραῦμα, ατος, τό, *a wound*, Lu. x. 34.*

τραυματίζω, *to wound*, Lu. xx. 12; Ac. xix. 16.*

τραχηλίζω, *in pass., to be laid bare, to be laid open*, Heb. iv. 13.*

τράχηλος, ου, ὁ, *the neck*, Lu. xv. 20; Ro. xvi. 4.

τραχύς, εἰα, ὁ, *rough, as ways*, Lu. iii. 5; as rocks in the sea, Ac. xxvii. 29.*

Τραχωνίτις, ιδος, ἡ, *Trachonitis*, the N.E. of the territory beyond Jordan, Lu. iii. 1.*

τρεῖς, τρία, *three*, Mat. xii. 40.

τρέμω, *to tremble*, Mar. v. 33; Lu. viii. 47; Ac. ix. 6 (W. H. omit); *to be afraid*, 2 Pet. ii. 10.*

τρέφω, θρέψω, perf. pass. part. τεθραμμένος, *to feed, to nourish*, Mat. vi. 26; Ac. xii. 20; Ja. v. 5; *to bring up, rear*, Lu. iv. 16.

τρέχω, 2d aor. ἔδραμον, (1) *to run*, in general, Lu. xv. 20; (2) *to exert one's self*, Ro. ix. 16; (3) *to make progress, as doctrine*, 2 Th. iii. 1.

τρήμα, ατος, τό, *a perforation, the eye of a needle*, Mat. xix. 24 (W. H.); Lu. xviii. 25 (W. H.).*

τριάκοντα, οί, αἱ, τὰ, indecl., *thirty*, Mat. xiii. 8.

τριακόσιοι, αἱ, α, *three hundred*, Mar. xiv. 5; Jn. xii. 5.*

τρίβλος, ου, ὁ, *a thistle*, Mat. vii. 16; Heb. vi. 8.*

τρίβος, ου, ἡ, *a worn path, a beaten way*, Mat. iii. 3; Mar. i. 3; Lu. iii. 4.*

τριετία, ας, ἡ, *a space of three years*, Ac. xx. 31.*

τριζω, *to grate, to gnash*, as the teeth, Mar. ix. 18.*

τριμήνος, ου, *of three months*, neut. as subst., Heb. xi. 23.*

τρίς, num. adv., *thrice*, Mat. xxvi. 34, 75.

τρι-στοιγες, ου, *having three stories*; neut., *the third story*, Ac. xx. 9.*

τρις-χίλιοι, αἱ, α, *three thousand*, Ac. ii. 41.*

τρίτος, η, ου, ord. num., *third*; neut. τὸ τρίτον, *the third part*, Rev. viii. 7; *the third time*, Mar. xiv. 41; ἐκ τρίτου, *the third time*, Mat. xxvi. 44; τῇ τρίτῃ (sc. ἡμέρᾳ), *on the third day*, Lu. xiii. 32.

τρίχες, plur. of θρίξ, which see.

τρίχινος, η, ου, *made of hair*, Rev. vi. 12.*

τρομος, ου, δ, *a trembling*, from fear, Mar. xvi. 8.

τροπή, ἥ, ἡ, *a turning*, Ja. i. 17 (see R.V.).*

τρόπος, ου, δ, (1) *way, manner*; ὡς τρόπον, *in like manner as, as*, Mat. xxiii. 37; (2) *manner of life, character*, Heb. xiii. 5.

τροπο-φορέω, ὦ, ἥσω, *to bear with the disposition or character of others*, Ac. xiii. 18 (Rec. W. H., some read τροποφορῶσεν, *he bore them as a nurse*). (S.)*

τροφή, ἥ, ἡ, *food, nourishment*, Mat. iii. 4, vi. 25.

Τρόφιμος, ου, δ, *Trophimus*, Ac. xx. 4, xxi. 29; 2 Tim. iv. 20.*

τροφός, ου, ἡ, *a nurse*, 1 Th. ii. 7.*

τροφο-φορέω, ὦ, see τροπο-φορέω.

τροχιά, ἄς, ἡ, *a track of a wheel, a path*, fig., Heb. xii. 13.*

τροχός, ου, δ, *a wheel*, Ja. iii. 6.*

τρόβλιον, ου, τό, *a deep dish, a platter*, Mat. xxvi. 23; Mar. xiv. 20.*

τρογᾶω, ὦ, ἥσω, *to gather*, as the vintage, Lu. vi. 44; Rev. xiv. 18, 19.*

τρογᾶν, ὄνος, ἡ (τρώω), *a turtle-dove*, Lu. ii. 24.*

τρομαλιά, ἄς, ἡ, *the eye of a needle*, Mar. x. 25; Lu. xviii. 25 (W. H. τρήμα).*

τρήπημα, ατος, τό, *a hole, the eye of a needle*, Mat. xix. 24 (W. H. text τρήμα).*

Τρύφαινα, ης, ἡ, *Tryphana*, Ro. xvi. 12.*

τρυφᾶω, ὦ, ἥσω, *to live luxuriously and effeminately*, Ja. v. 5.* Syn.: see σπαταλάω.

τρυφή, ἥ, ἡ, *effeminate luxury*, Lu. vii. 25; 2 Pet. ii. 13.*

Τρυφῶσα, ης, ἡ, *Tryphosa*, Ro. xvi. 12.*

Τρώας, ἄδος, ἡ, *Troas*, a city of Mysia, properly *Alexandria Troas*, Ac. xvi. 8, 11.

Τρωγύλλιον, ου, τό, *Trogyllum*, Ac. xx. 15 (W. H. omit).*

τρώγω, *to eat*, Mat. xxiv. 38; Jn. vi. 54-58, xiii. 18.*

τυγχάνω, 2d aor. ἔτυχον, perf. τέτυχα, (1) *to obtain, to get possession of (gen.)*, Lu. xx. 35; Ac. xxiv. 2; (2) *to fall*

out, to happen, to happen to be; ἐλ τυχοι, *if it should chance, it may be, perhaps*, 1 Cor. xiv. 10; 2d aor., part., τυχῶν, *ordinary, commonplace*, Ac. xix. 11; neut. τυχόν, *it may be, perhaps*, 1 Cor. xvi. 6.

τυμπανίζω, *to beat to death when stretched on a wheel*, Heb. xi. 35.*

τυπικός, adv., *typically, by way of example*, 1 Cor. x. 11 (W. H.). (N.T.)*

τύπος, ου, δ, (1) *a mark, an impression*, produced by a blow, Jn. xx. 25; (2) *the figure of a thing, a pattern*, Ac. vii. 44; Heb. viii. 5; (3) *an emblem, an example*, 1 Cor. x. 6; Phil. iii. 17; (4) *the form or contents of a letter*, Ac. xxiii. 25; (5) *a type*, Ro. v. 14.

τύπτω, ψω, *to beat, to strike*, as the breast in grief, Lu. xviii. 13; *to inflict punishment*, Ac. xxiii. 3; *to wound or disquiet the conscience*, 1 Cor. viii. 12.

Τύραννος, ου, δ, *Tyrannus*, Ac. xix. 9.*

τυρβάζω, *to agitate or disturb in mind*, Lu. x. 41 (W. H. θορυβάζω).*

Τύριος, ου, δ, ἡ (prop. adj.), *a Tyrian, an inhabitant of Tyre*, Ac. xii. 20.*

Τύρος, ου, ἡ, *Tyre, a city of Phoenicia*, Mat. xi. 21, 22.

τυφλός, ἡ, ὁν, *blind*, (1) *physically*, Lu. xiv. 13, 21; (2) *mentally, i.e., stupid, dull of apprehension*, Ro. ii. 19; 2 Pet. i. 9.

τυφλώω, ὦ, ὥσω, fig., *to make blind or dull of apprehension*, Jn. xii. 40; 2 Cor. iv. 4; 1 Jn. ii. 11.*

τυφώω, ὦ, *to raise a smoke*; pass., fig., *to be proud, to be arrogant and conceited*, 1 Tim. iii. 6, vi. 4; 2 Tim. iii. 4.*

τύφος, pres. pass. part. τυφόμενος, *smoking*, Mat. xii. 20.*

τυφωνικός, ἡ, ὁν, *violent, tempestuous*, Ac. xxvii. 14.*

Τυχικός, or Τύχικος (W. H.), ου, δ, *Tychichus*, 2 Tim. iv. 12.

τυχόν, see τυγχάνω.

Υ

Υ, υ, ὑψίλον, *upsilon*, υ, the twentieth letter. As a numeral, υ' = 400; υ' = 400,000. At the commencement of a word, υ is always aspirated. ὑακίνθινος, η, ον, *of the color of hyacinth, dark purple*, Rev. ix. 17.*

ὑάκινθος, ου, δ, *a precious stone of the color of hyacinth, jacinth*, Rev. xxi. 20.*

ύαλιος, η, ον, *glassy, transparent*, Rev. iv. 6, xv. 2.*

ύαλος, ου, δ, *glass*, Rev. xxi. 18, 21.*

ύβριζω, σω, *to treat with insolence, to insult*, Mat. xxii. 6; Lu. xi. 45.

ύβρις, εως, ἡ, (1) *insolence, insult*, 2 Cor. xii. 10; (2) *damage, loss*, Ac. xxvii. 10, 21.*

ύβριστής, ου, δ, *an insolent, insulting man*, Ro. i. 30; 1 Tim. i. 13.*

ύγιαίνω, *to be well, to be in health*, Lu. v. 31, xv. 27; fig., *to be sound, in (ἐν) faith, doctrine, etc.*, Tit. i. 13; part. ύγιαίνων, *healthful, wholesome, of instruction*, 1 Tim. i. 10.

ύγιής, ἐς, (1) *sound, whole, in health*, Mat. xii. 13; Jn. v. 11, 15; (2) fig., *wholesome, of teaching*, Tit. ii. 8.

ύγρός, δ, ὁν, *moist, green, i.e., full of sap*, Lu. xxiii. 31.*

ύδρα, ας, ἡ, *a water-pot*, Jn. ii. 6, 7, iv. 28.*

ύδρο-ποτέω, ὦ, *to be a water-drinker*, 1 Tim. v. 23.*

ύδροπικός, ἡ, ὁν, *dropsical*, Lu. xiv. 2.*

ύδωρ, ύδατος, τό, *water*; ύδατα, *waters, streams*, Jn. iii. 23; also *a body of water*, as Mat. xiv. 28; ύδωρ ζών, *living or running water*; fig., *of spiritual truth*, Jn. iv. 14.

ύετός, ου, δ (ύω, *to rain*), *rain*, Heb. vi. 7.

ύιο-θεσία, ας, ἡ, *adoption as a son, into the divine family*, Ro. viii. 15, 23, ix. 4; Gal. iv. 5; Ep. i. 5.*

ύιός, ου, δ, *a son*, Mat. x. 37; *a descendant*, Lu. xx. 41, 44; *the offspring or young of an animal*, Mat. xxi. 5; *an adopted son*, Heb. xi. 24; *of various forms of close*

union and relationship (see *τέκνον*); a disciple or follower, Mat. xii. 27; one who resembles (gen.), Mat. v. 45; one who partakes of any quality or character, Lu. x. 6; Jn. xii. 36; δ υἱὸς τοῦ ἀνθρώπου, son of man (once only without art., Jn. v. 27), very often used by our Lord of himself (only once by another of him, Ac. vii. 56); sons of men denote men generally, Mar. iii. 28; Ep. iii. 5; υἱὸς τοῦ θεοῦ, son of God, used of men, Lu. xx. 36; Heb. ii. 10; usually of Christ, Mat. viii. 29; Jn. ix. 35; see also Gr. § 217c.

ξύλη, ἡ, wood, fuel, Ja. iii. 5.*

ὑμᾶς, plur. of σύ, which see.

Ὑμέναιος, οὐ, δ, *Hymenaeus*, 1 Tim. i. 20; 2 Tim. ii. 17.*

ὑμέτερος, α, ον, possess. pron., your, as belonging to, or as proceeding from; for the use of the article with the word, see Gr. § 223.

ὑμνῶ, ὦ, ἥσω, to sing hymns to (acc.), Ac. xvi. 25; Heb. ii. 12; to sing, Mat. xxvi. 30; Mar. xiv. 26.*

ὑμνος, οὐ, δ, a hymn, a sacred song, Ep. v. 19; Col. iii. 16.* Syn.: ψαλμός is used of the Psalms of the O. T.; ὕμνος designates a song of praise to God; ᾠδή is a general expression for a song.

ὑπ-άγω, to go away, to depart, Mar. vi. 31; Jn. vi. 67; imperat., sometimes an expression of aversion, *begone*, Mat. iv. 10; sometimes a farewell only, Mat. viii. 13, 32; to die, Mat. xxvi. 24.

ὑπακοή, ἡ, ὅ, obedience, Ro. vi. 16. (S.)

ὑπακούω, σω, (1) to listen, as at a door, to find who seeks admission, only Ac. xii. 13; (2) to hearken to; hence, to obey (dat.), Mat. viii. 27; Heb. xi. 8.

ὑπ-ανδρος, ον, subject to a husband, married, Ro. vii. 2.*

ὑπ-αντάω, ὦ, ἥσω, to meet (dat.), Mat. viii. 28.

ὑπ-άντησις, εως, ἡ, a meeting, Mat. viii. 34 (W. H.), xxv. 1 (W. H.); Jn. xii. 13. (S.)*

ὑπαρξίς, εως, ἡ, goods, substance,

property, Ac. ii. 45; Heb. x. 34.*

ὑπ-άρχω, to begin to be; to be originally, to subsist; hence generally, to be, Lu. viii. 41; Ac. xxi. 20; with dat. of pers., to have, to possess, Ac. iii. 6, iv. 37; part., neut. pl., τὰ ὑπάρχοντα, things which one possesses, goods, property, Mat. xix. 21.

ὑπ-αίκω, to yield, to submit to authority, Heb. xiii. 17.*

ὑπ-αναντίας, α, ον, opposite to, adverse, Col. ii. 14; as subst., an adversary, Heb. x. 27.*

ὑπέρ, prep., gov. gen. and acc.: with gen., over, for, on behalf of; with acc., above, superior to (see Gr. § 303, Wi. § 474, Bu. 335); adverbially, above, more, 2 Cor. xi. 23. In composition, ὑπέρ denotes superiority (above), or aid (on behalf of).

ὑπέρ-αίρω, in mid., to lift up one's self, to exalt one's self, to be arrogant, 2 Cor. xii. 7; 2 Th. ii. 4.*

ὑπέρ-αμμος, ον, past the bloom of youth, 1 Cor. vii. 36.*

ὑπέρ-άνω, adv. (gen.), above, Ep. i. 21, iv. 10; Heb. ix. 5.*

ὑπέρ-αυξάνω, to increase exceedingly, 2 Th. i. 3.*

ὑπέρ-βαίνω, to go beyond, to overreach, defraud, 1 Th. iv. 6.*

ὑπέρ-βαλλόντως, adv., beyond measure, 2 Cor. xi. 23.*

ὑπέρ-βάλλω, intrans., to surpass; N.T., only pres. part. ὑπερβάλλον, surpassing, excelling, 2 Cor. iii. 10, ix. 14; Ep. i. 19, ii. 7, iii. 19.*

ὑπέρ-βολή, ἡ, ὅ, excess, surpassing excellence, pre-eminence, 2 Cor. iv. 7, xii. 7; καθ' ὑπερβολήν, as adv., exceedingly, Ro. vii. 13; 1 Cor. xii. 31; 2 Cor. i. 8; Gal. i. 13; καθ' ὑπερβολήν εἰς ὑπερβολήν, more and more exceedingly (R. V.), 2 Cor. iv. 17.*

ὑπέρ-εἶδον, to overlook, to take no notice of, Ac. xvii. 30.*

ὑπέρ-εκαίνα, adv., beyond, 2 Cor. x. 16. (N. T.)*

ὑπέρ-εκ-περισσοῦ, adv., beyond all measure, in the highest degree, Ep. iii. 20; 1 Th. iii. 10, v. 13.*

ὑπέρ-εκ-τείνω, to stretch out be-

yond measure, 2 Cor. x. 14.*

ὑπέρ-εκ-χύνω, pass., to be poured out, to overflow, Lu. vi. 38.*

ὑπέρ-εν-τυγχάνω, to intercede for, Ro. viii. 26. (N. T.)*

ὑπέρ-εχω, to excel, to surpass (gen.), to be supreme; N. T. only pres. part., Ro. xiii. 1; Phil. ii. 3, iv. 7; 1 Pet. ii. 13; part. neut. τὸ ὑπερέχον, excellency, super-eminence, Phil. iii. 8.*

ὑπερηφάνια, ας, ἡ, pride, arrogance, Mar. vii. 22.*

ὑπέρ-ήφανος, ον, proud, arrogant, Ja. iv. 6.

ὑπέρ-ἕλαν, adv., very much, pre-eminently, 2 Cor. xi. 5, xii. 11.*

ὑπέρ-νικῶ, ὦ, to be more than conqueror, Ro. viii. 37. (N. T.)*

ὑπέρ-ογκος, ον, immoderate, boastful, of language, 2 Pet. ii. 18; Ju. 16.*

ὑπέρ-οχή, ἡ, ὅ, superiority, excellence, 1 Cor. ii. 1; 1 Tim. ii. 2.*

ὑπέρ-περισσεύω, to superabound, Ro. v. 20; pass., to be very abundant in (dat.), 2 Cor. vii. 4. (N. T.)*

ὑπέρ-περισσώς, adv., superabundantly, beyond measure, Mar. vii. 37. (N. T.)*

ὑπέρ-πλεονάζω, to be exceedingly abundant, 1 Tim. i. 14.*

ὑπέρ-ψάω, ὦ, to highly exalt, Phil. ii. 9. (S.)*

ὑπέρ-φρονέω, ὦ, to think too highly of one's self, Ro. xii. 3.*

ὑπέρ-φωον, ον, τὸ, the upper part of a house, an upper chamber, Ac. i. 13, ix. 37, 39, xx. 8.*

ὑπ-έχω, to submit to, to undergo (acc.), Ju. 7.*

ὑπ-ήκοος, ον, listening to, obedient, Ac. vii. 39; 2 Cor. ii. 9; Phil. ii. 8.*

ὑπηρέτω, ὦ, to minister to, to serve (dat.), Ac. xiii. 36, xx. 34, xxiv. 23.*

ὑπ-ηρέτης, ον, δ (ἐρέτης, a rower), a servant, attendant, specially (1) an officer, a lictor, Mat. v. 25; (2) an attendant in a synagogue, Lu. iv. 20; (3) a minister of the gospel, Ac. xxvi. 16.

ὑπνος, ον, δ, sleep, Lu. ix. 32;

fig., *spiritual sleep*, Ro. xiii. 11.

ὑπό, prep., gov. gen. and acc., *under*: with gen., *by*, generally signifying the agent; with acc., *under, beneath*, of place, of time, or of subjection to authority (see Gr. § 304, Wi. §§ 47^b, 49^c, Bu. 340 sq.). In composition, **ὑπό** denotes *subjection, diminution, concealment*.

ὑποβάλλω, *to suborn, to instruct privately*, Ac. vi. 11.*

ὑπογραμμός, οὐ, δ, *a writing-copy; an example*, 1 Pet. ii. 21.*

ὑπόδειγμα, ατος, τό, (1) *a figure, copy*, Heb. viii. 5, ix. 23; (2) *an example for imitation, or for warning*, Jn. xiii. 15; Heb. iv. 11; 2 Pet. ii. 6; Ja. v. 10.*

ὑποδείκνυμι, δείξω, *to show plainly, to teach, to warn*, Mat. iii. 7; Jn. iii. 7, vi. 47, xii. 5; Ac. ix. 16, xx. 35.*

ὑποδέχομαι, *to receive as a guest* (acc.), Lu. x. 38, xix. 6; Ac. xvii. 7, Ja. ii. 25.*

ὑποδένω, ὦ, ἥσω, in mid., *to bind on one's sandals, be shod with* (acc.), Mar. vi. 9; Ac. xii. 8; Ep. vi. 15 (lit., *shod as to your feet*).*

ὑπόδημα, ατος, τό, *a sandal*, Mat. iii. 11, x. 10.

ὑπόδικος, ον, *subject to judgment, under penalty* (to dat.), Ro. iii. 19.*

ὑποζυγίον, ου, τό, *an animal under yoke*, an ass, Mat. xxi. 5; 2 Pet. ii. 16.*

ὑποζώννυμι, *to undergird, as a ship for strength against the waves*, Ac. xxvii. 17.*

ὑποκάτω, adv., *underneath* (as prep. with gen.), Rev. v. 3, 13.

ὑποκρίνομαι, dep., *to act under a mask, to personate, to feign* (acc., inf.), Lu. xx. 20.*

ὑπόκρισις, εως, ἡ, lit., *stage playing; hypocrisy, dissimulation*, 1 Tim. iv. 2.

ὑποκριτής, οὐ, δ, lit., *a stage player; a hypocrite, a disssembler*, Mat. vi. 2, 5, 16.

ὑπολαμβάνω, 2d aor. *ὑπέλαβον*, (1) *to take from under, to receive up*, Ac. i. 9; (2) *to take up a discourse, to answer*, Lu. x. 30; (3) *to think, to*

suppose, Lu. vii. 43; Ac. ii. 15; (4) *to receive, welcome*, 3 Jn. 8 (W. H.).*

ὑπόλειμμα (or **λεῖμμα**), ατος, τό, *a remnant*, Ro. ix. 27 (W. H.).*

ὑπολείπω, *to leave behind*, pass., Ro. xi. 3.*

ὑπολήνιον, ου, τό (ληνός), *a wine-vat, a pit under the wine-press, dug in the ground*, Mar. xii. 1. (S).*

ὑπολιμπάνω, *to leave behind*, 1 Pet. ii. 21.*

ὑπομένω, μενῶ, (1) *to remain, tarry behind*, Lu. ii. 43; (2) *to bear up under, to endure* (acc.), 1 Pet. ii. 20; (3) *to persevere, to remain constant*, 1 Pet. x. 22.

ὑπομνήσκω, ὑπομνήσω, 1st aor. pass. *ὑπεμνήσθην*, *to remind* (acc. of pers.), Jn. xiv. 26; mid., *to be reminded, to remember*, only Lu. xxii. 61.

ὑπόμνησις, εως, ἡ, (1) *remembrance, recollection*, 2 Tim. i. 5; (2) *a putting in mind*, 2 Pet. i. 13, iii. 1.*

ὑπομονή, ἡς, ἡ, *a bearing up under, endurance, steadfastness, patient waiting for* (gen.), Lu. viii. 15; 2 Th. iii. 5. Syn.: see ἀνυπόχρη.

ὑπονοέω, ὦ, *to conjecture, to suppose*, Ac. xiii. 25, xxv. 18, xxvii. 27.*

ὑπόνοια, ας, ἡ, *a surmising, suspicion*, 1 Tim. vi. 4.*

ὑποπλέω, 1st aor. *ὑπέπλευσα*, *to sail under, i.e., to leeward of* (acc.), Ac. xxvii. 4, 7.*

ὑποπνέω, 1st aor. *ὑπέπνευσα*, *to blow gently, of the wind*, Ac. xxvii. 13.*

ὑποπόδιον, ου, τό, *a footstool*, Lu. xx. 43; Ac. ii. 35.

ὑπόστασις, εως, ἡ, *that which underlies; hence, (1) the substance, the reality underlying mere appearance*, Heb. i. 3; (2) *confidence, assurance*, 2 Cor. ix. 4, xi. 17; Heb. iii. 14, xi. 1.*

ὑποστέλλω, 1st aor. *ὑπέστειλα*, *to draw back*, Gal. ii. 12; mid., *to shrink, to draw one's self back*, Ac. xx. 27; Heb. x. 38; *to withhold, conceal* (acc.), Ac. xx. 20.*

ὑποστολή, ἡς, ἡ, *a shrinking, a drawing back*, Heb. x. 39.*

ὑποστρέφω, ψω, *to turn back,*

to return, intrans., Lu. ii. 43, viii. 37, 40.

ὑποστράννυμι, or **ωννύω**, *to spread under*, Lu. xix. 36. (S).*

ὑποταγή, ἡς, ἡ, *subjection, submission*, 2 Cor. ix. 13; Gal. ii. 5; 1 Tim. ii. 11, iii. 4.*

ὑποτάσσω, ξω, 2d aor. pass. *ὑπετάγην*, *to place under, to subject*, 1 Cor. xv. 27; mid., *to submit one's self, to be obedient*, Ro. xiii. 5; Ep. v. 21.

ὑποτίθωμι, *to set or put under, to lay down*, Ro. xvi. 4; mid., *to suggest to, put in mind*, 1 Tim. iv. 6.*

ὑποτρέχω, 2d aor. *ὑπέδραμον*, *to run under lee or shelter of*, Ac. xxvii. 16.*

ὑποτύπωσις, εως, ἡ, *pattern, example*, 1 Tim. i. 16; 2 Tim. i. 13.*

ὑποφέρω, 1st aor. *ὑπήνεγκα*, *to bear up under, to sustain, to endure*, 1 Cor. x. 13; 2 Tim. iii. 11; 1 Pet. ii. 19.*

ὑποχωρέω, ὦ, ἥσω, *to withdraw, to retire*, Lu. v. 16, ix. 10.*

ὑποτιάζω, *to strike under the eye; hence, (1) to bruise; fig., to buffet*, 1 Cor. ix. 27; (2) *to weary out, by repeated application*, Lu. xviii. 5.*

ὑς, ὑός, ὁ, ἡ, *a hog, boar or sow*, 2 Pet. ii. 22.*

ὑσσώπος, ου, ἡ (from Heb.), *hyssop, a stalk or stem of hyssop*, Jn. xix. 29; *a bunch of hyssop for sprinkling*, Heb. ix. 19. (S).*

ὑστερέω, ὦ, ἥσω, *to be behind; abs., to be lacking, to fall short*, Jn. ii. 3; with obj., *to be lacking in*, acc., Mat. xix. 20; gen., Lu. xxii. 35; *ἀπὸ*, Heb. xii. 15; *to be lacking*, Mar. x. 21; pass., *to lack, to come short*, 1 Cor. i. 7, viii. 8; *to suffer need*, Lu. xv. 14.

δυστέριμα, ατος, τό, (1) *that which is lacking from* (gen.), Col. i. 24; 1 Th. iii. 10; (2) *poverty, destitution*, Lu. xxi. 4. (S).*

δυστέρισις, εως, ἡ, *poverty, penury*, Mar. xii. 44; Phil. iv. 11. (N. T).*

ὕστερος, α, ον, compar., *later*, only 1 Tim. iv. 1 and Mat. xxi. 31 (W. H.); neut. as an adv., *lastly, afterward*,

with gen., Mat. xxii. 27; Lu. xx. 32.

ὕψανος, ἡ, ὅν (ὕψαλω, to weave), women, Jn. xix. 23.*

ὕψηλός, ἡ, ὅν, high, lofty, lit. or fig., τὰ ὑψηλά, things that are high, Ro. xii. 16; ἐν ὑψηλοῖς, on high, Heb. i. 3.

ὕψηλο-φρονέω, ὦ, to be high-minded, proud, Ro. xi. 20 (W. H. ὑψηλὰ φρόνει); 1 Tim. vi. 17. (N. T.)*

ὕψιστος, ἡ, ὄν (superlat. of ὑψι, highly), highest, most high; neut., plur., the highest places, the heights, i.e., heaven, Lu. ii. 14; δ ὑψιστος, the Most High, i.e., God, Ac. vii. 48, xvi. 17; Lu. i. 32, 35, 76.

ὕψος, οὗ, τό, height, opp. to βάθος, Ep. iii. 18; Rev. xxi. 16; ἐξ ὑψους, from on high, i.e., from heaven, Lu. i. 78, xxiv. 49; so εἰς ὑψος, to heaven, Ep. iv. 8; fig., high station, Ja. i. 9.*

ὕψω, ὦ, ὥσω, (1) to raise on high, to lift up, as the brazen serpent, and Jesus on the cross, Jn. iii. 14, viii. 28; (2) to exalt, to set on high, Ac. ii. 33; Mat. xxiii. 12.

ὕψωμα, ατος, τό, height, Ro. viii. 39; barrier, bulwark (fig.), 2 Cor. x. 5.*

Φ

Φ, φ, φῑ, phi, ph, the twenty-first letter. As a numeral, φ' = 500; ϕ = 500,000.

φάγος, οὗ, δ, a glutton, Mat. xi. 19; Lu. vii. 34. (N. T.)*

φάγω, only used in fut. φάγομαι, and 2d aor. ἔφαγον; see ἐσθίω.

φαλόντης, οὗ, δ (W. H. φελόντης), (Lat. pænula), a traveling-cloak, 2 Tim. iv. 13. (N. T.)*

φαίλω, φανῶ, 2d aor. pass. ἐφάνην, (1) trans., to show, in N. T. only mid. or pass., to appear, to be seen, to seem; τὰ φαινόμενα, things which can be seen, Heb. xi. 3; (2) intrans., to shine, to give light, Jn. i. 5, v. 35. Syn.. see δοκέω.

Φάλεκ, δ (Heb.), Peleg, Lu. iii. 35.*

φανερὸς, δ, ὅν, apparent, manifest, Ac. iv. 16; Gal. v. 19;

ἐν τῷ φανερῷ, as adv., manifestly, openly, Ro. ii. 28.

φανερῶ, ὦ, ὥσω, to make apparent, to manifest, to disclose, Jn. vii. 4, xxi. 11; pass., to be manifested, made manifest, 1 Tim. iii. 16; 2 Cor. v. 11.

φανερῶς, adv., clearly, Ac. x. 3; openly, Mar. i. 45; Jn. vii. 10.*

φανήσεως, εως, ἡ, a manifestation (gen. obj.), 1 Cor. xii. 7; 2 Cor. iv. 2.* Syn.: see ἀποκάλυψις.

φανός, οὗ, δ, a torch, a lantern, Jn. xix. 3.*

Φανουήλ, δ (Heb.), Phanuel, Lu. ii. 36.*

φαντάζω, to cause to appear; pass. part. τὸ φανταζόμενον, the appearance, Heb. xii. 21.*

φαντασία, ας, ἡ, display, pomp, Ac. xxv. 23.*

φάντασμα, ατος, τό, an apparition, a spectre, Mat. xiv. 26; Mar. vi. 49.*

φάραγξ, αγγος, ἡ, a valley, ravine, Lu. iii. 5.*

Φαραός, δ, Pharaoh, the title of ancient Egyptian kings, Ac. vii. 13, 21.

Φαρές, δ (Heb.), Phares, Mat. i. 3; Lu. iii. 33.*

Φαρισαῖος, οὗ, δ (from the Heb. verb, to separate), a Pharisee, one of the Jewish sect so called, Mar. ii. 16, 18, 24. (N. T.)

φαρμακεία (W. H. -κία), ας, ἡ, magic, sorcery, enchantment, Gal. v. 20; Rev. ix. 21 (W. H. φάρμακον), xviii. 23.*

φαρμακεύς, εως, δ, a magician, sorcerer, Rev. xxi. 8 (W. H. read following).*

φάρμακον, οὗ, τό, a drug; an enchantment, Rev. ix. 21 (W. H.)*

φαρμακός, οὗ, δ (prop. adj.), a magician, sorcerer, Rev. xxi. 8 (W. H.), xxii. 15.*

φάσις, εως, ἡ, report, tidings, Ac. xxi. 31.*

φάσκω (freq. of φημι), to assert, to affirm, to profess, Ac. xxiv. 9, xxv. 19; Ro. i. 22; Rev. ii. 2 (W. H. omit).*

φάτινη, ἡς, ἡ, a manger, a crib, Lu. ii. 7, 12, 16, xiii. 15.*

φαῖλος, ἡ, ὄν, good for nothing, wicked, base, Jn. iii. 20, v. 29; Ro. ix. 11 (W. H.); 2

Cor. v. 10 (W. H.); Tit. ii. 8; Ja. iii. 16.*

φέγγος, οὗς, τό, brightness, light, Mat. xxiv. 29; Mar. xiii. 24; Lu. xi. 33 (W. H. φῶς). Syn.: see λαμπράς.

φεῖδομαι, φέλομαι, dep., (1) to spare (gen.), Ac. xx. 29; (2) to abstain (inf.), 2 Cor. xii. 6.

φεῖδομένως, adv., sparingly, 2 Cor. ix. 6.*

φελόντης, see φαλόντης.

φέρω, ὅσω, ἡνεγκα, ἡνέχθην (see Gr. § 103, Wi. § 15, Bu. 68), to bear, as (1) to carry, as a burden, Lu. xiii. 26; (2) to produce fruit, Jn. xii. 24; (3) to bring, Ac. v. 16; (4) to endure, to bear with, Ro. ix. 22; (5) to bring forward, as charges, Jn. xviii. 29; (6) to uphold, Heb. i. 3; (7) pass., as nautical term, to be borne along, Ac. xxvii. 15, 17; (8) mid., to rush (bear itself on), Ac. ii. 2; to go on or advance, in learning, Heb. vi. 1. Syn.: φορέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.

φεύγω, ἔομαι, ἔφυγον, to flee, to escape, to shun (acc. or ἀπὸ), Mat. viii. 33; 1 Cor. vi. 18; Heb. xii. 34; Rev. xvi. 20.

Φηλιξ, ικος, δ, Felix, Ac. xxv. 14.

φήμη, ἡς, ἡ, a report, fame, Mat. ix. 26; Lu. iv. 14.*

φημί, impf. ἔφην (for other tenses, see εἶπον), to say, with ὅτι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Ro. iii. 8).

Φήστος, οὗ, δ, Festus, Ac. xxv. 1, 4, 9.

φθάω, φθάσω, perf. ἔφθακα, (1) to be before, to precede, 1 Th. iv. 15; (2) to arrive, attain to (εἰς, ἀχρη, ἐπὶ), Mat. xii. 28; Lu. xi. 20; Ro. ix. 31; 2 Cor. x. 14; Phil. iii. 16; 1 Th. ii. 16.*

φθαρτός, ἡ, ὄν (φθείρω), corruptible, perishable, Ro. i. 23; 1 Cor. ix. 25, xv. 53, 54; 1 Pet. i. 18, 23.*

φθέγγομαι, γέομαι, dep., to speak loudly, to utter, Ac. iv. 18; 2 Pet. ii. 16, 18.*

φθεῖρω, φθερῶ, 2d aor. pass. ἐφθάρην, to corrupt, physically or morally, to spoil, to destroy, 2 Cor. vii. 2; Rev. xix. 2.

φθιν-σπυρνός, ἡ, ὅν, autumnal, Ju. 12.*

φθόγγος, οὐ, ὅ (φθέγγομαι), a sound, Ro. x. 18; 1 Cor. xiv. 7.*

φθονέω, ὦ, to envy (dat.), Gal. v. 26.*

φθόνος, οὐ, ὅ, envy, Phil. i. 15; Tit. iii. 3.

φθορά, ἄς, ἡ (φθεῖρω), corruption, destruction, physical or moral, 1 Cor. xv. 42; 2 Pet. i. 4.

φιάλη, ἡς, ἡ, a bowl, broad and flat, Rev. v. 8, xv. 7.

φιλ-άγαθος, οὐ, loving goodness, Tit. i. 8.*

Φιλαδέλφεια, ἄς, ἡ, Philadelphia, Rev. i. 11, iii. 7.*

φιλαδελφία, ἄς, ἡ, brotherly love, love of Christian brethren, Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7.*

φιλ-άδελφος, οὐ, loving the brethren, 1 Pet. iii. 8.*

φιλ-ανδρός, οὐ, loving one's husband, Tit. ii. 4.*

φιλ-ανθρώπις, ἄς, ἡ, love of mankind, benevolence, Ac. xxviii. 2; Tit. iii. 4.*

φιλ-ανθρώπως, adv., humanely, kindly, Ac. xxviii. 3.*

φιλαργυρία, ἄς, ἡ, love of money, avarice, 1 Tim. vi. 10.* Syn.: see πλεονεξία.

φιλ-ἀργυρος, οὐ, money-loving, avaricious, Lu. xvi. 14; 2 Tim. iii. 2.*

φιλ-αυτός, οὐ, self-loving, selfish, 2 Tim. iii. 2.*

φιλέω, ὦ, ἥσω, (1) to love, Mat. vi. 5, x. 37; Lu. xx. 46; (2) to kiss, Mat. xxvi. 48. Syn.: see ἀγαπάω.

φίλη, ἡ, see φίλος.

φιλ-ἡδονος, οὐ, pleasure-loving, 2 Tim. iii. 4.*

φίλημα, ἄτος, τό, a kiss, Lu. vii. 45; Ro. xvi. 16.

Φιλήμων, ὄνος, ὁ, Philemon, Philem. 1.*

Φίλητος, or Φιλητός, οὐ, ὁ, Philetus, 2 Tim. ii. 17.*

φίλια, ἄς, ἡ, friendship, Ja. iv. 4 (gen. obj.).*

Φιλιππίστος, οὐ, ὁ, a Philippian, Phil. iv. 15.*

Φίλιπποι, ὡν, οἱ, Philippi, Ac. xvi. 12, xx. 6.

Φίλιππος, οὐ, ὁ, Philip. Four of the name are mentioned:

(1) Jn. i. 44-47* (2) Ac. vi. 5; (3) Lu. iii. 1; (4) Mat. xiv. 3.*

Φιλό-θεος, οὐ, loving God, 2 Tim. iii. 4.*

Φιλό-λογος, οὐ, ὁ, Philologus, Ro. xvi. 15.*

φιλονεικία, ἄς, ἡ, love of dispute, contention, Lu. xxii. 24.*

φιλό-νικος, οὐ, strife-loving, contentious, 1 Cor. xi. 16.*

φιλοξενία, ἄς, ἡ, love to strangers, hospitality, Ro. xii. 13; Heb. xiii. 2.*

φιλό-ξενος, οὐ, hospitable, 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.*

φιλο-πρωτεύω, to love the first place, to desire pre-eminence, 3 Jn. 9. (N.T.)*

φίλος, ἡ, οὐ, friendly; ὁ φίλος, as subst., a friend, Lu. vii. 6, xl. 5; an associate, Mat. xi. 19; ἡ φίλη, a female friend, only Lu. xv. 9.

φιλοσοφία, ἄς, ἡ, love of wisdom, philosophy, in N.T. of the Jewish traditional theology, Col. ii. 8.*

φιλό-σοφος, οὐ, ὁ (prop. adj., wisdom-loving), a philosopher, in N.T. of Greek philosophers, Ac. xvii. 18.*

φιλό-στοργος, οὐ, tenderly loving, kindly affectionate to (els), Ro. xii. 10.*

φιλό-τεκνος, οὐ, loving one's children, Tit. ii. 4.*

φιλο-τιμέμαι, οὐμαι, dep., to make a thing one's ambition, to desire very strongly (inf.), Ro. xv. 20; 2 Cor. v. 9; 1 Th. iv. 11.*

φιλοφρόνως, adv., in a friendly manner, kindly, Ac. xxviii. 7.*

φιλό-φρων, οὐ, friendly, kindly, 1 Pet. iii. 8 (W. H. ταπεινῶ-φρων).*

φιμώω, ὦσω, to muzzle, 1 Cor. ix. 9; to reduce to silence, Mat. xxii. 34; pass., to be reduced to silence, to be silent, Mat. xxii. 12; of a storm, Mar. iv. 39.

Φλέγων, ὄνος, ὁ, Phlegon, Ro. xvi. 14.*

φλογίζω, to inflame, to fire with passion, Ja. iii. 6.*

φλόξ, φλογός, ἡ, a flame, Lu. xvi. 24.

φλυαρέω, ὦ, to talk idly, to make empty charges against any one (acc.), 3 Jn. 10.*

φλύαρος, οὐ, prating; talking foolishly, 1 Tim. v. 13.*

φοβέρος, ἄ, ὅν, fearful, dreadful, Heb. x. 27, 31, xii. 21.*

φοβέω, ὦ, ἥσω, to make afraid, to terrify; in N.T. only passive, to be afraid, to be terrified, sometimes with cognate acc., Mat. iv. 41; to fear (acc.), Mat. x. 26; to reverence, Mar. vi. 20; Lu. i. 50.

φοβητρον (W. H. -θρον), οὐ, τό, a terrible sight, a cause of terror, Lu. xxi. 11.*

φόβος, οὐ, ὁ, (1) fear, terror, alarm, Mat. xiv. 26; (2) the object or cause of fear, Ro. xiii. 3; (3) reverence, respect, 1 Pet. ii. 18; towards God, Ro. iii. 18; 1 Pet. i. 17. Syn.: see δειλία.

Φοίνη, ἡς, ἡ, Phæbe, Ro. xvi. 1.*

Φοινίκη, ἡς, ἡ, Phænice or Phoenicia, Ac. xi. 19, xv. 3, xxi. 2.

φοίνιξ, ἰκος, ὁ, a palm-tree, a palm branch, Jn. xii. 13; Rev. vii. 9.*

Φοίνιξ, ἰκος, ὁ, a proper name, Phænice, a city of Crete, Ac. xxviii. 12.*

φονεύς, ἑως, ὁ, a murderer, Ac. vii. 52, xxviii. 4.

φονεύω, σω, to murder, Mat. xxiii. 31, 35; Ja. iv. 2.

φόνος, οὐ, ὁ, murder, slaughter, Heb. xi. 37; Rev. ix. 21.

φορέω, ὦ, ἔσω, to bear about, to wear, Mat. xi. 8; Jn. xix. 5; Ro. xiii. 4; 1 Cor. xv. 49; Ja. ii. 3.* Syn.: see φέρω.

φόρον, οὐ, τό (Lat.), forum (see Ἀππίος), Ac. xxviii. 15. (N.T.)*

φόρος, οὐ, ὁ (φέρω), a tax, especially on persons, Lu. xx. 22, xxiii. 2; Ro. xiii. 6, 7.*

φορτίζω, perf. pass. part. πεφορτισμένος, to load, to burden, Mat. xi. 28; Lu. xi. 46.*

φορτίον, οὐ, τό, a burden, Mat. xi. 30; the freight of a ship, Ac. xxviii. 10 (W. H.); the burden of ceremonial observances, Mat. xxiii. 4; Lu. xi. 46; the burden of faults, Gal. vi. 5.*

φόρτος, οὐ, ὁ, load, a ship's cargo, Ac. xxviii. 10 (W. H. read φορτίον).*

Φορουνάτος, ου, ὁ (Lat.), *Fortunatus*, 1 Cor. xvi. 17.*
φραγέλιον, ου, τὸ (Lat.), *a scourge*, Jn. ii. 15. (N. T.)*
φραγελλώω, ὦ (Lat.), *to flagellate; to scourge*, Mat. xxvii. 26; Mar. xv. 15. (N. T.)*
φραγμός, οὐ, ὁ, *a hedge*, Mat. xxi. 33; Mar. xii. 1; Lu. xiv. 23; fig., *partition*, Ep. ii. 14.*
φράζω, ἄσω, *to declare, explain*, interpret, Mat. xiii. 36 (not W. H.), xv. 15.*
φράσσω, ξω, *to stop, to close up*, Ro. iii. 19; 2 Cor. xi. 10; Heb. xi. 33.*
φρέαρ, φρέατος, τό, *a pit, a well*, Jn. iv. 11, 12.
φρεναπατάω, ὦ, *to deceive the mind, to impose upon* (acc.), Gal. vi. 3. (N. T.)*
φρεν-απάτης, ου, ὁ, *a mind-deceiver*, Tit. i. 10. (N. T.)*
φρήν, φρενός, ἡ (lit. *diaphragm*), plur. al φρένες, *the mind, the intellect*, 1 Cor. xiv. 20.
φρίσσω, οὐ, *to shudder*, Ja. ii. 19.*
φρονέω, ὦ, ἦσω (φρήν), (1) *to think* (abs.), 1 Cor. xiii. 11; (2) *to think, judge* (acc.), Gal. v. 10; (3) *to direct the mind* (acc.), Ro. viii. 5; (4) *to observe, a time as sacred*, Ro. xiv. 6; (5) *with υπέρ*, *to care for*, Phil. iv. 10.
φρόνημα, ατος, τό, *thought, purpose*, Ro. vii. 6, 7, 27.*
φρόνησις, εως, ἡ, *understanding*, Lu. i. 17; Ep. i. 8.* Syn.: see γνώσις.
φρόνιμος, ου, *intelligent, prudent*, Lu. xii. 42; 1 Cor. x. 15.
φρονίμως, adv., *prudently*, Lu. xvi. 8.*
φροντίζω, οὐ, *to be thoughtful, to be careful*, inf., Tit. iii. 8.*
φρουρέω, ὦ, *to guard, to keep*, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).
φρυάσσω, ξω, *to rage*, Ac. iv. 25. (S.)*
φρύγανον, ου, τό, *a dry stick, for burning*, Ac. xxviii. 3.*
Φρυγία, ας, ἡ, *Phrygia*, Ac. ii. 10, xvi. 6, xviii. 23.
Φύγελλος (W. H. -ελος), ου, ὁ, *Phygellos*, 2 Tim. i. 15.*

φυγή, ἡς, ἡ, *flight*, Mat. xxiv. 20; Mar. xiii. 18 (W. H. omit).*

φυλακή, ἡς, ἡ, (1) *a keeping guard, a watching*, Lu. ii. 8; espec. of the four watches into which the night was divided, Mat. xiv. 25, Lu. xii. 38; (2) *a guard, i.e., men on guard, a watch*, Ac. xii. 10; (3) *a prison*, Mat. v. 25; (4) *an imprisonment*, 2 Cor. vi. 5.
φυλακίζω, *to imprison*, Ac. xxii. 19. (S.)*
φυλακτήρια, ων, τὰ (plur. of adj.), *a safeguard, an amulet, a phylactery*, a slip of parchment, with Scripture words thereon, worn by the Jews, Mat. xxiii. 5.*
φύλαξ, ακος, ὁ, *a keeper, sentinel*, Ac. v. 23, xii. 6, 19.*
φυλάσσω, ξω, (1) *to keep guard, or watch over*, Ac. xii. 4; (2) *to keep in safety*, Lu. xi. 21; (3) *to observe, as a precept*, Gal. vi. 13; (4) *mid., to keep one's self from* (acc. or ἀπό), Lu. xii. 15; Ac. xxi. 25.
φυλή, ἡς, ἡ, (1) *a tribe, of Israel*, Heb. vii. 13, 14; (2) *a race, or people*, Rev. xiii. 7, xiv. 6.
φύλλον, ου, τό, *a leaf*, Mar. xi. 13.
φύραμα, ατος, τό, *a mass kneaded, a lump*, as of dough or clay, Ro. ix. 21, xi. 16; 1 Cor. v. 6, 7; Gal. v. 9.*
φυσικός, ἡ, ὅν, *natural*, as (1) *according to nature*, Ro. i. 26, 27; (2) *merely animal*. 2 Pet. ii. 12.*
φυσικῶς, adv., *by nature*, Ju. 10.*
φυσίω, ὦ, *to inflate, to puff up*, 1 Cor. viii. 1; pass., *to be inflated, arrogant*, 1 Cor. iv. 6, 18, 19, v. 2, xiii. 4; Col. ii. 18.*
φύσις, εως, ἡ, *generally, nature; specially, (1) natural birth*, Gal. ii. 15; (2) *natural disposition, propensity*, Ep. ii. 3; (3) *native qualities, or properties*, Ja. iii. 7; 2 Pet. i. 4.
φυσίωσις, εως, ἡ, *a puffing up, pride*, 2 Cor. xii. 20. (N. T.)*
φυτεία, ας, ἡ, *a plant*, Mat. xv. 13.*

φυτεύω, σω, *to plant*, abs., or with acc., Mat. xxi. 33; 1 Cor. iii. 6, 8.
φύω, σω, 2d aor. pass. *ἐφύη*, part. *φύεις*, *to produce; pass., to grow*, Lu. viii. 6, 8; intrans., *to spring up*, Heb. xii. 15.*
φωλεός, οὐ, ὁ, *a burrow, a hole*, Mat. viii. 20; Lu. ix. 58.*
φωνέω, ὦ, ἦσω, (1) *to sound, to utter a sound or cry*, Lu. viii. 8; espec. of cocks, *to crow*, Mar. xiv. 30; (2) *to call to, to invite* (acc.), Mat. xx. 32; Lu. xiv. 12; (3) *to address, to name*, acc. (nom. of title), Jn. xiii. 13.
φωνή, ἡς, ἡ, (1) *a sound, musical or otherwise*, 1 Cor. xiv. 7, 8; Rev. vi. 1, xiv. 2, xix. 1, 6; (2) *an articulate sound, a voice, a cry*, Lu. xvii. 13; Ac. iv. 24; (3) *a language*, 1 Cor. xiv. 10.
φῶς, φωτός, τό (contr. from φῶς, from φάω, *to shine*), (1) lit., *light*, Mat. xvii. 2; Jn. xi. 9; *a source of light*, Lu. xxii. 56; Ja. i. 17; *brightness*, Rev. xxii. 5; ἐν τῷ φωτί, *publicly*, Mat. x. 27; (2) fig., *light*, as an appellation of God, 1 Jn. i. 5; as a symbol of truth and purity, espec. the truth of Christ, Jn. iii. 19, 20, 21; used of Christ, Jn. i. 7, 8. Syn.: see λαμπάς.
φωστήρ, ἦρος, ὁ, (1) *a luminary*, Phil. ii. 15; (2) *brightness, splendor*, Rev. xxi. 11.* Syn.: see λαμπάς.
φωσ-φόρος, ου, *light-bearing, radiant*, the name of the morning star (Lat. *Lucifer*), the planet Venus, 2 Pet. i. 19.*
φωτεινός (W. H. -τινός), ἡ, ὅν, *bright, luminous, full of light*, lit., Mat. xvii. 5; fig., Mat. vi. 22; Lu. xi. 34, 36.*
φωτίζω, ίσω, pass. perf. *πεφώτισμαι*, 1st aor. *ἐφωτίσθην*; (1) *to light up, illumine*, lit. or fig. (acc., but ἐπὶ in Rev. xxii. 5), Lu. xi. 36; (2) *to bring to light, make evident*, 1 Cor. iv. 5.
φωτισμός, οὐ, ὁ, *light, lustre, illumination*, 2 Cor. iv. 4, 6. (S.)*

X

Χ, χ, χι, chi, ch, guttural, the twenty-second letter. As a numeral, $\chi' = 600$; $\chi = 600,000$.

χαίρω, χαρίσσομαι, 2d aor. pass. as act. *ἐχάρην*, to rejoice, to be glad, Lu. xv. 5, 32; Jn. iii. 29; impv. *χαίρε, χαίρετε, hail!* Mat. xxvi. 49; inf. *χαίρειν, greeting*, Ac. xv. 23.

χάλαζα, ης, ἡ, hail, Rev. viii. 7, xi. 19, xvi. 21.*

χαλάω, ᾶ, ἄσω, 1st aor. pass. *ἐχαλάσθην*, to let down, to lower, Mar. ii. 4; Lu. v. 4, 5; Ac. ix. 25, xxvii. 17, 30; 2 Cor. xi. 33.*

Χαλδαίος, ου, ὁ, a Chaldaean, Ac. vii. 4.*

χαλκός, ὃς, ὁν, (1) hard, troublesome, 2 Tim. iii. 1; (2) harsh, fierce, Mat. viii. 28.*

χαλιν-αγωγέω, ᾶ, to bridle, to curb, Ja. i. 26, iii. 2. (N.T.)*

χαλινός, οὔ, ὁ, a bridle, a curb, Ja. iii. 3; Rev. xiv. 20.*

χάλκεος, οὗς, ἡ, οὖν, brazen, Rev. ix. 20.*

χαλκός, ἑως, ὁ, a worker in brass or copper, 2 Tim. iv. 14.*

χαλκηδών, ὄνος, ὁ, chalcedony, a precious stone, Rev. xxi. 19.*

χαλκίον, ου, τό, a brazen vessel, Mar. vii. 4.*

χαλκο-λίβανος, ου, τό (or -νος, ου, ἡ), meaning uncertain, either some precious metal, or frankincense (λίβανος) of a yellow color, Rev. i. 15, ii. 8. (N.T.)*

χαλκός, οὔ, ὁ, copper, brass, money, Mar. vi. 8, 1 Cor. xiii. 1.

χαμαί, adv., on or to the ground, Jn. ix. 6, xviii. 6.*

Χαναάν, ἡ, Canaan, Ac. vii. 11, xiii. 19.*

Χαναναίος, ἀλά, αἶων, Canaanite, i.e., Phœnician, Mat. xv. 22.*

χαρά, ἄς, ἡ, joy, gladness, Gal. v. 22; Col. i. 11; a source of joy, 1 Th. ii. 19, 20.

χάραγμα, ατος, τό, sculpture, Ac. xvii. 29; engraving, a stamp, a sign, Rev. xiv. 9, 11, xvi. 2.

χαρακτήρ, ἥρος, ὁ, an impres-

sion, an exact reproduction, Heb. i. 3.*

χάραξ, ακος, ὁ, a palisade, a mound for besieging, Lu. xix. 43.*

χαρίζομαι, ἰσομαι, dep. mid., fut. pass. χαρισθήσομαι, (1) to show favor to (dat.), Gal. iii. 18; (2) to forgive (dat. pers., acc. thing), 2 Cor. xii. 10; Ep. iv. 32; Col. ii. 13; (3) to give freely, bestow, Lu. vii. 21; 1 Cor. ii. 12.

χάρις, ιτος, acc. χάριν and χάριτα (W. H. in Ac. xxiv. 27; Ju. 4), ἡ, (1) objectively, agreeableness, charm, Lu. iv. 22; (2) subjectively, inclination towards, favor, kindness, liberality, thanks, Lu. i. 30, ii. 40, 52; Ac. ii. 47, xxiv. 27; χάριν ἔχειν, to thank; χάριν ἔχειν πρὸς, to be in favor with; especially of the undeserved favor of God or Christ, 2 Cor. iv. 15, xii. 9; χάριν, used as prep. with gen. (lit., with inclination towards), for the sake of, on account of, Ep. iii. 14; 1 Tim. v. 14; Tit. i. 11.

χάρισμα, ατος, τό, a gift of grace, an undeserved favor from God to man, Ro. i. 11, v. 15, 16, vi. 23, xi. 29, xii. 6; 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31; 2 Cor. i. 11; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Pet. iv. 10.*

χαριζέω, ᾶ, to favor, bestow freely on (acc.), Ep. i. 6; pass., to be favored, Lu. i. 28. (Ap.)*

Χαρράν, ἡ (Heb.), Charran or Haran, Ac. vii. 2, 4.*

χάρτης, ου, ὁ, paper, 2 Jn. 12.*

χάσμα, ατος, τό, a gap, a gulf, Lu. xvi. 26.*

χείλος, ους, τό, a lip; plur., mouth, Mat. xv. 8; 1 Cor. xiv. 21; fig., shore, Heb. xi. 12.

χειμάζω, in pass., to be storm-beaten, or tempest-tossed, Ac. xxvii. 18.*

χειμαρρος, ου, ὁ, a storm-brook, a wintry torrent, Jn. xviii. 1.*

χειμών, ὄνος, ὁ, (1) a storm, a tempest, Ac. xxvii. 20; (2) winter, the rainy season, Mat. xxiv. 20.

χείρ, χειρός, ἡ, a hand, Lu. vi. 6; 1 Tim. ii. 8; met., for any exertion of power, Mat. xvii. 22; Lu. ix. 44; espec. in the phrases the hand of God, the hand of the Lord, for help, Ac. iv. 30, xi. 21; for punishment, Heb. x. 31.

χειραγωγέω, ᾶ, to lead by the hand, Ac. ix. 8, xxii. 11.*

χειρ-αγωγός, ὄν, leading one by the hand, Ac. xiii. 11.*

χειρό-γραφον, ου, τό, a hand-writing, a bond; fig., of the Mosaic law, Col. ii. 14.*

χειρ-ποίητος, ου, done or made with hands, Mar. xiv. 58; Ac. vii. 48, xvii. 24; Ep. ii. 17; Heb. ix. 11, 24.*

χειρ-τονέω, ᾶ, to vote by stretching out the hand, to choose by vote, 2 Cor. viii. 19; a appoint, Ac. xiv. 23.*

χείρων, ου, compar. of κακός (which see), worse, Mat. xii. 45; worse, more severe, Heb. x. 29; εἰς τὸ χείρων, worse, Mar. v. 26; ἐπὶ τὸ χείρων, worse and worse, 2 Tim. iii. 13.

χερουβίμ (W. H. Χερουβείμ), τά, cherubim, the Heb. plural of cherub, the golden figures on the mercy-seat, Heb. ix. 5. (S.)*

χήρα, ας, ἡ, a widow, Ac. vi. 1, ix. 39, 41; Ja. i. 27.

χθές (W. H. ἐχθές), adv., yesterday, Jn. iv. 52; Ac. vii. 28; Heb. xiii. 8.*

χιλι-άρχος, ου, ὁ, a commander of a thousand men, a military tribune, Ac. xxi. xxv.

χιλιάς, ἄδος, ἡ, a thousand, Lu. xiv. 31; 1 Cor. x. 8.

Χίος, αι, α, a thousand, 2 Pet. iii. 8; Rev. xi. 3.

Χίος, ου, ἡ, Chios, Ac. xx. 15.*

χιτών, ὄνος, ὁ, a tunic, an under-garment, Lu. iii. 11, vi. 29; a garment, Mar. xiv. 63. Syn.: see ἱμάτιον.

χιών, ὄνος, ἡ, snow, Mat. xxviii. 3; Mar. ix. 3 (W. H. omit); Rev. i. 14.*

χλαμύς, ὅδος, ἡ, a short cloak worn by Roman officers and magistrates, Mat. xxvii. 28² 31.* Syn.: see ἱμάτιον.

χλευάω, *to mock, scoff* (abs.), Ac. ii. 13 (W. H. διαχλευάζω), xvii. 32.*

χλιαρός, ὁ, ὄν, *lukewarm*, Rev. iii. 16.*

Χλόη, ἡ, *Chloe*, 1 Cor. i. 11.*

χλωρός, ὁ, ὄν, (1) *green*, Mar. vi. 39; Rev. viii. 7, ix. 4; (2) *pale*, Rev. vi. 8.*

ἥξ, *six hundred and sixty-six*, Rev. xiii. 18 (W. H. write the numbers in full).*

χοϊκός, ὁ, ὄν, *earthy, made of earth*, 1 Cor. xv. 47-49. (N. T.)*

χοῖνιξ, ἰκος, ἡ, *a chœnix*, a measure containing two sextarii (see ξέστης), Rev. vi. 6.*

χοῖρος, οὐ, ὁ, plur., *swine*, Lu. viii. 32, 33, xv. 15, 16.

χολάω, ὦ, *to be angry* (dat.), Jn. vii. 23.*

χολή, ἡς, ἡ, (1) *gall*, fig., Ac. viii. 23; (2) *perh. bitter herbs*, such as wormwood, Mat. xxvii. 34.*

χόος, see χοῦς.

Χοραζίν (W. H. Χοραζην), ἡ, *Chorazin*, Mat. xi. 21; Lu. x. 13.*

χορ-ηγῶ, ὦ, *to lead or furnish a chorus*; hence, *to furnish abundantly, to supply*, 2 Cor. ix. 10; 1 Pet. iv. 11.*

χορός, οὐ, ὁ, *a dance, dancing*, plur., Lu. xv. 25.*

χορτάζω, *to feed, to satisfy* with (gen. or ἀπό), Mat. v. 6, xv. 33; Mar. viii. 4; Lu. xvi. 21.

χόρτασμα, ατος, τό, *food, sustenance*, Ac. vii. 11.*

χόρτος, οὐ, ὁ, *grass, herbage*, Mat. vi. 30; *growing grain*, Mat. xiii. 26; *hay*, 1 Cor. iii. 12.

Χουζᾶς, ἄ, ὁ, *Chuzas*, Lu. viii. 3.*

χοῦς, οὐός, acc. οὖν, ὁ, *dust*, Mar. vi. 11; Rev. xviii. 19.*

χράομαι, ὦμαι, dep. (prop. mid. of χράω), *to use* (dat.), *to make use of*, 1 Cor. ix. 12, 15; 2 Cor. xiii. 10 (dat. om.); *to deal with*, Ac. xxvii. 3.

χράω, see κίχημι.

χρεία, ας, ἡ, (1) *need, necessity*, plur., *necessities*, Mar. xi. 3; Tit. iii. 14; ἔχω χρεῖαν, *to need*, Jn. xiii. 10; (2) *business*, Ac. vi. 3.

χρεωφειλέτης (W. H. χρεοφιλέτης), οὐ, ὁ, *a debtor*, Lu. vii. 41, xvi. 5.*

χρή, impers. (from χράω), *it is necessary, it is proper* (acc. and inf.), Ja. iii. 10.*

χρῆζω, *to have need of, to need* (gen.), Lu. xi. 8, xii. 30.

χρῆμα, ατος, τό, *a thing of use; money*, sing., only Ac. iv. 37; plur., *riches, money*, Mar. x. 23; Ac. viii. 18, 20.

χρηματίζω, ἴσω, *to transact business*; hence, (1) *to utter an oracle, to give a divine warning*, Lu. ii. 26; Heb. xii. 25; pass., *to receive a divine response, be warned of God*, Mat. ii. 12, 22; Ac. x. 22; Heb. viii. 5, xi. 7; (2) *to receive a name, to be called*, Ac. xi. 26; Ro. vii. 3.*

χρηματισμός, οὔ, ὁ, *an oracle*, Ro. xi. 4.*

χρήσιμος, ὁ, οὐ, *useful, profitable*, 2 Tim. ii. 14.*

χρήσις, εως, ἡ, *use*, Ro. i. 26, 27.*

χρηστεύομαι, dep., *to be kind*, 1 Cor. xiii. 4. (N. T.)*

χρηστο-λογία, ας, ἡ, *a kind address*; in a bad sense, *plausible speaking*, Ro. xvi. 18. (N. T.)*

χρηστός, ὁ, ὄν, *useful, good*, 1 Cor. xv. 33; *gentle, pleasant*, Lu. v. 39; *kind*, 1 Pet. ii. 3; τὸ χρηστόν, *kindness*, Ro. ii. 4.

χρηστότης, τητος, ἡ, (1) *goodness*, generally, Ro. iii. 12; (2) specially, *benignity, kindness*, Col. iii. 12. Syn.: see ἀγαθωσύνη.

χρίσμα, ατος, τό, *an anointing*, 1 Jn. ii. 20, 27.*

Χριστιανός, οὔ, ὁ, *a Christian*, Ac. xi. 26, xxvi. 28; 1 Pet. iv. 16.*

χριστός, οὔ, ὁ (verbal adj. from χρίω), *anointed*; as a proper name, *the Messiah, the Christ* (see Gr. § 217 c, Wi. § 18, 9, note 1, Bu. 89), Mat. xxiii. 10, etc.

χρίω, σω, *to anoint, to consecrate by anointing*, as Jesus, the Christ, Lu. iv. 18; Ac. iv. 27, x. 38; Heb. i. 9; applied also to Christians, 2 Cor. i. 21. Syn.: see ἀλείφω.

χρονίζω, *to delay, to tarry*, Mat.

xxiv. 48, xxv. 5; Lu. i. 21, xii. 45; Heb. x. 37.*

χρόνος, οὐ, ὁ, (1) *time*, generally, Lu. iv. 5; Gal. iv. 4; (2) *a particular time, or season*, Mat. ii. 7; Ac. i. 7. Syn.: see καιρός.

χρονο-τριβέω, ὦ, *to wear away time, to spend time*, Ac. xx. 16.*

χρύσεος, οὐς, ἡ, οὖν, *golden*, 2 Tim. ii. 20; Heb. ix. 4.

χρυσόν, οὐ, τὸ (dim. of χρυσός), *a piece of gold, a golden ornament*, Ac. iii. 6; 1 Pet. iii. 3.

χρυσό-δακτύλιος, οὐ, *adorned with a gold ring*, Ja. ii. 2. (N. T.)*

χρυσό-λίθος, οὐ, ὁ (a golden stone), *a gem of a bright yellow color, a iopaz*, Rev. xxi. 20. (S.)*

χρυσό-πρασος, οὐ, ὁ, *a gem of a greenish-golden color, a chrysoprase*, Rev. xxi. 20. (N. T.)*

χρυσός, οὔ, ὁ, *gold, anything made of gold, gold coin*, Mat. ii. 11, x. 9; Ja. v. 3.

χρυσάω, ὦ, *to adorn with gold, to gild*, Rev. xvii. 4, xviii. 16.*

χρῶς, χρωτός, ὁ, *the skin*, Ac. xix. 12.*

χωλός, ὁ, ὄν, *lame*, Ac. iii. 2; *deprived of a foot*, Mar. ix. 45.

χώρα, ας, ἡ, (1) *a country, or region*, Jn. xi. 54; (2) *the land*, opposed to the sea, Ac. xxvii. 27; (3) *the country*, dist. from town, Lu. ii. 8; (4) plur., *fields*, Jn. iv. 35.

χωρέω, ὦ, ἥσω, lit., *to make room*; hence, (1) *to have room for, receive, contain*, Mat. xix. 11, 12; Jn. ii. 6, xxi. 25; 2 Cor. vii. 2; impers., *to be room for*, Mar. ii. 2; (2) *to make room by departing, to go*, Mat. xv. 17; *to make progress*, Jn. viii. 37; *to turn one's self*, 2 Pet. iii. 9.*

χωρίζω, ἴσω, *to put apart, to separate*, Mat. xix. 6; mid. (1st aor. pass.), *to separate one's self, of divorce*, 1 Cor. vii. 11, 15; *to depart, to go away* (ἀπό or ἐκ), Ac. i. 4, xviii. 1.

χωρίον, οὐ, τό, *a place, a field*

Mar. xiv. 32; plur., *lands*, Ac. iv. 34; *a farm, estate*, Ac. xxviii. 7.

χωρῖς, adv., *separately, by itself*, only Jn. xx. 7; as prep. gov. gen., *apart from, without*, Jn. xv. 5; Ro. iii. 21; *besides, exclusive of*, Mat. xiv. 21.

κῶρος, ου, ὁ (Lat. *Caurus*), *the N.W. wind*; used for the N.W. quarter of the heavens, Ac. xxvii. 12. (N. T.)*

Ψ

Ψ, ψ, ψι, *psi*, the twenty-third letter. As a numeral, ψ' = 700; ψ = 700,000.

ψάλλω, ψαλῶ, *to sing*, accompanied with instruments, *to sing psalms*, Ro. xv. 9; 1 Cor. xiv. 15; Ep. v. 19; Ja. v. 13.*

ψαλλός, ου, ὁ, *a psalm, a song of praise*, Ep. v. 19; Col. iii. 16; plur., *the book of Psalms* in the O. T., Lu. xxiv. 44. Syn.: see ὕμνος.

ψευδ-ἄδελφος, ου, ὁ, *a false brother, a pretended Christian*, 2 Cor. xi. 26; Gal. ii. 4. (N. T.)*

ψευδο-ἀποστόλος, ου, ὁ, *a false or pretended apostle*, 2 Cor. xi. 13. (N. T.)*

ψευδής, ἐς, *false, deceitful, lying*, Ac. vi. 13; Rev. ii. 2, xxi. 8.*

ψευδο-διδάσκαλος, ου, ὁ, *a false teacher, a teacher of false doctrines*, 2 Pet. ii. 1. (N. T.)*

ψευδο-λόγος, ου, *false-speaking, speaking lies*, 1 Tim. iv. 2.*

ψευδομαί, dep., 1st aor. ἐψευσάμην, *to deceive, to lie, to speak falsely*, Heb. vi. 18; Rev. iii. 9; *to lie to* (acc.), Ac. v. 3.

ψευδο-μάρτυρ, or -υς, υρος, ὁ, *a false witness*, Mat. xxvi. 60; 1 Cor. xv. 15.*

ψευδο-μαρτυρέω, ὦ, ἡσω, *to testify falsely*, Lu. xviii. 20.

ψευδο-μαρτυρία, ας, ἡ, *false testimony*, Mat. xv. 19, xxvi. 59.*

ψευδο-προφήτης, ου, ὁ, *a false prophet, one who in God's name teaches what is false*, Mar. xiii. 22; 2 Pet. ii. 1. (S.)

ψεῦδος, ους, τό, *a falsehood, a lie*, Jn. viii. 44; 2 Th. ii. 11.

ψευδο-χριστός, ου, ὁ, *a false Christ, a pretended Messiah*, Mat. xxiv. 24; Mar. xiii. 22. (N. T.)*

ψευδο-ὄνομα, ου, *falsely named*, 1 Tim. vi. 20.*

ψεῖσμα, ατος, τό, *falsehood, perfidy*, Ro. iii. 7.*

ψεύστης, ου, ὁ, *a liar, a deceiver*, Jn. viii. 44, 55; Ro. iii. 4.

ψηλαφάω, ὦ, *to feel, to touch, to handle* (acc.), Lu. xxiv. 39; Heb. xii. 18; 1 Jn. i. 1; *to feel after, grope for*, fig., Ac. xvii. 27.* Syn.: see ἀπρω.

ψηφίζω, ἰσω, *to reckon, to compute*, Lu. xiv. 28; Rev. xiii. 18.*

ψηφός, ου, ἡ, *a small stone, a pebble*, Rev. ii. 17; used for voting, hence, *a vote*, Ac. xxvi. 10.*

ψιθυρισμός, ου, ὁ, *a whispering, a secret slanderer*, 2 Cor. xii. 20. (S.)*

ψιθυριστής, ου, ὁ, *a whisperer, a secret slanderer*, Ro. i. 30.*

ψυχών, ου, τό, *a crumb*, Mat. xv. 27; Mar. vii. 28; Lu. xvi. 21 (W. H. omit). (N. T.)*

ψυχή, ἡς, ἡ, (1) *the vital breath, the animal life, of animals*, Rev. viii. 9, xvi. 3, elsewhere only of man, Mat. vi. 25; (2) *the human soul, as distinguished from the body*, Mat. x. 28; (3) *the soul as the seat of the affections, the will, etc.*, Ac. xiv. 2, 22; (4) *the self* (like Heb.), Mat. x. 39; (5) *a human person, an individual*, Ro. xiii. 1.

ψυχικός, ἡ, ὄν, *animal, natural, sensuous*, 1 Cor. ii. 14, xv. 44, 46; Ja. iii. 15; Ju. 19.*

ψυχός, ους, τό, *cold*, Jn. xviii. 18.

ψυχρός, ὁ, ὄν, *cold*, Mat. x. 42 (sc. ὑδατος); fig., *cold-hearted*, Rev. iii. 15, 16.*

ψύχω, 2d fut. pass. ψυγήσομαι, *to cool; pass., fig., to be cooled, to grow cold*, Mat. xxiv. 12.*

ψομίζω, *to feed*, Ro. xii. 20; *to spend in feeding*, 1 Cor. xiii. 3.*

ψωμῖον, ου, τό, *a bit, a morsel*, Jn. xiii. 26, 27, 30. (S.)*
ψάχω, *to rub, to rub to pieces*, as ears of corn, Lu. vi. 1.*

Ω

Ω, ω, ὦ μέγα, *omega, o*, the twenty-fourth letter. As a numeral, ω' = 800; ω = 800,000. τὸ ὦ, a name of God and Christ (see under Α), Rev. i. 8, 11 (W. H. omit), xxi. 6, xxii. 13.*

ὦ, interj., *O*, used before the vocative in address, Ac. i. 1, xviii. 14; in exclamation, of admiration, Mat. xv. 28; Ro. xi. 33; or of reproof, Lu. xxiv. 25.

Ὠβήδ, ὁ, *Obed*, Mat. i. 5 (W. H. Ἰωβήδ); Lu. iii. 32 (W. H. Ἰωβήλ).*

ᾧδε, adv., *of place, hither, here; so, in this place*, Heb. xiii. 14; *herein, in this matter*, Rev. xiii. 10; ᾧδε ἡ ᾧδε, *here or there*, Mat. xxiv. 23.

ὦδή, ἡς, ἡ, *an ode, a song*, Rev. v. 9, xv. 3. Syn.: see ὕμνος.

ὥδιν, ἰνός, ἡ, *the pain of childbirth, acute pain, severe anguish*, Mat. xxiv. 8; Mar. xiii. 8; Ac. ii. 24; 1 Th. v. 3.*

ὥδινω, *to feel the pains of childbirth, to travail*, Gal. iv. 27; Rev. xii. 2; fig., Gal. iv. 19.*

ὦμος, ου, ὁ, *a shoulder*, Mat. xxiii. 4; Lu. xv. 5.*

ὠνόμαι, οἰμαι, ἡσομαι, *to buy* (gen. of price), Ac. vii. 16.*

ὠόν (W. H. ὠόν), ου, τό, *an egg*, Lu. xii. 12.*

ὥρα, ας, ἡ, (1) *a definite space of time, a season*; (2) *an hour*, Mar. xiii. 32; Ac. xvi. 33; (3) *the particular time for anything*, Lu. xiv. 17; Mat. xxvi. 45.

ὥρατος, αλα, αἰών, *fair, beautiful*, Mat. xxiii. 27; Ac. iii. 2, 10; Ro. x. 15.*

ὠρύομαι, dep. mid., *to roar, to howl*, as a beast, 1 Pet. v. 8.*

ὥς, an adv. of comparison, *as, like as, about, as it were, according as*, 2 Pet. i. 3; *how*, Lu. viii. 47; *how!* Ro. x. 15; as particle of time,

when, while, as soon as, Lu. 1. 23, xx. 37; Ro. xv. 24; as consecutive particle, so that (inf.), Ac. xx. 24; ὡς ἔπος εἰπεῖν, so to speak, Heb. vii. 9.
 ὡσαννὰ, interj., hosanna! (Heb., Ps. cxviii. 25, save now!), Mat. xxi. 9, 15; Mar. xi. 9, 10; Jn. xii. 13. (N. T.)*
 ὡς-αὐτως, adv., in like manner, likewise, Mat. xx. 5, 1 Tim. ii. 9.
 ὡς-εἰ, adv., as if, as though, like as, with numerals, about, Ac. ii. 3, 41.

Ὡσηέ, ὁ, Hosea, Ro. ix. 25.*
 ὡς-περ, adv., just as, as, Mat. xii. 40; 1 Cor. viii. 5.
 ὡς-περ-εἰ, adv., just as if, as it were, 1 Cor. xv. 8.*
 ὡς-τε, conj., so that (inf., see Gr. § 391, Wl. §§ 41 ὁ, 5, note 1, 44, 1, Bu. 244), therefore, Mat. viii. 24; Gal. iii. 9, 24.
 ὠτίριον, οὐ, τὸ (dim. of οὖς, see παιδάριον), an ear, Mar. xiv. 47 (W. H.); Jn. xviii. 10 (W. H.).*
 ὠτίον, οὐ, τὸ (dim. of οὖς, an ear), an ear, Mat. xxvi. 51;

Lu. xxii. 51; Jn. xviii. 26; also in the passages under ὠτίριον (Rec.).*
 ὠφελία, ας, ἡ, usefulness, profit, advantage, Ro. iii. 1; Ju. 16.*
 ὠφελῶ, ὦ, ἦσω, to be useful, to profit, to benefit, to help (acc., also acc. of definition), Ro. ii. 25; 1 Cor. xiv. 6; pass., to be profited, to be helped, Mat. xvi. 26.
 ὠφελίμος, οὐ, profitable, beneficial, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.*

NEW TESTAMENT SYNONYMS

INTRODUCTION

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered :

First, the etymological meaning of the words ;

Second, the relations in which the words are found in classical Greek ;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.

The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place. In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i. e.*, all those most important, for practical use, to the average student of the New Testament.

INDEX TO SYNONYMS.

This Index includes all the synonyms discussed in any way, even those indicated by simply giving references to literature concerning them, both in the Lexicon itself and in this separate chapter. Where the same word is discussed in both, the treatment in this separate chapter, as previously stated, is to be considered as supplementary to that in the Lexicon proper.

The references BY PAGES are in every case to the Lexicon itself; BY SECTIONS, to this separate chapter.

	PAGE.	SECT.		PAGE.	SECT.
ἀγαθωσύνη	1		ἀμεμπτos	10	
ἀγαπάω	1	31	ἀμιαντος	19	
ἀγιος	2	1	ἀμφίβληστρον	7	
ἀγνόνημα	2	2	ἀμωμος	10	
ἀγνός	2	1	ἀνάθεμα	7	
ἀγράμματος	2		ἀνάθημα	7	
ἄδολος	2	3	ἀνακαίνωσις	8	11
αἰδώς	3	5	ἀνάπαυσις	39	
αἵρεσις		33	ἀνέγκλητος	10	
αἰσχρολογία		4	ἄνεμος	40	
αἰσχύνη	4	5	ἀνεπίληπτος	10	
αἰτέω	4	37	ἄνεσις	39	
αἰτία		7	ἀνθρωποκτόνος	12	
αἵτημα	4	6	ἀνομία	9	2
αἰών	4	38	ἀνοχή	10	
ἄκακος		3	ἀντίτυπος	36	
ἀκέραιος		3	ἀντίχριστος	13	
ἀλαζών		8	ἄπλοῦς	3	
ἀλείφω	5		ἀποκαλύψις	12	
ἀληθής	5		ἀπολότρωσις	12	
ἀληθινός	5		ἄπτομαι	13	
ἄλλος	6		ἄρτιος	14	
ἀμαράντινος		9	ἄρχαῖος	41	
ἀμάραντος		9	ἀρχιτελώνης	59	
ἀμάρτημα	6	2	ἀσέβεια	2	
ἁμαρτία	6	2	ἀσέλγεια	14	

	PAGE.	SECT.		PAGE.	SECT.
ἀσπονδος		15	ἐπιθυμία		23
ἀστεῖος		16	ἐπιτιμᾶω		7
ἀσύνθετος		15	ἐπιφάνεια	40	
ἀσωτία		14	ἐρωτάω	4	37
αὐστηρὸς		42	ἕτερος	6	
ἀφesis	16		εὐλάβεια	23	
ἀφθαρτος		9	εὐλαβής	43	18
ἀχλὺς		43	εὐσεβής	43	18
			εὐτραπेलία		4
βίος	19		εὐχαριστία	43	6
βόσκω	20		εὐχή	43	6
βούλομαι		32			
βωμός	20		ζόφος		43
			ζωή	19	
γνόφος		43	ζῶον		47
γνώσις	22	17			
			ἡττημα	46	2
γένσις	23	6			
δεῖ		57	θάλασσα		48
δειλία	23		θειότης	46	
δαισινδαιμων	24	18	θελω		32
δεσπότης	24		θεοσεβής	46	18
δημιουργός	25		θεότης	46	
δῆμος		44	θεράπων		45
διάδημα	25		θεσμός		35
διάκονος		45	θηρίον		47
διάνοια		34	θιγγάνω	13	
δίδραχμον		58	θλίψις		24
δίκτυον	7		θρηνέω		49
δόγμα		35	θρήσκος	47	18
δοκέω	28		θύελλα		40
δοκιμάζω	28		θυμός	47	
δολῶ		46	θυσιαστήριον	20	
δοῦλος		45			
δύναμις	29		ιδέα	48	50
			ιδιώτης	2	
Ἑβραῖος	30		ιερόν	48	
ἔθνος		44	ιερός	48	1
εἰκὼν	31		ικετηρία	48	6
εἰλικρινής		19	ιλασμός	48	
ἐκκλησία	33	20	ιμάτιον	49	51
ἐλεγχος		7	ιματισμός	49	51
ἐλέγχω		7	Ἰουδαῖος	30	
ἐλεος		30	Ἰσραηλῆτης	30	
ἐλκύω	34				
ἐνευξίς	36	6	καθαρός		19
ἐντολή		35	καινός	50	52
ἐντροπή	36	5	καιρός	50	
ἐπίγνωσις	39	17	κακός		25
ἐπεικεία		22	καλός		16

	PAGE.	SECT.		PAGE.	SECT.
καπηλεύω		46	ὁμολοῖσι	70	
κόλασις		26	ὄργη	47	
καταλλαγή	52		ὀρεξις		23
κενός	55		ὀρμή		23
κῆστος		58	ὅσιος	72	1
κλέπτῃς	56		ὀφείλει		57
κόπος		53	ὀχλος		44
κόπτομαι		49			
κόσμος	4	38	πάθος		23
κόφινος		56	παιδάριον		60
κραιπάλη		54	παῖδιον		60
κύριος	24		παῖδισκη		60
κῶμος		54	παῖς		60
			παλαιός		41
λαίλαψ		40	παλιγγενεσία	74	11
λαλέω	59		πανήγυρις	74	20
λαμπάς	59		παράβασις	74	2
λαός		44	παρακοή	75	2
λατρεύω	59		παρανομία	75	2
λέγω	59		παράπτωμα	75	2
λειτούργεω	59		πάρεσις	16	
ληστής	56		παροργισμός	47	
λούω	61		πατρις		61
λυπέομαι		49	πειράζω	28	
λύχνος	59		πέλαγος		48
			πένης	78	
μακροθυμία	10		πενθέω		49
μάταιος	55		πλεονεξία	80	
μάχη		55	πλύνω	61	
μέθη		54	πνεῦμα		40
μεταμέλομαι	64		πρὸς		40
μετανοέω	64		ποδήρης	81	51
μιαίνω		27	ποιέω	81	28
μολύνω		27	ποιμαίνω	20	
μορφή	66	50	πόλεμος		55
μόχθος		53	πονηρός		25
μωρολογία		4	πόνος		53
			πότος		54
ναός	48		πράότης		21, 22
νέος	50	52	πράσσω	83	28
νίπτω	61		προσευχή	85	6
νόμος		35	πτωχός	78	
νοῦς		34			
			σαγήνη	7	
οἰκέτης		45	σαρκικός		29
οἶκος		61	σάρκινος		29
οἰκτιρισμός		30	σεμνός		1
οἰνοφλυγία		54	σημαῖον	29	
ὀλόκληρος	14		σικάριος		12
ὁμολογία	70		σκληρός		12

	PAGE.	SECT.		PAGE.	SECT.
σκότος		43	φαίνομαι	28	
σοφία	91	17	φανέρωσις	104	
σπαταλάω	91		φαῦλος		25
σπυρίς		56	φέγγος	59	
στενοχωρία		24	φέρω	104	
στέφανος	25		φιλαργυρία	80	
στολή	93	51	φιλέω	1	31
στρηνιάω	91		φόβος	23	
συναγωγή	95	20	φονεύς		12
τύρω	34		φορέω	104	
σχῆμα	97	50	φόρος		58
σχίσμα		33	φρόνησις	106	17
σωφροσύνη		5	φυλή		61
			φῶς	59	
ταπεινοφροσύνη		21	φωστήρ	59	
τέκνον		60			
τέλειος	14		χιτών	107	51
τέλος		58	χλαμύς	107	51
τελώνης		59	χρηστέτης	1	
τέρας	29		χρίω	5	
τεχνίτης	25		χρόνος	50	
τιμωρία		26			
τρυφάω	91		ψαλμός	102	
τύπος		36	ψευδόχριστος		13
			ψηλαφάω	13	
υἱός		60	ψυχικός		29
ὕμνος	102				
ὑπερήφανος		8	ῥῆμα	102	
ἱππρέτης		45	ῥαββίς		16
ὁπομονή	10				

§ 1. Holy, sacred, pure.

ἱερός, ὁσῖος, ἅγιος, ἄγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. *ἱερός* means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. *ὁσῖος*, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to *ὁσῖος*, *i.e.*, as *ἀνοσία*, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. *ἅγιος* has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. *ἄγνός* is probably related to *ἅγιος*. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. *σεμνός* is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

§ 2. Sin.

ἁμαρτία, ἁμαρτήμα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις, παράπτωμα, ἀγνόημα, ἥττημα.

ἁμαρτία meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is

used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. *ἁμάρτημα* means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law. *ἀσέβεια* is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. *παρακοή* is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. *ἀνομία* is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law. *παρανομία* occurs only once, 2 Pet. ii. 16, and is practically equivalent to *ἀνομία*. *παράβασις* is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than *ἁμαρτία*. *παράπτωμα* is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. *ἀγνόημα* occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. *ἥττημα* denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin "may be regarded as the missing of a mark or aim: it is then *ἁμαρτία* or *ἁμάρτημα*; the overpassing or transgressing of a line: it is then *παράβασις*; the disobedience to a voice: in which case it is *παρακοή*; the falling where one should have stood upright: this will be *παράπτωμα*; ignorance of what one ought to have known: this will be *ἀγνόημα*; diminishing of that which should have been rendered in full measure, which is *ἥττημα*; non-observance of a law, which is *ἀνομία* or *παρανομία*."

§ 3. Sincere.

ἁπλοῦς, ἀκέραιος, ἄκακος, ἄδολος.

ἁπλοῦς is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. *ἀκέραιος* also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. *ἄκακος* in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. It passes

also through the merely negative meaning of absence of evil, found in S., to the unfavorable meaning of simple, easily deceived, credulous, which is found in Ro. xvi. 18. ἄδολος, occurring only in 1 Pet. ii. 2, means *sincere, unmixed, without guile*.

§ 4. Sins of the tongue.

μωρολογία, αἰσχρολογία, εὐτραπεία.

μωρολογία, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. αἰσχρολογία, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. εὐτραπεία, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

§ 5. Shame, disgrace.

αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).

αἰδώς is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in αἰσχύνη, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. αἰδώς is thus the nobler word, αἰσχύνη having regard chiefly to the opinions of others. αἰδώς is the fear of doing a shameful thing, αἰσχύνη is chiefly the fear of being found out. "αἰδώς would always restrain a good man from an unworthy act, while αἰσχύνη might sometimes restrain a bad one" (Trench). ἐντροπή stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. σωφροσύνη, *self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which αἰδώς expresses negatively.

§ 6. Prayer.

εὐχή, προσευχή, δέσεις, ἔντευξις, εὐχαριστία, αἶτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. προσευχή and δέσεις are often used together. προσευχή is restricted to prayer to God, while δέσεις has no such restriction. δέσεις also refers chiefly to prayer *for particular benefits*, while προσευχή is more general. The prominent thought in ἔντευξις is that of boldness and freedom in approach to God. εὐχαριστία is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. αἶτημα, much like δέσεις, denotes a specific petition for a particular thing. In ἱκετηρία the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

§ 7. To rebuke; rebuke, accusation.

ἐπιτιμάω, ἐλέγχω; αἰτία, ἔλεγχος.

ἐπιτιμάω means simply *to rebuke*, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means *to convince*. A similar distinction exists between the nouns αἰτία and ἔλεγχος. αἰτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

§ 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly a *boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,

finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

§ 9. Incorruptible, unfading.

ἄφθαρτος, ἀμόραντος, ἀμαράντινος.

ἄφθαρτος is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. ἀμόραντος expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. ἀμαράντινος, derived from ἀμόραντος, means *composed of amaranths*, i.e., of unfading flowers.

§ 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

ἄμωμος is *faultless*, without blemish, free from imperfections. It refers especially to character. ἄμεμπτος is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. ἀνέγκλητος designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. ἀνεπίληπτος means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

§ 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

παλιγγενεσία means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth*, *regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. ἀνακαίνωσις is *renewal* or

renovation, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as *e.g.* Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

§ 12. Murderer.

φονεύς, ἀνθρωποκτόνος, σικάριος.

Both in derivation and usage, *φονεύς* and *ἀνθρωποκτόνος* are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. *σικάριος*, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. *φονεύς* is a generic word and may denote a murderer of any kind, *σικάριος* being one of the specific varieties which it includes.

§ 13. Anti-Christ, false Christ.

ψευδόχριστος, ἀντίχριστος.

ψευδόχριστος means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to *ἀντίχριστος*. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

§ 14. Profligacy.

ἀσωτία, ἀσέλγεια.

The fundamental idea of *ἀσωτία* is "wastefulness and riotous excess; of *ἀσέλγεια*, lawless insolence and wanton caprice" (Trench). *ἀσωτία* means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In *ἀσέλγεια* also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

§ 15. Covenant-breaker, implacable.

ἀσύνθετος, ἄσπονδος.

These words are quite similar in their effects, but opposite in their conception. ἀσύνθετος, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. ἄσπονδος is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

§ 16. Beautiful, graceful.

ἀστέιος, ὥραιος, καλός.

ἀστέιος is properly one living in a city, urban. It soon acquires the meaning *urbane*, *polite*, *elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. ὥραιος, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. καλός is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

§ 17. Wisdom, knowledge.

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

σοφία is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. φρόνησις is a middle term, sometimes having a meaning nearly as high as σοφία, sometimes much lower. It means *prudence*, *intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. γνῶσις is *knowledge*, *cognition*, the understanding of facts or truths,

or else *insight, discernment*. ἐπίγνωσις has an intensive meaning as compared with γνώσις, it is a fuller, clearer, more thorough knowledge. The verb ἐπιγινώσκω has the same intensive force as compared with γινώσκω.

§ 18. Religious.

θεοσεβής, εὐσεβής, εὐλαβής, θρήσκος, δεισιδαίμων.

θεοσεβής, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. εὐσεβής is distinguished from θεοσεβής in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *aright*. εὐλαβής, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. θρήσκος is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. δεισιδαίμων, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to θεοσεβής. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun δεισιδαιμονία, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

§ 19. Pure.

εὐκρινής, καθαρός, ἀμάντος.

εὐκρινής denotes chiefly that which is pure as being *sincere*, free from foreign admixture. καθαρός is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. ἀμάντος is *unspotted*, describing that which is far removed from every kind of contamination.

§ 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, συναγωγή is simply *an assembly*, a mass of people gathered together; ἐκκλησία is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. ἐκκλησία usually denotes a somewhat more select company than συναγωγή. A significant use of ἐκκλησία in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). συναγωγή had been, before N.T. times, appropriated to designate *a synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, ἐκκλησία is the word taken to designate *a Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. πανήγυρις, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

§ 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

ταπεινοφροσύνη is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. πραότης is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness and meekness* whatever may come to him from others or from God.

§ 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. πραότης is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad or

good. *ἐπιείκεια* is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally a relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

§ 23. Desire, lust.

ἐπιθυμία, πάθος, ὁρμή, ὄρεξις.

ἐπιθυμία is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. *πάθος* has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. *ὁρμή* indicates *hostile* motion toward an object, either for seizing or repelling. *ὄρεξις* is a desire or appetite, especially seeking the object of gratification in order to make it one's own.

§ 24. Affliction.

θλίψις, στενοχωρία.

θλίψις according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. *στενοχωρία* meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from *θλίψις*, but it is ordinarily a stronger word.

§ 25. Bad, evil.

κακός, πονηρός, φαῦλος.

These words may be used with very little distinction of meaning, but often the difference is marked. *κακός* frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to *ἀγαθός*. *πονηρός* is a word at once stronger and more active, it means *mischievous*, delighting in injury, doing evil to others, dangerous, destructive. *κακός* describes the quality according to its nature, *πονηρός*, according to its effects. *φαῦλος* is the bad chiefly as the *worthless*, the good for nothing.

§ 26. Punishment.

τιμωρία, κόλασις.

τιμωρία in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher*. κόλασις in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

§ 27. To pollute.

μαίνω, μολύνω.

μαίνω meant originally *to stain*, as with color. μολύνω meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of μαίνω might be either good or bad. According to classical Greek, μαίνω has a religious meaning, *to profane*, while μολύνω is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that μαίνω, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

§ 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. ποιέω refers more to the object and end of an act, πράσσω rather to the means by which the object is attained. Hence, while ποιέω means *to accomplish*, πράσσω may mean nothing more than merely *to busy one's self about*. ποιέω often means to do a thing once for all, πράσσω, to do continually or repeatedly. From these distinctions it follows that ποιέω, being on the whole the higher word, is more often used of doing good, πράσσω more frequently of doing evil.

§ 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

σαρκικός means *fleshly*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see

σάρξ. It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. **σάρκινος** properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to **σαρκικός**, but according to Trench not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make **σάρκινος** the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (**σαρκικός**). There is much confusion between the two in the N.T. manuscripts. **ψυχικός** has a meaning somewhat similar to **σαρκικός**. Both are used in contrast with **πνευματικός**. But **ψυχικός** has really a distinct meaning, describing the life which is controlled by the **ψυχή**. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

§ 30. Mercy, compassion.

ἔλεος, οἰκτιρμός.

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. **ἔλεος**, however, manifests itself chiefly in acts rather than words, while **οἰκτιρμός** is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for **ἔλεος**, *mercy*, from his judge; but hopeless suffering may be the object of **οἰκτιρμός**, *compassion*.

§ 31. To love.

ἀγαπάω, φιλέω.

ἀγαπάω, and not **φιλέω**, is the word used of God's love to men, **φιλανθρωπία** is, however, once used with this meaning, Tit. iii. 4. **ἀγαπάω** is also the word ordinarily used of men's love to God, but **φιλέω** is once so used, 1 Cor. xvi. 22. **ἀγαπάω** is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

§ 32. To will, to wish.

βούλομαι, θέλω.

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that βούλομαι "seems to designate the will which follows deliberation," θέλω, "the will which proceeds from inclination." Grimm, on the other hand, says that θέλω gives prominence to the emotive element, βούλομαι to the rational and volitive; θέλω signifies the choice, while βούλομαι marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, βούλομαι has the wider range of meaning, but θέλω is the stronger word, θέλω denotes the active resolution, the will urging on to action, see Ro. vii. 15, while βούλομαι is rather to have in thought, to intend, to be determined. βούλομαι sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

§ 33. Schism.

σχίσμα, αἵρεσις.

σχίσμα is *actual division, separation*. αἵρεσις is *rather the separating tendency*, so it is really more fundamental than σχίσμα.

§ 34. Mind, understanding.

νοῦς, διάνοια.

νοῦς is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). διάνοια meant originally *activity of thinking*, but has borrowed from νοῦς its common meaning of *faculty of thought*. It is more common than νοῦς, and has largely replaced it in its usual meanings.

§ 35. Law.

νόμος, θεσμός, ἐντολή, δόγμα.

νόμος is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. θεσμός is law considered with special reference to the authority on which it rests. ἐντολή is more specific, being used of a particular command. δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.

§ 36. Type, image.

τύπος, ἀντίτυπος.

τύπος has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, e.g., Adam as a type of Christ, Ro. v. 14. ἀντί-τυπος, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word antitype suggests. By Cremer it is rather given the meaning *image*.

§ 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: "αἰτέω signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. ἐρωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc."

§ 38. World, age.

αἰών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate αἰών by *world*, thus obscuring the distinction between it and κόσμος. αἰών is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. κόσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αἰών, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of αἰών is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

§ 39. Rest.

ἀνάπαυσις, ἀνεσις.

Both words in a certain sense mean *rest*, but from different stand-points. ἀνάπαυσις is rest which comes by cessation from labor, which may

be simply temporary. **ἀνεσις** means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

§ 40. Wind.

πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.

πνεῦμα when used in its lower meaning to denote wind means simply *an ordinary wind*, a regularly blowing current of air of considerable force. **πνοή** is distinguished from it as being a gentler motion of the air. **ἄνεμος**, on the other hand, is more forcible than **πνεῦμα**, it is the strong, often the tempestuous, wind. **λαίλαψ** is the violent fitful wind which accompanies a heavy shower. **θύελλα** is more violent than any of the others, and often implies a conflict of opposing winds.

§ 41. Old.

παλαιός, ἀρχαῖος.

According to their derivation, **παλαιός** is that which has been in existence for a long time, **ἀρχαῖος** that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, **ἀρχαῖος** does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond **παλαιός**. **παλαιός** has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being **καινός**.

§ 42. Harsh, austere.

αὐστηρός, σκληρός.

αὐστηρός has not necessarily an unfavorable meaning. It is well represented by the word *austere*, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. **σκληρός** has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

§ 43. Darkness.

σκότος, γνόφος, ζόφος, ἐχλὺς.

σκότος is a general word, meaning *darkness* in any sense. **γνόφος** usually refers to darkness that accompanies a storm. **ζόφος** meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. **ἐχλὺς** is specifically a misty darkness.

§ 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

λαός is a word which is usually limited in use to the chosen people, Israel. **ἔθνος** in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. **δῆμος** is a people, especially organized and convened together, and exercising their rights as citizens. **ὄχλος** is *a crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

§ 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

δοῦλος is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. **θεράπων** is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. **διάκονος** also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. **οἰκέτης** designates a slave, sometimes being practically equivalent to **δοῦλος**. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. **ὑπηρέτης** means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.

§ 46. To adulterate.

κατηλεύω, δολόω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that δολόω means simply to adulterate, while κατηλεύω conveys the idea of adulterating for the sake of making an unjust profit by the process.

§ 47. Animal.

ζῶον, θηρίον.

ζῶον is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. θηρίον is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in ζῶον. ζῶον emphasizes the qualities in which animals are akin to man, θηρίον, those in which they are inferior.

§ 48. Sea.

θάλασσα, πέλαγος.

θάλασσα is the more general word, indicating *the sea or ocean* as contrasted with the land or shore. It may be applied to small bodies of water. πέλαγος is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

§ 49. To grieve.

λυπέομαι, πενθέω, θρηνέω, κόπτομαι.

λυπέομαι is the most general word, meaning simply *to grieve*, outwardly or inwardly. πενθέω means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. θρηνέω is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. κόπτομαι is *to beat the breast in grief*, ordinarily for the dead.

§ 50. Form, appearance.

ιδέα, μορφή, σχῆμα.

ιδέα denotes merely *outward appearance*. Both *μορφή* and *σχῆμα* express something more than that. They too denote outward form, but as including one's habits, activities and modes of action in general. In *μορφή* it is also implied that the outward form expresses the inner essence, an idea which is absent from *σχῆμα*. *μορφή* expresses the form as that which is intrinsic and essential, *σχῆμα* signifies the figure, shape, as that which is more outward and accidental. Both *σχῆμα* and *ιδέα* therefore deal with externals, *σχῆμα* being more comprehensive than *ιδέα*, while *μορφή* deals with externals as expressing that which is internal.

§ 51. Clothing.

ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.

ἱμάτιον is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, a *cloak*, which ordinarily was worn, but in working was laid aside. *χιτῶν* is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the *χιτῶν* was often called *γυμνός* (Jn. xxi. 7). *ἱμάτιον* and *χιτῶν* are often found associated as the upper and under garment respectively. *ἱματισμός* does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. *χλαμύς* is a *robe* or *cloak*, it is a technical expression for a garment of dignity or office. *στολή* is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. *ποδήρης* was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from *στολή*. It occurs only in Rev. i. 13.

§ 52. New.

νέος, καινός.

νέος is *the new* as contemplated under the aspect of time, that which has recently come into existence. *καινός* is *the new* under the aspect of quality, that which has not seen service. *καινός* therefore often means new

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

§ 53. Labor.

μόχθος, πόνος, κόπος.

μόχθος is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

§ 54. Drunkenness, drinking.

μέθη, πότος, οἰνοφλυγία, κῶμος, κραιπάλη.

μέθη is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οἰνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot* and *revelry*, usually as arising from drunkenness. *κραিপάλη* denotes *the sickness* and *discomfort* resulting from drunkenness.

§ 55. War, battle.

πόλεμος, μάχη.

πόλεμος ordinarily means *war*, *i.e.*, the whole course of hostilities; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife* or *contention*, which is very seldom found in *πόλεμος*.

§ 56. Basket.

σπυρίς, κόφινος.

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have

been chiefly one of size, as some have thought, but of use. σπυρίς is usually a basket for food, a *lunch-basket*, a *hamper*, while κόφινος is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see *e.g.* Mar. viii. 19, 20.

§ 57. It is necessary.

δεῖ, ὀφείλει.

δεῖ, the third person of δέω, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. δεῖ indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. ὀφείλει indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

§ 58. Tax.

φόρος, τέλος, κήνσος, δίδραχμον.

φόρος indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. τέλος is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. κήνσος, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. δίδραχμον was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

§ 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the τέλοι, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word τελώνης is used to describe one of the *portitores*, it is the lowest of these

three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

§ 60. Child.

τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

§ 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes *a race, nation*, but usually *a tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.